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UNIT-I

1) Life of Gautama the Buddha and the Origin of Buddhism (From the birth to Mahāparinirvāṇa and the events happened thereafter)
2) Buddhist Councils (From first to fourth) and the contribution of great emperor Aśoka and Kaniṣka to the spread of Buddhism in India, Sri Lanka, Myanmar, Thailand, China and Tibet.
3) Schools of Buddhism: Theravāda and four Philosophical Schools (Vaibhāṣika, Sautrāntika, Vijňānavāda and Mādhyamika)
4) Pali and Sanskrit Canonical Buddhist Literature (Pāli Tipiṭaka and Sanskrit Vaipulya Sūtras)
5) Life and Works of Buddhaghosa, Nāgārjuna, Vasubandhu and Dharmakīrti.

UNIT-II

1) Three modes of Teachings of the Buddha: Sīla, Samādhi and Prajňā
2) (i) Philosophical Concepts: Trilakṣaṇas : Anitya, Duḥkha and Anātma
   (ii) Noble Truths
   (iii) Pratītya-samutpāda
   (iv) Citta-santati and Ālaya-vijňāna
   (v) Śūnyatā and Nirvāṇa
3) Budddhist Meditation: Samatha and Vipassanā
4) Six heretical thinkers, contemporary to the Buddha and their Philosophy.

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UNIT-III

1) Ancient Buddhist Educational Institutions (Mahāvihāras): Nālandā, Valabhi, Vikramaśilā, Udantapurī, Somapurī and Jagaddala.
2) Buddhist sculpture and Architecture: Nālandā, Bodhagayā Temple, Ajantā Caves, Sāncī Stūpa, Sāranātha
3) Places of Buddhist Pilgrimage: Lumbinī, Bodhagayā, Sāranātha and Kuśīnārā
4) Revival of Buddhism and Contribution of Anāgarika Dharmapāla, Mahāthera, Kṛpāśaraṇa, Candramaṇi Mahāthera and Bhikṣhu Jagadīśa Kāśyapa.
5) Impact of Buddhism on Social and Economic life.

UNIT-IV

1) History of Jainism : Kālacakra (cycle of time) and the tradition of Tīrthaṅkaras - Life-sketch of Lord Ṛṣabhadeva, Pārśvanātha and Mahāvīra
2) Jain Sects and their sub-division : Digambara and Śvetāmbara and their sub-sects.
3) Ṇamokāra Mahāmantra, Five Preceptor (Pañca Parameṣṭhi), Prayer, Bhakti, Upāsanā; Three Jewels : Samyakdarśana-Jñāna-Cāritra.
4) Prakrit Canonical (Āgama) Literature and their VĀCANĀS (councils).
5) Prominent Ācāryas of Jainism : Life and works of Ācārya Kundakunda, Ācārya Umāsvāmi(ti), Ācārya Siddhasena, Ācārya Akalaṅka svāmi, Ācārya Haribhadra Sūri, Ācārya Vīrasena Svāmi, Ācārya Jinasena, Ācārya Hemchandra Sūri and Ācārya Yaśovijay.

UNIT-V

1) Vows : vows of Householders- Aṇuvratas, Guṇavratas and Śikṣāvratas; Great Vows (Mahāvratas) of Monks- Ahiṃsā (non-violence), Satya (truth), Asteya (non-stealing), Braḥmacarya (celibacy) and Aparigraha (non-possessiveness).
2) Seven elements and six substance; Theory of Karma and its classification, Puruṣārtha.
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4) Anekāntavāda and Syādvāda; Jain Yoga and Dhyāna.
5) The concept of Liberation in Jainism.

UNIT-VI

1) Jain Art (Śilpa) and Architecture : Jain caves and temples of Southern India, Jain Temples of Khajurāho, Devagarḥa, Pālitānā and Mount-Ābu.
2) Jain Sculptures, Paintings and Jain Iconography : important Jain Sculptures available in India, Idols received from Śravaṇabelagolā and Mathurā.

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3) Impact of Jain Religion on Society : Vegetarianism (Śakāhāra) and Charity (Dāna); Status of women in Jain Religion.
4) Environmental and Ecological thoughts in Jainism; Jainism and Science.
5) Main Centres of Jaina Learning: Śravaṇabelagolā, Jesalamera, Ahmedabad, Varanasi, Vaishali, Koba, Ladnun, Jaipur, Delhi; Jainism in abroad.

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(ii) Early life and education in India and England
(iii) Impact of various Religions and their Scriptures

2) **Gandhi in South Africa**:

(i) The origin of Satyagraha
(ii) Struggle against Racial discrimination, injustice and exploitation
(iii) Impact of Leo Tolstoy, John Ruskin, Henry David Thoreau, Raichandra Bhai etc.

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1) **Foundations of Gandhi's Social, Political, Economic and Religious Thought**:

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2) **State and Democracy**:

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(ii) Parliamentary Democracy, Sovereignty, Freedom, Spiritualization of politics
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Unit-IX

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(v) His Role in Vykom Satyagraha and Quit India Movement.

2) Gandhi and Partition of India.

Unit-X

1) **Peace Studies**:

(i) Understanding Peace – Coercive and Non-Coercive Approaches, Culture of Peace.
(ii) The problem of War: Causes, Types, Attributes and Theories of War.

2) **Major Peace Movements**:

(i) Pacifism, Civil Rights Movement in U.S.A. Campaign for Nuclear Disarmament by various Agencies.
(ii) Green Peace Movement.
(iii) The contemporary Global Issues regarding World War and Quest for Peace.
(iv) Legacy of Peace Builders: Mahatma Gandhi, Martin Luther King (Jr.), Daisaku Ikeda and Nelson Mandela.

3) **Conflicts**:

(i) Concept, Nature and Causes, Methods of Conflict Resolution.

(ii) Agencies of Conflict Resolution, UN Peace Keeping, Peace Building, Peace Education, Adjudication, Role of Shanti Sena, Track–II Diplomacy, etc.

4) **Human Security and Terrorism**:

(i) The problem of Terrorism

(ii) Structural and State Violence

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CHAPTER 01
History and Development of Buddhism

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1. In which of the following parks did Gautama the Buddha deliver his first sermon after attaining enlightenment?
(A) Lumbini Vana (The birthplace of Siddhārtha)
(B) Isipatana Migadāya (Deer Park at Sarnath)
(C) Jetavana (The monastery located at Sāvatthī)
(D) Veḷuvana (The bamboo grove at Rājagṛha)

2. Consider the following statements regarding the early life of Prince Siddhārtha:
Statement I : His mother, Queen Māyādevī, passed away seven days after his birth.
Statement II : He was raised by his maternal aunt, Mahāpajāpatī Gotamī.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

3. Match List I with List II regarding the significant events in the Buddha's life.
List I: (Event)
P. Birth
Q. Enlightenment
R. First Sermon
S. Mahāparinirvāṇa
List II: (Place)
1. Kuśinagara
2. Bodh Gaya
3. Sarnath
4. Lumbini
Choose the correct answer from the options given below:
(A) P-4, Q-2, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

4. Which of the following statements about the 'Great Renunciation' (Mahābhiniṣkramaṇa) of Prince Siddhārtha is incorrect?
(A) He left the palace at the age of 29.
(B) He was accompanied by his charioteer Channa and his horse Kanthaka.
(C) The sight of an ascetic provided the inspiration for a path beyond worldly suffering.
(D) The decision to renounce was immediately prompted by a direct command from a deity.

5. A historical account mentions a king who convened a major council after being distressed by the lack of doctrinal purity among the Sangha. This king is credited with the compilation of the Kathāvatthu.
Which council is being referred to?
(A) The First Buddhist Council at Rājagṛha
(B) The Second Buddhist Council at Vaiśālī
(C) The Third Buddhist Council at Pāṭaliputra
(D) The Fourth Buddhist Council in Kashmir

6. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Second Buddhist Council held at Vaiśālī resulted in the first major schism in the Buddhist Sangha.
Reason (R) : The council was convened to resolve disputes over ten points of Vinaya practice, leading to a split between the Sthaviravāda and Mahāsāṅghika schools.
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

7. What is the Pāli term for the "Basket of Discipline" in the Tipiṭaka, which contains the rules and regulations for the monastic community?

(A) Sutta Piṭaka
(B) Abhidhamma Piṭaka
(C) Khuddaka Nikāya
(D) Vinaya Piṭaka

8. What was the primary cause for convening the First Buddhist Council immediately after the Mahāparinirvāṇa of the Buddha?
(A) To preserve the original teachings (Dhamma) and the rules of discipline (Vinaya).
(B) To select a political successor to take over the Buddha's administrative leadership.
(C) To initiate the formal process of writing the Tipiṭaka on available palm leaves.
(D) To organize and dispatch Buddhist missionaries to propagate the faith in foreign lands.

9. Consider the following statements about the school of Vijñānavāda:
1. It is also known as the Yogācāra school.
2. It posits that only consciousness (vijñapti-mātratā) is ultimately real.
3. Nāgārjuna is considered the founder of this school.
4. The concept of Ālaya-vijñāna (storehouse consciousness) is central to its philosophy.
Which of the statements given above are correct?
(A) 1, 2 and 4 only
(B) 1, 2 and 3 only
(C) 2, 3 and 4 only
(D) 1, 3 and 4 only

10. Which of the following best describes the central philosophical position of the Mādhyamika school?
(A) All phenomena are devoid (śūnya) of inherent existence or self-nature (svabhāva).
(B) All external phenomena are real and can be directly perceived.
(C) All phenomena are mere projections of a universal consciousness.
(D) All phenomena are momentary but are caused by previously existing real entities.

11. Identify the correct pair from the following:
(A) Vasubandhu - Mūlamadhyamakakārikā
(B) Nāgārjuna - Visuddhimagga
(C) Buddhaghosa - Pramāṇavārttika
(D) Dharmakīrti - Pramāṇavārttika

12. Arrange the following events from the Buddha's life in chronological order:
1. The Great Renunciation
2. The First Sermon at Sarnath
3. The Birth at Lumbini
4. The Attainment of Enlightenment at Bodh Gaya
5. The Mahāparinirvāṇa at Kuśinagara
Choose the correct sequence from the options below:
(A) 3, 1, 4, 2, 5
(B) 1, 3, 4, 2, 5
(C) 3, 4, 1, 2, 5
(D) 3, 1, 2, 4, 5

13. All of the following are considered 'Vaipulya Sūtras' (Mahāyāna Sūtras) EXCEPT:
(A) Saddharmapuṇḍarīka Sūtra
(B) Laṅkāvatāra Sūtra
(C) Dīgha Nikāya
(D) Prajñāpāramitā Sūtra

14. Consider the following statements regarding historical Buddhist patronage:
Statement I : Emperor Aśoka's missions were instrumental in establishing Theravāda Buddhism in Sri Lanka.
Statement II : Emperor Kaniṣka's patronage was a key factor in the flourishing of Mahāyāna Buddhism and its spread into Central Asia and China.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

15. Identify the correct statements regarding the Pāli Tipiṭaka:
1. It is divided into three "baskets": Vinaya, Sutta, and Abhidhamma.
2. The Sutta Piṭaka primarily contains the discourses attributed to the Buddha.
3. The Kathāvatthu, a part of the Abhidhamma Piṭaka, was composed by Nāgārjuna.
4. The entire Tipiṭaka was first committed to writing in Sri Lanka during the Fourth Buddhist Council.
5. The Vinaya Piṭaka details the philosophical doctrines of the Mādhyamika school.
Which of the statements given above are correct?

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(A) 1, 2 and 4 only
(B) 1, 2, 3 and 5 only
(C) 2, 4 and 5 only
(D) 1, 3 and 4 only

16. Who presided over the First Buddhist Council held at Rājagṛha?
(A) Ānanda
(B) Mahākassapa
(C) Upāli
(D) Ajātaśatru

17. Which one of the following statements about Buddhaghosa is correct?
(A) He was a key proponent of the Mādhyamika philosophy in South India.
(B) He authored the Visuddhimagga, a manual of Theravāda doctrine.
(C) He presided over the Fourth Buddhist Council in Kashmir under Emperor Kaniṣka.
(D) He was a direct disciple of the Buddha and recited the Abhidhamma Piṭaka at the first council.

18. Match List I with List II regarding the Buddhist philosophical schools.
List I: (School)
P. Vaibhāṣika
Q. Sautrāntika
R. Vijñānavāda
S. Mādhyamika
List II: (Core Doctrine)
1. Vijñapti-mātratā (Consciousness-only)
2. Bāhyānumeyavāda (Inferred existence of external objects)
3. Śūnyatā (Emptiness)
4. Bāhyapratyakṣavāda (Direct perception of external objects)
Choose the correct answer from the options given below:
(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

19. A monk adheres to a school that accepts the Sūtras as authoritative but rejects the Abhidhamma of the Sarvāstivādins. This school holds that external objects exist but can only be inferred, not directly perceived.
To which school does this monk likely belong?
(A) Vaibhāṣika
(B) Mādhyamika
(C) Sautrāntika
(D) Theravāda

20. In Buddhist philosophy, what does the term 'svabhāva' refer to, which the Mādhyamika school argues is absent in all phenomena?
(A) Conventional reality
(B) Dependent origination
(C) The potential for enlightenment
(D) Inherent existence or self-nature

21. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : Nāgārjuna's philosophy is often called Śūnyavāda.
Reason (R) : His central thesis in the Mūlamadhyamakakārikā is that all phenomena (dharmas) are empty (śūnya) of any intrinsic, independent existence (svabhāva).
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

22. The Pāli text 'Kathāvatthu', which refutes various heretical views, is part of which section of the Tipiṭaka?
(A) Vinaya Piṭaka
(B) Abhidhamma Piṭaka
(C) Sutta Piṭaka
(D) Dīgha Nikāya

23. Who among the following was the royal patron of the Fourth Buddhist Council held in Kashmir?
(A) Aśoka
(B) Ajātaśatru
(C) Kālāśoka
(D) Kaniṣka

24. Consider the following statements about the spread of Buddhism:
1. Emperor Aśoka sent his son Mahendra and daughter Saṅghamittā to Sri Lanka.

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2. Tibetan Buddhism is a form of Theravāda Buddhism.
3. Buddhism reached China primarily through maritime routes from South India.
4. Theravāda Buddhism is the dominant form in Thailand and Myanmar.

Which of the statements given above are correct?
(A) 1 and 4 only
(B) 1, 2 and 3 only
(C) 2 and 3 only
(D) 1, 2, 3 and 4

25. The 'four great sights' witnessed by Prince Siddhārtha, which prompted his search for enlightenment, were:
(A) A king, a warrior, a merchant, and a priest.
(B) A palace, a garden, a river, and a mountain.
(C) An old man, a sick man, a corpse, and an ascetic.
(D) A wedding, a birth, a festival, and a sacrifice.

26. Which Buddhist thinker is renowned for his work 'Abhidharmakośa', which systemizes the doctrines of the Sarvāstivāda school, before he later converted to the Vijñānavāda school?
(A) Vasubandhu
(B) Nāgārjuna
(C) Buddhaghosa
(D) Dharmakīrti

27. Identify the incorrect pair from the following:
(A) First Council - Rājagṛha
(B) Second Council - Vaiśālī
(C) Third Council - Pāṭaliputra
(D) Fourth Council (Sarvāstivāda) - Sri Lanka

28. The final passing away of the Buddha at Kuśinagara is known by which term?
(A) Mahābhiniṣkramaṇa
(B) Mahāparinirvāṇa
(C) Dhammacakkappavattana
(D) Bodhisattva

29. The concept of 'bāhyapratyakṣavāda' or the direct realism of external objects is a cornerstone of which Buddhist philosophical school?
(A) Sautrāntika
(B) Vijñānavāda
(C) Vaibhāṣika
(D) Mādhyamika

30. Consider the following statements regarding the works of Vasubandhu:
Statement I : Vasubandhu, in his later life, authored the Viṃśatikā and Triṃśikā, which are seminal texts of the Vijñānavāda school.
Statement II : His conversion to Vijñānavāda was influenced by his elder brother, Asaṅga.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

31. Match List I with List II.
List I: (Buddhist Thinker)
P. Buddhaghosa
Q. Nāgārjuna
R. Vasubandhu
S. Dharmakīrti
List II: (Major Work)
1. Abhidharmakośa
2. Mūlamadhyamakakārikā
3. Pramāṇavārttika
4. Visuddhimagga
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-2, R-1, S-3
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-1, S-2

32. What was the central point of contention that led to the schism at the Second Buddhist Council?
(A) The nature of the Buddha's personality.
(B) Ten disputed points concerning monastic discipline (Vinaya).
(C) The interpretation of the doctrine of emptiness.
(D) The inclusion of new texts into the canon.

33. Consider the following statements about Emperor Aśoka's contribution to Buddhism:
1. He erected numerous rock and pillar edicts to propagate Dhamma.
2. He convened the Third Buddhist Council at Pāṭaliputra.
3. He patronized the Gandhara school of art.
4. He sent his son Mahendra to establish Buddhism in Tibet.

Which of the statements given above are correct?
(A) 1 and 2 only

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(B) 2 and 3 only
(C) 1, 2 and 4 only
(D) 3 and 4 only

34. The doctrine of 'Vijñapti-mātratā' (consciousness-only) is the central tenet of which school?
(A) Yogācāra-Vijñānavāda
(B) Mādhyamika
(C) Sarvāstivāda
(D) Sautrāntika

35. Which of the following is NOT one of the five Nikāyas of the Sutta Piṭaka?
(A) Dīgha Nikāya
(B) Majjhima Nikāya
(C) Parivāra
(D) Aṅguttara Nikāya

36. Arrange the four main Buddhist philosophical schools in the general historical order of their emergence:
1. Vijñānavāda
2. Vaibhāṣika / Sautrāntika
3. Mādhyamika

Which of the following represents a plausible sequence?
(A) 2, 3, 1
(B) 1, 2, 3
(C) 3, 1, 2
(D) 2, 1, 3

37. Which statement about the Mahāparinirvāṇa of the Buddha is incorrect?
(A) It occurred in Kuśinagara.
(B) The Buddha's last meal was offered by Cunda the smith.
(C) The event was followed immediately by the Second Buddhist Council.
(D) His last words urged the disciples to rely on the Dhamma and Vinaya.

38. The compilation of the 'Mahāvibhāṣā Śāstra', a massive compendium of Sarvāstivāda Abhidharma, is associated with which event?
(A) The First Buddhist Council at Rājagṛha
(B) The Fourth Buddhist Council in Kashmir
(C) The Second Buddhist Council at Vaiśālī
(D) The Third Buddhist Council at Pāṭaliputra

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39. Consider the following statements regarding the Theravāda tradition:
1. Theravāda is known as the 'School of the Elders'.
2. The ideal figure in Theravāda is the Bodhisattva who delays nirvana to help all beings.
3. It exclusively uses the Pāli Canon as its scriptural basis.
4. It is the dominant form of Buddhism in Tibet and China.

Which of the statements given above are correct?
(A) 1, 2 and 3 only
(B) 1 and 3 only
(C) 2 and 4 only
(D) 1, 3 and 4 only

40. What is the 'Saddharmapuṇḍarīka Sūtra' (Lotus Sūtra) primarily known for?
(A) Its teaching of 'upāya' (skillful means) and the idea that all beings can attain Buddhahood.
(B) Its detailed explanation of the rules of the Vinaya.
(C) Its exposition of the doctrine of emptiness (śūnyatā).
(D) Its systematic analysis of the 7 factors of enlightenment.

41. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Sautrāntika school is named so because it gives primacy to the Sūtras.
Reason (R) : They accepted the authority of the Sūtra Piṭaka but rejected the Abhidharma Piṭaka of the Sarvāstivāda school as not being the word of the Buddha.
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

42. The Visuddhimagga ("The Path of Purification") by Buddhaghosa is a systematic treatise on which aspect of Buddhism?
(A) The Theravāda path to liberation, covering

virtue, concentration, and wisdom.
(B) The life story of the Buddha, including his major deeds and miracles.
(C) The rules of monastic conduct and the disciplinary codes of the Sangha.
(D) The Mādhyamika critique of philosophical concepts and the nature of reality.

43. In the context of the spread of Buddhism, the mission to Sri Lanka led by Mahendra was sent by which emperor?
(A) Kaniṣka
(B) Chandragupta Maurya
(C) Harsha
(D) Aśoka

44. Consider the following statements about the literature of Buddhism:
1. The Sutta Piṭaka is a collection of the Buddha's discourses.
2. The Vinaya Piṭaka contains rules for the Sangha.
3. The Vaipulya Sūtras are central to the Theravāda tradition.
4. The Prajñāpāramitā Sūtras expound on the concept of śūnyatā.
5. The Abhidhamma Piṭaka is a narrative of the Buddha's life.

Which of the statements given above are correct?
(A) 1, 2, 3 and 4 only
(B) 3, 4 and 5 only
(C) 1, 2 and 4 only
(D) 1, 2, 3, 4 and 5

45. The 'Ālaya-vijñāna' or 'storehouse consciousness' is a key concept developed by which school of Buddhist philosophy?
(A) Sautrāntika
(B) Mādhyamika
(C) Vijñānavāda (Yogācāra)
(D) Vaibhāṣika

46. Who among the following recited the Vinaya Piṭaka at the First Buddhist Council?
(A) Ānanda
(B) Mahākassapa
(C) Ajātaśatru
(D) Upāli

47. Match List I with List II.
List I: (Term)
P. Śūnyatā
Q. Ālaya-vijñāna
R. Bāhyānumeyavāda
S. Bāhyapratyakṣavāda
List II: (Associated School)
1. Vaibhāṣika
2. Sautrāntika
3. Mādhyamika
4. Vijñānavāda
Choose the correct answer from the options given below:
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

48. Consider the following statements regarding Dharmakīrti:
Statement I : Dharmakīrti was a 7th-century Buddhist philosopher who made significant contributions to the field of epistemology and logic.
Statement II : His primary work, the Pramāṇavārttika, is an extensive commentary on Dignāga's Pramāṇasamuccaya.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

49. Which of the following is the most accurate description of the Theravāda school?
(A) A Mahāyāna school focused on the Bodhisattva path and the worship of Buddha deities.
(B) The 'School of the Elders', adhering strictly to the Pāli Canon as its scripture.
(C) A philosophical school that believes only internal consciousness is real and substantial.
(D) The school founded by Nāgārjuna, based on the concept of emptiness and non-self.

50. The event that occurred after the Buddha's Mahāparinirvāṇa, which involved the division of his cremated remains among eight kingdoms, is known as the:
(A) War of the Relics
(B) First Schism
(C) First Council

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(D) Great Departure

51. The Mūlamadhyamakakārikā, a foundational text of the Mādhyamika school, was authored by:
(A) Vasubandhu
(B) Dharmakīrti
(C) Nāgārjuna
(D) Asaṅga

52. The Fourth Buddhist Council under the patronage of King Vattagāmaṇi Abhaya in Sri Lanka is significant because:
(A) It led to the Mahāyāna-Theravāda schism.
(B) It officially sanctioned the worship of Bodhisattvas.
(C) It was presided over by Nāgārjuna.
(D) It was where the Pāli Canon (Tipiṭaka) was first committed to writing.

53. Consider the following statements about the Vaibhāṣika school:
1. It is a branch of the Sarvāstivāda school.
2. Its name is derived from the Mahāvibhāṣā Śāstra.
3. It holds that external objects are not real, but only inferred.
4. It is a form of direct realism (bāhyapratyakṣavāda).

Which of the statements given above are correct?
(A) 1, 2 and 4 only
(B) 1, 3 and 4 only
(C) 2 and 3 only
(D) 1, 2, 3 and 4

54. The 'Laṅkāvatāra Sūtra' is a key Mahāyāna text particularly influential for which philosophical school?
(A) Mādhyamika
(B) Vijñānavāda (Yogācāra)
(C) Sarvāstivāda
(D) Theravāda

55. After attaining enlightenment, the Buddha spent several weeks near the Bodhi tree. His first major act of teaching was the 'Dhammacakkappavattana Sutta'.
What is the meaning of this title?
(A) The Discourse on the Great Renunciation
(B) The Discourse on the Signs of a Great Man
(C) The Discourse on the Final Nirvana
(D) The Discourse on Setting in Motion the Wheel of Dhamma

56. Identify the incorrect statement regarding the life of Vasubandhu:
(A) He was the founder of the Mādhyamika school of philosophy.
(B) He initially belonged to the Sarvāstivāda school.
(C) He authored the Abhidharmakośa.
(D) He was converted to the Yogācāra school by his brother Asaṅga.

57. The spread of Buddhism to Tibet resulted in a unique form known as Vajrayāna.
This tradition integrated elements from which pre-existing traditions in India?
(A) Theravāda and Jainism
(B) Sāṃkhya and Yoga
(C) Mahāyāna and Tantra
(D) Vedānta and Mīmāṃsā

58. Arrange the following major Buddhist thinkers in correct chronological order:
1. Dharmakīrti
2. Nāgārjuna
3. Buddhaghosa
4. Vasubandhu

Choose the correct sequence from the options below:
(A) 2, 4, 3, 1
(B) 1, 2, 3, 4
(C) 2, 3, 4, 1
(D) 4, 2, 1, 3

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59. Consider the following statements regarding the Sutta Piṭaka:
Statement I : The Sutta Piṭaka is organized into five collections called Nikāyas.
Statement II : The Khuddaka Nikāya, one of the five, includes popular texts like the Dhammapada and Jātaka tales.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

60. Which of the following is NOT one of the Three Baskets (Tipiṭaka) of the Pāli Canon?
(A) Vinaya Piṭaka

(B) Vaipulya Piṭaka
(C) Sutta Piṭaka
(D) Abhidhamma Piṭaka

61. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The patronage of Emperor Kaniṣka was crucial for the Gandhara school of art, which produced some of the first anthropomorphic representations of the Buddha.
Reason (R) : Kaniṣka was a devout follower of Theravāda Buddhism and convened the council in Sri Lanka.
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

62. What does 'Prajñāpāramitā' literally mean?
(A) The Way of the Elders
(B) The Basket of Discipline
(C) The Consciousness-Only Doctrine
(D) The Perfection of Wisdom

63. The schism between the Mahāsāṅghika and Sthaviravāda schools occurred at which Buddhist council?
(A) Second Council, Vaiśālī
(B) First Council, Rājagṛha
(C) Third Council, Pāṭaliputra
(D) Fourth Council, Kashmir

64. Match List I with List II.
List I: (Council)
P. First Buddhist Council
Q. Second Buddhist Council
R. Third Buddhist Council
S. Fourth Buddhist Council (Sarvāstivāda)
List II: (Patron King)
1. Kālāśoka
2. Kaniṣka
3. Ajātaśatru
4. Aśoka
Choose the correct answer from the options given below:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

65. A key difference between the Sautrāntika and Vaibhāṣika schools lies in their epistemology. The Sautrāntikas are representationalists who believe external objects are inferred.
This position is known as:
(A) Bāhyapratyakṣavāda
(B) Bāhyānumeyavāda
(C) Vijñaptimātratā
(D) Sarvāstivāda

66. Consider the following statements about Buddhist canonical literature:
1. The Dīgha Nikāya contains long discourses of the Buddha.
2. The Jātaka tales, narrating the Buddha's previous lives, are part of the Vinaya Piṭaka.
3. The Dhammasaṅgaṇī is the first book of the Abhidhamma Piṭaka.
4. The Saddharmapuṇḍarīka Sūtra is a Pāli canonical text.
5. The Parivāra is a summary and analysis of the Vinaya Piṭaka.
Which of the statements given above are correct?
(A) 1, 2 and 4 only
(B) 1, 3 and 5 only
(C) 2, 3 and 4 only
(D) 1, 4 and 5 only

67. Who was the President of the Third Buddhist Council held at Pāṭaliputra under the patronage of Emperor Aśoka?
(A) Mahākassapa
(B) Vasumitra
(C) Moggaliputta Tissa
(D) Upāli

68. Which of the following works is a comprehensive encyclopedia of Theravāda Buddhist doctrine and meditation, authored by Buddhaghosa?
(A) Mūlamadhyamakakārikā
(B) Pramāṇavārttika
(C) Abhidharmakośa
(D) Visuddhimagga

69. The historical event where the Buddha's foster mother, Mahāpajāpatī Gotamī, was finally

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allowed to form an order of nuns (bhikkhunīs) marks the origin of:
(A) The Mahāyāna school
(B) The first monastery (Vihāra)
(C) The Bhikkhunī Sangha
(D) The concept of the Bodhisattva

70. Which statement correctly identifies a contribution of Emperor Kaniṣka to Buddhism?
(A) He sent missionaries to Sri Lanka and Southeast Asia.
(B) He patronized the Fourth Buddhist Council in Kashmir, which was pivotal for the Sarvāstivāda school.
(C) He established the great university at Nalanda.
(D) He converted to Buddhism after the Kalinga war and advocated non-violence.

71. The 'Daśabhūmika Sūtra' is a significant Mahāyāna text that elaborates on:
(A) The ten precepts for lay followers.
(B) The ten points of Vinaya controversy at the Second Council.
(C) The ten previous lives of Gautama Buddha.
(D) The ten stages (bhūmis) of the Bodhisattva path.

72. What is the fundamental argument of Dharmakīrti in his works on Buddhist logic (pramāṇa)?
(A) That there are only two valid means of knowledge: perception (pratyakṣa) and inference (anumāna).
(B) That ultimate reality is emptiness (śūnyatā).
(C) That only consciousness is real.
(D) That scriptural authority is the only valid means of knowledge.

73. The 'Four Noble Truths' were first articulated by the Buddha in which discourse?
(A) Mahāparinibbāna Sutta
(B) Anattalakkhaṇa Sutta
(C) Dhammacakkappavattana Sutta
(D) Ādittapariyāya Sutta

74. Consider the following statements about the major Buddhist schools:
1. Vaibhāṣika is a school of direct realism.
2. Sautrāntika holds that external objects are inferred.
3. Vijñānavāda posits a 'mind-only' reality.
4. Mādhyamika argues for the ultimate 'emptiness' of all phenomena.

Which of the statements given above are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2 and 3 only
(D) 1, 2, 3 and 4

75. The first schism in the Buddhist Sangha, which occurred after the Second Buddhist Council, was between the:
(A) Theravāda and Mahāyāna
(B) Vaibhāṣika and Sautrāntika
(C) Mādhyamika and Yogācāra
(D) Sthaviravāda and Mahāsāṅghika

76. The clan to which Gautama Buddha belonged was the:
(A) Licchavi
(B) Śākya
(C) Maurya
(D) Koliya

77. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : Buddhaghosa is one of the most important commentators in the history of Theravāda Buddhism.
Reason (R) : His work, the Visuddhimagga, provides a systematic exposition of the path to purification and serves as a foundational text for Theravāda meditation and doctrine, independent of the Pāli Canon.
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

78. The Sukhāvatīvyūha Sūtra is a central text for which branch of Mahāyāna Buddhism?
(A) Zen Buddhism
(B) Tibetan Buddhism
(C) Mādhyamika School
(D) Pure Land Buddhism

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79. At the First Buddhist Council, who was responsible for the recitation of the Dhamma (Suttas)?
(A) Ānanda
(B) Mahākassapa
(C) Upāli
(D) Moggaliputta Tissa

80. Identify the correct pair:
(A) Sautrāntika - Bāhyapratyakṣavāda
(B) Mādhyamika - Śūnyatā
(C) Vaibhāṣika - Bāhyānumeyavāda
(D) Vijñānavāda - Śūnyatā

81. The Yogācāra school is another name for which of the following?
(A) Mādhyamika
(B) Vijñānavāda
(C) Sautrāntika
(D) Vaibhāṣika

82. The 'Abhidharmakośa' is a seminal work primarily associated with which school, before its author's later philosophical shift?
(A) Sarvāstivāda-Vaibhāṣika
(B) Mādhyamika
(C) Theravāda
(D) Mahāsāṅghika

83. Which of the following events in the Buddha's life symbolizes his renunciation of worldly life in search of truth?
(A) His birth in Lumbini garden.
(B) His first sermon in the deer park.
(C) The Mahābhiniṣkramaṇa (Great Departure).
(D) The taming of the elephant Nalagiri.

84. The Kathāvatthu, a book of the Abhidhamma Piṭaka, is attributed to Moggaliputta Tissa and is believed to have been composed during the:
(A) First Buddhist Council
(B) Second Buddhist Council
(C) Lifetime of the Buddha
(D) Third Buddhist Council

85. Which of the following is NOT a part of the Sanskrit Vaipulya Sūtras?
(A) Laṅkāvatāra Sūtra
(B) Saddharmapuṇḍarīka Sūtra
(C) Yamaka
(D) Prajñāpāramitā Sūtra

86. Arrange the following events in the correct chronological sequence:
1. The Second Buddhist Council at Vaiśālī
2. Mahāparinirvāṇa of the Buddha
3. The Third Buddhist Council at Pāṭaliputra
4. The First Buddhist Council at Rājagṛha
Choose the correct sequence from the options below:
(A) 2, 4, 1, 3
(B) 2, 1, 4, 3
(C) 4, 2, 1, 3
(D) 1, 2, 3, 4

87. Which Buddhist thinker is credited with the systematic development of Buddhist logic and epistemology, building upon the work of Dignāga?
(A) Nāgārjuna
(B) Vasubandhu
(C) Buddhaghosa
(D) Dharmakīrti

88. What was the name of the Buddha's son?
(A) Rāhula
(B) Channa
(C) Devadatta
(D) Ānanda

89. Consider the following statements regarding historical Buddhist councils:
Statement I : The Fourth Buddhist Council held in Kashmir under Kaniṣka's patronage used Sanskrit as its language of deliberation.
Statement II : The Fourth Buddhist Council held in Sri Lanka under Vattagāmaṇi Abhaya's patronage was responsible for committing the Pāli Tipiṭaka to writing.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

90. Match List I, List II, and List III.
List I: (Piṭaka)
P. Vinaya Piṭaka
Q. Sutta Piṭaka
R. Abhidhamma Piṭaka
List II: (Content)
1. Philosophical and psychological analysis
2. Monastic rules and discipline

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3. Discourses of the Buddha

List III: (Example Text)

X. Dīgha Nikāya

Y. Dhammasaṅgaṇī

Z. Suttavibhaṅga

A correct matching is:

(A) P-2-Z, Q-3-X, R-1-Y

(B) P-3-X, Q-2-Z, R-1-Y

(C) P-2-Y, Q-1-X, R-3-Z

(D) P-1-Z, Q-3-X, R-2-Y

91. The Mādhyamika dialectic, which aims to demonstrate the self-contradictory nature of all philosophical positions, is known as:

(A) Pramāṇa

(B) Upāya

(C) Bhāvanā

(D) Prasaṅga

92. Consider the following statements about the spread of Buddhism:

1. Buddhism spread to Sri Lanka during the reign of Emperor Aśoka.
2. The form of Buddhism prevalent in Myanmar and Thailand is primarily Mahāyāna.
3. Buddhism entered China via the Silk Road.
4. Tibetan Buddhism is also known as Vajrayāna.
5. Kaniṣka's empire facilitated the spread of Buddhism into Central Asia.

Which of the statements given above are correct?

(A) 1, 2, 3 and 4 only

(B) 1, 3, 4 and 5 only

(C) 2, 3, 4 and 5 only

(D) 1, 2, 4 and 5 only

93. The concept that everything is a manifestation of consciousness is the cornerstone of the Yogācāra school.

A practitioner applying this concept would interpret a perceived external object, like a tree, as:

(A) A real, independently existing object.

(B) An object that is empty of inherent existence but conventionally real.

(C) A construction of consciousness without an external counterpart.

(D) An object to be analyzed through its constituent momentary dharmas.

94. Who among the following was the charioteer of Prince Siddhārtha who accompanied him during the Great Renunciation?

(A) Kanthaka

(B) Devadatta

(C) Upāli

(D) Channa

95. Which statement about the Pāli Tipiṭaka is incorrect?

(A) It includes the Sanskrit Vaipulya Sūtras.

(B) It consists of three collections: Sutta, Vinaya, and Abhidhamma.

(C) It is the primary scripture for the Theravāda school.

(D) It was first written down in Sri Lanka.

96. The philosophical position of 'bāhyānumeyavāda' belongs to which school?

(A) Vaibhāṣika, as it infers the validity of the Vibhāṣā Śāstra.

(B) Sautrāntika, as it holds that external objects are inferred from sensory data.

(C) Vijñānavāda, as it infers the existence of other minds.

(D) Mādhyamika, as it infers the conventional reality from ultimate emptiness.

97. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).

Assertion (A) : The Third Buddhist council is a significant event in the history of the Theravāda tradition.

Reason (R) : During this council, presided over by Moggaliputta Tissa, the Kathāvatthu was compiled to refute heterodox views, and missionaries were dispatched to various regions, including Sri Lanka.

In the context of the two statements, which of the following is correct?

(A) Both A and R are true and R is the correct explanation of A.

(B) Both A and R are true but R is not the correct explanation of A.

(C) A is true but R is false.

(D) A is false but R is true.

98. Which of the following is a major work of Vasubandhu, written after his conversion to the Yogācāra school?

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(A) Triṃśikā-vijñaptimātratā
(B) Mūlamadhyamakakārikā
(C) Visuddhimagga
(D) Pramāṇavārttika

99. The ideal of the 'Arhat' (a fully enlightened being who has attained nirvana) is central to which major school of Buddhism?
(A) Mahāyāna
(B) Vajrayāna
(C) Theravāda
(D) Mādhyamika

100. Consider the following statements about Nāgārjuna:
1. He is the founder of the Mādhyamika school of philosophy.
2. His key work is the Mūlamadhyamakakārikā.
3. He established the doctrine of śūnyatā (emptiness).
4. He was a contemporary and advisor to Emperor Aśoka.

Which of the statements given above are correct?
(A) 1, 2 and 3 only
(B) 2, 3 and 4 only
(C) 1 and 4 only
(D) 1, 2, 3 and 4

101. Gautama Buddha's mother, Māyādevī, belonged to which clan?
(A) Śākya
(B) Licchavi
(C) Koliya
(D) Maurya

102. The first discourse of the Buddha at Sarnath was delivered to:
(A) His parents, King Suddhodana and Queen Prajapati.
(B) His five former ascetic companions.
(C) The two merchants, Tapussa and Bhallika.
(D) King Bimbisāra of Magadha.

103. Match List I with List II.
List I: (Event/Concept)
P. First Council
Q. First Schism
R. Composition of Kathāvatthu
S. Compilation of Mahāvibhāṣā
List II: (Associated Council)
1. Third Council, Pāṭaliputra
2. Fourth Council, Kashmir
3. First Council, Rājagṛha
4. Second Council, Vaiśālī

Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

104. Which of the following is NOT a characteristic of the Vaibhāṣika school?
(A) It holds that external objects are mere projections of consciousness.
(B) It is a branch of the Sarvāstivāda.
(C) It advocates for the direct perception of external objects.
(D) It derives its name from the Mahāvibhāṣā Śāstra.

105. Consider the following statements regarding Mahāyāna literature:
Statement I : The Prajñāpāramitā literature, central to Mahāyāna Buddhism, explores the concept of 'emptiness' (śūnyatā) and the Bodhisattva path.
Statement II : The Heart Sūtra and the Diamond Sūtra are two of the most famous examples of Prajñāpāramitā texts.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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106. The life and works of which great Theravāda commentator are primarily associated with the Mahāvihāra monastery in Anuradhapura, Sri Lanka?
(A) Buddhaghosa
(B) Nāgārjuna
(C) Vasubandhu
(D) Dharmakīrti

107. After the Buddha's Mahāparinirvāṇa, his relics were divided and enshrined in stupas.
This event highlights the beginning of what important practice in Buddhism?
(A) Monasticism
(B) Philosophical debate
(C) Missionary activity

(D) Relic veneration

108. The doctrine of 'dependent origination' (pratītyasamutpāda) is a foundational concept accepted by all Buddhist schools.
What does it essentially state?
(A) That all phenomena are created by a supreme being.
(B) That all phenomena arise in dependence upon other phenomena.
(C) That all phenomena are illusory and do not exist.
(D) That all phenomena are permanent and unchanging.

109. Which of the following schools is considered a precursor to Mahāyāna, emerging from the first schism?
(A) Sthaviravāda
(B) Sautrāntika
(C) Mahāsāṅghika
(D) Vaibhāṣika

110. Arrange the following texts in the chronological order of their composition:
1. Mūlamadhyamakakārikā
2. Pāli Tipiṭaka (Oral Tradition)
3. Pramāṇavārttika
4. Visuddhimagga
Choose the correct sequence from the options below:
(A) 2, 1, 4, 3
(B) 1, 2, 3, 4
(C) 2, 4, 1, 3
(D) 3, 4, 1, 2

111. Identify the incorrect statement regarding the spread of Buddhism:
(A) Tibetan Buddhism is a form of Theravāda Buddhism.
(B) Emperor Aśoka played a pivotal role in its spread within India and to Sri Lanka.
(C) The Kushan emperor Kaniṣka patronized Mahāyāna Buddhism.
(D) Theravāda Buddhism is dominant in countries like Myanmar and Thailand.

112. The term 'Vaipulya Sūtras' refers to which body of literature?
(A) The commentarial literature of the Theravāda school.
(B) The extensive or expanded sutras of the Mahāyāna tradition.
(C) The section of the Vinaya Piṭaka dealing with nuns.
(D) The Abhidhamma texts of the Sarvāstivāda school.

113. Consider the following statements about the four Buddhist councils:
1. The First Council was held to codify the Dhamma and Vinaya.
2. The Second Council dealt with disputes over monastic practice, leading to a schism.
3. The Third Council was patronized by Emperor Kaniṣka.
4. The Fourth Council in Kashmir led to the compilation of the Mahāvibhāṣā Śāstra.
5. The Tipiṭaka was first written down at the First Council.
Which of the statements given above are correct?
(A) 1, 2 and 4 only
(B) 1, 2 and 3 only
(C) 3, 4 and 5 only
(D) 1, 2, 4 and 5 only

114. The 'four sights' that Prince Siddhārtha encountered outside his palace walls can be seen as a cause for which major effect in his life?
(A) The realization of universal suffering (dukkha), leading to his renunciation.
(B) The cause for his marriage to Yaśodharā.
(C) The cause for a military campaign against a neighboring kingdom.
(D) The effect of his decision to pursue worldly power and politics.

115. A Buddhist philosopher argues that the "pot" we perceive is not a real, unitary entity but merely a concept imposed upon a collection of momentary atoms. Furthermore, he states that these atoms can be directly perceived.
This view is characteristic of which school?
(A) Mādhyamika
(B) Vijñānavāda
(C) Vaibhāṣika
(D) Sautrāntika

116. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Vasubandhu's Abhidharmakośa-

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bhāṣya is a critical and comprehensive text on Sarvāstivāda philosophy.
Reason (R) : In the Bhāṣya (commentary), Vasubandhu often presents and defends the views of the Sautrāntika school against the orthodox Vaibhāṣika positions.
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

117. The city of Kuśinagara is historically significant in Buddhism as the place where the Buddha:
(A) Was born
(B) Attained enlightenment
(C) Attained Mahāparinirvāṇa
(D) Delivered his first sermon

118. Which Nikāya of the Sutta Piṭaka is a collection of "grouped" or "connected" discourses based on theme?
(A) Dīgha Nikāya
(B) Saṃyutta Nikāya
(C) Majjhima Nikāya
(D) Aṅguttara Nikāya

119. Identify the correct statement about the schools of Buddhism:
(A) The Mādhyamika school asserts the ultimate reality of consciousness.
(B) The Vaibhāṣika school denies the existence of an external world.
(C) The Theravāda school promotes the ideal of the Bodhisattva over the Arhat.
(D) The Sautrāntika school holds that external objects are known through inference.

120. Who was the king of Magadha and patron of the First Buddhist Council?
(A) Ajātaśatru
(B) Bimbisāra
(C) Aśoka
(D) Kaniṣka

121. The central teaching of the Prajñāpāramitā Sūtras, which was systematized by Nāgārjuna, is:
(A) The doctrine of momentariness (kṣaṇikavāda).
(B) The analysis of consciousness into eight types.
(C) The theory of two truths: conventional (saṃvṛti) and ultimate (paramārtha).
(D) The enumeration of the 31 planes of existence.

122. Match the Buddhist thinker with their primary philosophical affiliation.
List I: (Thinker)
P. Nāgārjuna
Q. Buddhaghosa
R. Vasubandhu (later works)
S. Dharmakīrti
List II: (Affiliation)
1. Theravāda
2. Vijñānavāda (Yogācāra)
3. Buddhist Logic and Epistemology
4. Mādhyamika
Choose the correct answer from the options given below:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-4, S-2

123. The 'Parivāra' is a text found in which part of the Pāli Canon?
(A) The end of the Sutta Piṭaka, summarizing the Nikāyas.
(B) The beginning of the Abhidhamma Piṭaka, defining key terms.
(C) The Khuddaka Nikāya, as a collection of verses.
(D) The end of the Vinaya Piṭaka, serving as a digest and catechism of the rules.

124. In the context of the four philosophical schools, which one would argue that a statement like "The chariot exists" is conventionally true but ultimately false, as the chariot is empty of any independent self-nature?
(A) Vaibhāṣika
(B) Mādhyamika
(C) Sautrāntika
(D) Vijñānavāda

125. Consider the following statements regarding Buddhist literature:

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Statement I : The Sanskrit Vaipulya Sūtras, such as the Lotus Sūtra, are foundational texts for the Theravāda school.
Statement II : The Pāli Tipiṭaka is the canonical scripture for Mahāyāna Buddhism.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

126. The conversion of the notorious bandit Aṅgulimāla is a famous event that illustrates which aspect of the Buddha's teaching?
(A) The importance of strict monastic discipline.
(B) The philosophical doctrine of emptiness.
(C) The political influence of the Buddha over kings.
(D) The power of compassion and the potential for transformation in all beings.

127. The division of Buddhist schools into Hīnayāna and Mahāyāna is a classification that originated from:
(A) The Mahāyāna tradition itself, to distinguish its path from earlier schools.
(B) The Buddha himself.
(C) The proceedings of the First Buddhist Council.
(D) Emperor Aśoka's edicts.

128. The Vinaya Piṭaka is primarily concerned with:
(A) The ultimate nature of reality.
(B) The rules of conduct for the monastic Sangha.
(C) The previous lives of the Buddha.
(D) The discourses delivered by the Buddha to laypeople.

129. Consider the following assertions about key Buddhist figures:
1. Buddhaghosa authored the Pramāṇavārttika.
2. Nāgārjuna is the founder of the Vijñānavāda school.
3. Vasubandhu wrote the Abhidharmakośa.
4. Dharmakīrti is a key figure in the Theravāda commentarial tradition.

Which of the statements given above is correct?
(A) 3 only
(B) 1 and 2 only
(C) 3 and 4 only
(D) 1, 2, and 3 only

130. The 'Aṅguttara Nikāya' of the Sutta Piṭaka is uniquely organized based on:
(A) A numerical progression, with discourses grouped by the number of items discussed.
(B) The length of the suttas, from longest to shortest.
(C) Thematic connections between the suttas.
(D) The geographical location where the suttas were delivered.

131. The Mahāsāṅghika school, which emerged after the Second Council, held some views that are seen as precursors to Mahāyāna.
Which of the following is one such view?
(A) The strict, historical and human nature of the Buddha.
(B) The rejection of the Suttas as the word of the Buddha.
(C) The transcendental and supramundane (lokottara) nature of the Buddha.
(D) The assertion that Arhats are infallible and cannot regress.

132. What is the main subject matter of the Abhidhamma Piṭaka?
(A) A collection of rules for the daily life of monks and nuns.
(B) A series of stories about the Buddha's past incarnations.
(C) A record of the dialogues between the Buddha and various kings.
(D) A systematic and philosophical analysis of the nature of mind and matter.

133. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Sautrāntika school advocates 'bāhyānumeyavāda'.
Reason (R) : It posits that the existence of an external world is not directly perceived but is inferred from the mental cognitions that represent it.
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

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(C) A is true but R is false.
(D) A is false but R is true.

134. Which of the following statements about the First Buddhist Council is incorrect?
(A) It was held in Rājagṛha.
(B) Its main purpose was to resolve the 'ten points' of Vinaya dispute.
(C) It was patronized by King Ajātaśatru.
(D) It was presided over by Mahākassapa.

135. Consider the following statements about the Mādhyamika school:
1. It was founded by Nāgārjuna.
2. Its central doctrine is śūnyatā (emptiness).
3. It argues that all phenomena lack svabhāva (inherent existence).
4. Its primary canonical sources are the Prajñāpāramitā Sūtras.
5. It is also known as the Yogācāra school.

Which of the statements given above are correct?
(A) 1, 2, 3 and 4 only
(B) 1, 2, 3 and 5 only
(C) 2, 3, 4 and 5 only
(D) 1, 2, 4 and 5 only

136. A scholar is studying a text that argues that the external world is an illusion and that reality is ultimately 'mind-only' (citta-mātra).
This text is most likely associated with which school?
(A) Vijñānavāda
(B) Sarvāstivāda
(C) Sautrāntika
(D) Mādhyamika

137. The 'Dhammapada', a collection of the Buddha's sayings in verse form, is part of which Nikāya of the Sutta Piṭaka?
(A) Dīgha Nikāya
(B) Majjhima Nikāya
(C) Khuddaka Nikāya
(D) Saṃyutta Nikāya

138. Match List I with List II regarding significant places and events in the Buddha's life.
List I: (Place)
P. Bodh Gaya
Q. Sarnath
R. Kuśinagara
S. Lumbini

List II: (Event)
1. Mahāparinirvāṇa
2. Birth
3. First Sermon
4. Enlightenment

Choose the correct answer from the options given below:
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-3, R-1, S-4

139. The propagation of Dhamma through officials known as 'Dhamma-mahāmattas' was an innovation of which emperor?
(A) Ajātaśatru
(B) Kaniṣka
(C) Kālāśoka
(D) Aśoka

140. Consider the following statements regarding the Vaibhāṣika school:
Statement I : The Vaibhāṣika school is so named because its doctrine is based on the Mahāvibhāṣā Śāstra, a commentary on the Sarvāstivāda Abhidharma.
Statement II : The Vaibhāṣika school holds the philosophical position of 'bāhyapratyakṣavāda', or direct realism.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

141. The Buddhist philosophical schools of Vaibhāṣika and Sautrāntika both originated from which broader, early Buddhist school?
(A) Mahāsāṅghika
(B) Sthaviravāda
(C) Sarvāstivāda
(D) Theravāda

142. The "War of the Relics" which took place after the Buddha's death was fought over:
(A) The succession to the leadership of the Sangha.
(B) The interpretation of the Vinaya rules.
(C) The control of the major monasteries.
(D) The possession of the Buddha's bodily remains.

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143. Which of the following is the most accurate definition of 'Tipiṭaka'?
(A) The three baskets of the Pāli canon: Vinaya, Sutta, Abhidhamma.
(B) The three jewels of Buddhism: Buddha, Dhamma, Sangha.
(C) The three main schools of Buddhism: Theravāda, Mahāyāna, Vajrayāna.
(D) The three stages of the path: Sīla, Samādhi, Paññā.

144. The Abhidharmakośa, authored by Vasubandhu, is a systematic exposition of the Abhidharma of which school?
(A) Theravāda
(B) Sarvāstivāda
(C) Mādhyamika
(D) Yogācāra

145. Consider the following statements about the life of the Buddha:
1. His father, Śuddhodana, was the king of the Śākya clan.
2. He attained enlightenment under a Peepal tree at Bodh Gaya.
3. His first sermon was delivered to a group of five ascetics.
4. The event of his renunciation is called Mahāparinirvāṇa.

Which of the statements given above are correct?
(A) 1, 2 and 3 only
(B) 2, 3 and 4 only
(C) 1 and 4 only
(D) 1, 2, 3 and 4

146. Which of the following is a key work of the Buddhist logician Dharmakīrti?
(A) Pramāṇavārttika
(B) Visuddhimagga
(C) Mūlamadhyamakakārikā
(D) Abhidharmakośa

147. The primary reason for convening the Second Buddhist Council at Vaiśālī was to address:
(A) The need to write down the scriptures.
(B) A request from Emperor Aśoka to purify the Sangha.
(C) A controversy over ten points of monastic discipline.
(D) Doctrinal disagreements about the nature of the Buddha.

148. The Yogācāra school's concept of Ālaya-vijñāna refers to:
(A) The individual's sensory consciousness.
(B) The enlightened mind of a Buddha.
(C) The faculty of rational thought and discrimination.
(D) A foundational 'storehouse consciousness' containing karmic seeds.

149. The 'Jātaka' tales, found within the Khuddaka Nikāya, are stories concerning:
(A) The creation of the universe.
(B) The lives of the great disciples.
(C) The previous lives of Gautama Buddha.
(D) The future Buddha, Matthew.

150. Arrange the following schools/traditions in the order of their historical development:
1. Theravāda (as a distinct school after the schism)
2. Mādhyamika
3. Vijñānavāda
4. The early, unified Sangha before the first schism.

Choose the correct sequence from the options below:
(A) 4, 1, 2, 3
(B) 1, 4, 2, 3
(C) 4, 2, 3, 1
(D) 1, 2, 3, 4

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151. Which of the following statements about Buddhaghosa is incorrect?
(A) He was a 5th-century Theravāda Buddhist commentator and scholar.
(B) His most famous work is the Visuddhimagga (Path of Purification).
(C) He traveled from India to Sri Lanka to translate Sinhalese commentaries into Pāli.
(D) He was the founder of the Mādhyamika school of philosophy.

152. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Mādhyamika school, founded by Nāgārjuna, posits that all dharmas are śūnya.
Reason (R) : This means that all dharmas are non-existent and illusory, and thus conventional reality should be completely rejected.

In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

153. A practitioner is instructed to see the world not as independently existing but as a flow of mental impressions rising from a deep 'storehouse consciousness'.
This meditative instruction is most characteristic of which school?
(A) Theravāda
(B) Vaibhāṣika
(C) Yogācāra-Vijñānavāda
(D) Sautrāntika

154. Who was the President of the Fourth Buddhist Council held in Kashmir under Kaniṣka?
(A) Vasumitra
(B) Moggaliputta Tissa
(C) Mahākassapa
(D) Ānanda

155. Which of the following is NOT one of the divisions of the Vinaya Piṭaka?
(A) Suttavibhaṅga
(B) Khandhaka
(C) Parivāra
(D) Puggalapaññatti

156. The spread of Buddhism to China was significantly facilitated by:
(A) The maritime expeditions of the Chola dynasty.
(B) The trade and cultural exchange along the Silk Road.
(C) The missionary activities sponsored by the Gupta emperors.
(D) The direct teachings of the Buddha's disciple, Ānanda.

157. Match List I with List II.
List I: (Sanskrit Term)
P. Śūnyatā
Q. Svabhāva
R. Pratītyasamutpāda
S. Vijñapti-mātratā
List II: (English Equivalent)
1. Dependent Origination
2. Consciousness-only
3. Emptiness
4. Inherent Existence
Choose the correct answer from the options given below:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

158. The philosophical school that accepts the reality of external objects but maintains they are known only through inference from mental representations is:
(A) Vaibhāṣika
(B) Mādhyamika
(C) Vijňānavāda
(D) Sautrāntika

159. The great stupa at Sanchi and the rock-cut caves at Ajanta are prime examples of architectural and artistic developments patronized during the post-Aśokan era in India.
This patronage primarily came from:
(A) The Satavahanas and Vakatakas.
(B) The Kushans and Guptas.
(C) The Mauryas and Sungas.
(D) The Pallavas and Cholas.

160. Consider the following statements about the canonical literature of Buddhism:
1. The Pāli Tipiṭaka is the scripture of the Theravāda school.
2. The Saddharmapuṇḍarīka Sūtra is a prominent Mahāyāna text.
3. The Abhidharmakośa is a Vaipulya Sūtra.
4. The Visuddhimagga is part of the Sutta Piṭaka.
Which of the statements given above are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2 and 3 only
(D) 2, 3 and 4 only

161. Consider the following statements regarding the Vijñānavāda school:
Statement I : According to the Vijñānavāda school, the external world as we perceive it has no independent reality.

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Statement II : The school posits that what we perceive as external objects are actually transformations (pariṇāma) of the Ālaya-vijñāna (storehouse consciousness).
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

162. The final words of the Buddha before his Mahāparinirvāṇa, as recorded in the Mahāparinibbāna Sutta, emphasized the importance of:
(A) Striving on with diligence ("appamādena sampādetha").
(B) Worshipping his relics after his death.
(C) Establishing a new leader for the Sangha.
(D) Spreading the doctrine to China and Tibet.

163. Which collection of the Sutta Piṭaka contains the 'middle-length' discourses of the Buddha?
(A) Dīgha Nikāya
(B) Saṃyutta Nikāya
(C) Majjhima Nikāya
(D) Aṅguttara Nikāya

164. The philosophical system of Nāgārjuna is best characterized as:
(A) A form of idealism that denies the external world.
(B) A form of realism that affirms the existence of eternal atoms.
(C) A system of logic and epistemology focused on valid cognition.
(D) A dialectical critique (prasaṅga) that deconstructs all metaphysical views to reveal śūnyatā.

165. The tradition of Buddhism that became dominant in Sri Lanka, Myanmar, and Thailand is:
(A) Mahāyāna
(B) Vajrayāna
(C) Theravāda
(D) Zen

166. Consider the following statements regarding events following the Buddha's Mahāparinirvāṇa:
1. The First Buddhist Council was convened at Rājagṛha.
2. The Buddha's relics were distributed among eight claimants.
3. Ānanda recited the Sutta Piṭaka.
4. The council was held during the reign of Emperor Aśoka.
5. The Vinaya Piṭaka was recited by Upāli.

Which of the statements given above are correct?
(A) 1, 2, 3, and 5 only
(B) 1, 3, 4, and 5 only
(C) 2, 3, and 4 only
(D) All of the above

167. A dispute over ten minor points of monastic discipline (Vinaya) was the immediate cause for the convening of the:
(A) First Buddhist Council
(B) Third Buddhist Council
(C) Fourth Buddhist Council in Kashmir
(D) Second Buddhist Council.

168. The Buddhist logician Dharmakīrti is known for refining the theory of inference (anumāna). He proposed that a valid logical reason (hetu) must satisfy three conditions (trairūpya).
This system of logic was built upon the foundations laid by which predecessor?
(A) Dignāga.
(B) Nāgārjuna.
(C) Asaṅga.
(D) Buddhaghosa.

169. Match List I with List II regarding Buddhist Councils.
List I: (Council)
P. First Council
Q. Second Council
R. Third Council
S. Fourth Council (Kashmir)
List II: (Outcome / Feature)
1. Patronage of Aśoka; Compilation of Kathāvatthu
2. Sarvāstivāda-centric; Patronage of Kaniṣka
3. Recitation of Dhamma and Vinaya after Buddha's death
4. First major schism (Sthaviravāda/ Mahāsāṅghika)

Choose the correct answer from the options given below:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4

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(D) P-4, Q-3, R-2, S-1

170. Which of the following texts is a Sanskrit Vaipulya Sūtra and not part of the Pāli Tipiṭaka?
(A) Saddharmapuṇḍarīka Sūtra
(B) Dīgha Nikāya
(C) Dhammapada
(D) Kathāvatthu

171. The birthplace of Gautama Buddha, Lumbini, is located in modern-day:
(A) India
(B) Bhutan
(C) Tibet
(D) Nepal

172. The Sarvāstivāda school, from which the Vaibhāṣika and Sautrāntika schools emerged, gets its name from its doctrine that:
(A) Everything is empty (sarvam śūnyam).
(B) Everything exists (sarvam asti) in the past, present, and future.
(C) Everything is consciousness (sarvam vijñapti).
(D) Everything is suffering (sarvam duḥkham).

173. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Visuddhimagga is an exceptionally important text for the study of Theravāda Buddhism.
Reason (R) : It was written by Buddhaghosa and provides a detailed, systematic summary of the Theravāda path to enlightenment, structured around the three trainings of Sīla (virtue), Samādhi (concentration), and Paññā (wisdom).
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

174. The concept of 'upāya' or 'skillful means', which suggests that the Buddha taught differently according to the capacity of his audience, is a prominent theme in which text?
(A) The Vinaya Piṭaka
(B) The Visuddhimagga
(C) The Abhidharmakośa
(D) The Saddharmapuṇḍarīka Sūtra (Lotus Sūtra).

175. The 'Majjhimā Paṭipadā' or 'Middle Way' taught by the Buddha in his first sermon refers to the path that avoids which two extremes?
(A) Self-indulgence and Self-mortification.
(B) Theism and Atheism
(C) Eternalism and Annihilationism
(D) Realism and Idealism

176. Which of the following is an INCORRECT pairing of a Buddhist thinker and their work?
(A) Nāgārjuna - Mūlamadhyamakakārikā
(B) Dharmakīrti - Laṅkāvatāra Sūtra
(C) Vasubandhu - Abhidharmakośa
(D) Buddhaghosa - Visuddhimagga

177. The missionary activities initiated after the Third Buddhist Council under Emperor Aśoka's patronage were crucial for establishing Buddhism as a world religion.
To which region did he send his son Mahendra and daughter Saṅghamittā?
(A) China
(B) Sri Lanka
(C) Tibet
(D) Gandhara

178. The two main philosophical schools of Mahāyāna Buddhism are:
(A) Mādhyamika and Vijñānavāda (Yogācāra).
(B) Theravāda and Sarvāstivāda
(C) Vaibhāṣika and Sautrāntika
(D) Sthaviravāda and Mahāsāṅghika

179. Consider the following statements regarding the Fourth Buddhist Council:
Statement I : The Fourth Buddhist Council in Kashmir was convened by Emperor Aśoka.
Statement II : The language used in this council was predominantly Sanskrit, and it led to the creation of the Mahāvibhāṣā Śāstra.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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180. The primary textual basis for the Vaibhāṣika school is the:
(A) Pāli Suttas
(B) Prajñāpāramitā Sūtras
(C) Laṅkāvatāra Sūtra
(D) Mahāvibhāṣā Śāstra.

181. Consider the following statements about Vasubandhu:
1. He was the brother of Asaṅga, a key figure in Yogācāra.
2. He wrote the Abhidharmakośa, a summary of Sarvāstivāda doctrine.
3. He later converted to Yogācāra and wrote works like the Viṃśatikā.
4. He was the founder of the Mādhyamika school.

Which of the statements given above are correct?
(A) 1, 2 and 3 only
(B) 2, 3 and 4 only
(C) 1 and 4 only
(D) 1, 2, 3 and 4

182. A key distinction between the Vaibhāṣika and Sautrāntika schools concerns the authority of the Abhidharma.
Which statement accurately reflects their positions?
(A) Both schools rejected the Abhidharma entirely.
(B) Vaibhāṣikas accepted the Sarvāstivāda Abhidharma as the Buddha's word, while Sautrāntikas did not.
(C) Sautrāntikas accepted the Abhidharma, while Vaibhāṣikas rejected it in favor of the Sūtras.
(D) Both schools accepted the Abhidharma but disagreed on its interpretation of emptiness.

183. The Pali word 'Tipiṭaka' (Sanskrit: Tripiṭaka) translates to:
(A) Three Jewels
(B) Three Ways
(C) Three Truths
(D) Three Baskets.

184. The 'Diamond Sūtra' (Vajracchedikā Prajñāpāramitā Sūtra) is a famous Mahāyāna text that primarily deals with the concepts of:
(A) Emptiness (śūnyatā) and non-attachment to concepts.
(B) Monastic discipline and rules.
(C) The stages of the Bodhisattva path.
(D) The nature of perception and consciousness.

185. The historical Buddha, Siddhārtha Gautama, passed away at the age of 80 in which location?
(A) Rājagṛha
(B) Sāvatthī
(C) Kuśinagara.
(D) Vesālī

186. The contribution of Emperor Kaniṣka is most closely associated with the flourishing and spread of which form of Buddhism?
(A) Mahāyāna.
(B) Theravāda
(C) Early Buddhism before the schisms
(D) Jainism

187. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : Dharmakīrti's Pramāṇavārttika is a foundational text of Buddhist epistemology.
Reason (R) : In this work, Dharmakīrti provides a detailed analysis of the nature of valid knowledge (pramāṇa), particularly focusing on perception (pratyakṣa) and inference (anumāna).
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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188. Which of the following is NOT one of the 'Four Great Sights' that led Prince Siddhārtha to renounce the world?
(A) An old man
(B) A powerful king.
(C) A sick man
(D) A dead body

189. The 'Kathāvatthu' ("Points of Controversy"), an Abhidhamma text, is attributed to:
(A) Ānanda
(B) Nāgārjuna
(C) Moggaliputta Tissa

(D) Buddhaghosa

190. Match List I with List II.
List I: (Term)
P. Mahābhiniṣkramaṇa
Q. Dhammacakkappavattana
R. Mahāparinirvāṇa
S. Bodhi
List II: (Description)
1. The Great Passing Away
2. The Great Awakening/Enlightenment
3. The Great Renunciation
4. The Turning of the Wheel of Dhamma
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

191. A key contribution of the Third Buddhist Council, apart from doctrinal clarification, was:
(A) The systematic dispatch of Buddhist missionaries to various parts of the world.
(B) The decision to use Sanskrit for scriptures.
(C) The first major schism in the Sangha.
(D) The compilation of Mahāyāna Sutras.

192. Consider the following statements about the philosophical positions of the four major schools:
1. Vaibhāṣika: External world is directly real.
2. Sautrāntika: External world is real but inferred.
3. Vijñānavāda: External world is not real; only consciousness is real.
4. Mādhyamika: Both the external world and consciousness lack inherent existence (svabhāva).
Which of the statements given above are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

193. The philosophy of "mind-only" or "consciousness-only" is the central doctrine of:
(A) The Mādhyamika School
(B) The Vijñānavāda School.
(C) The Sautrāntika School
(D) The Vaibhāṣika School

194. Consider the following statements regarding the Visuddhimagga:
Statement I : The Visuddhimagga, authored by Buddhaghosa, is considered a part of the Pāli Tipiṭaka.
Statement II : The Visuddhimagga is a highly revered and systematic commentary that synthesizes the teachings found within the Tipiṭaka.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

195. The 'Puggalapaññatti', a book in the Abhidhamma Piṭaka, deals with which subject?
(A) The analysis of material elements.
(B) The causal relations between phenomena.
(C) The description of different types of persons or individuals.
(D) A refutation of her heretical doctrines.

196. The great Buddhist university of Nalanda, a major center of learning for centuries, flourished under the patronage of which dynasty?
(A) Mauryan Dynasty
(B) Kushan Dynasty
(C) Chola Dynasty
(D) Gupta Dynasty.

197. The central theme of Nāgārjuna's Mūlamadhyamakakārikā is an examination of key concepts through the lens of:
(A) The eightfold path
(B) The four noble truths
(C) Dependent origination (pratītyasamutpāda) and emptiness (śūnyatā)
(D) The nature of consciousness (vijñāna)

198. Which of these schools is NOT considered one of the four main philosophical schools of Indian Buddhism in the traditional doxographical classification?
(A) Vaibhāṣika
(B) Theravāda.
(C) Sautrāntika
(D) Mādhyamika

199. After his enlightenment, the Buddha was initially hesitant to teach.

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Who, according to Buddhist tradition, persuaded him to teach the Dhamma for the benefit of the world?
(A) His five former companions
(B) King Bimbisāra
(C) His foster mother Mahāpajāpatī Gotamī
(D) The god Brahma Sahampati.

200. The seven books of the Abhidhamma Piṭaka of the Pāli Canon include all of the following EXCEPT:
(A) Suttavibhaṅga.
(B) Dhammasaṅgaṇī
(C) Vibhaṅga
(D) Paṭṭhāna

201. Which one of the following statements about Nāgārjuna is incorrect?
(A) He was the founder of the Mādhyamika school of Mahāyāna Buddhism.
(B) He wrote the Mūlamadhyamakakārikā.
(C) He was a direct disciple of the Buddha.
(D) His philosophy centers on the concept of śūnyatā (emptiness).

202. The first schism in Buddhism at the Second Council was fundamentally a dispute between:
(A) Those who wanted a more liberal interpretation of monastic rules and the conservatives.
(B) Those who believed the Buddha was a god versus those who saw him as a man.
(C) The followers of Nāgārjuna and the followers of Vasubandhu.
(D) The Sanskrit canonists and the Pāli canonists.

203. Consider the following statements about Buddhist literature:
1. The Sutta Piṭaka contains discourses of the Buddha.
2. The Saddharmapuṇḍarīka Sūtra is a key text of Theravāda.
3. The Visuddhimagga was written by Vasubandhu.
4. The Pramāṇavārttika is a work on Buddhist logic by Dharmakīrti.
5. The Abhidharmakośa is a Mādhyamika text.

Which of the statements given above are correct?
(A) 1 and 4 only
(B) 1, 2 and 3 only
(C) 2, 4 and 5 only
(D) 1, 3 and 5 only

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204. The philosophy of Vasubandhu underwent a significant evolution.
He is known for authoring seminal works for which two, philosophically distinct, schools?
(A) Mādhyamika and Theravāda
(B) Sarvāstivāda and Vijñānavāda (Yogācāra)
(C) Theravāda and Sarvāstivāda
(D) Mādhyamika and Sautrāntika

205. The Mahāvibhāṣā Śāstra, a key text for the Vaibhāṣika school, was a product of which event?
(A) The Third Buddhist Council at Pāṭaliputra
(B) The writing of the Pāli Canon in Sri Lanka
(C) The Fourth Buddhist Council in Kashmir
(D) The debates between Nāgārjuna and his opponents

206. Consider the following statements regarding the Theravāda tradition:
Statement I : The Theravāda school is called the 'Doctrine of the Elders' and it accepts the Pāli Canon as its authoritative scripture.
Statement II : The ideal practitioner in the Theravāda tradition is the Bodhisattva, who vows to save all beings before entering nirvana.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

207. Which of the following is the best description of the Sautrāntika school's epistemology?
(A) Representationalism: external objects exist but are known only indirectly through mental representations.
(B) Direct realism: external objects are perceived directly as they are.
(C) Idealism: only mind and mental contents are real.
(D) Nihilism: nothing, neither mind nor matter, truly exists.

208. The 'Two Truths' doctrine (conventional and ultimate) is a cornerstone of which school's philosophy, used to reconcile everyday experience with the ultimate nature of reality?

(A) Vaibhāṣika
(B) Mādhyamika
(C) Theravāda
(D) Sarvāstivāda

209. Which of the following events happened immediately after the Mahāparinirvāṇa of the Buddha?
(A) The Third Buddhist Council
(B) The First Buddhist Council.
(C) The sending of missionaries by Aśoka
(D) The rise of Mahāyāna Buddhism

210. The life of Gautama Buddha before his enlightenment is the story of Prince:
(A) Prince Siddhārtha.
(B) Prince Rāhula
(C) Prince Aśoka
(D) Prince Devadatta

211. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : Emperor Aśoka embraced and propagated Buddhism after the Kalinga war.
Reason (R) : The immense bloodshed and suffering caused by the war led him to a profound change of heart, causing him to adopt a policy of Dhamma-vijaya (conquest by righteousness) instead of military conquest.
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

212. All of the following are Nikāyas within the Sutta Piṭaka except:
(A) Saṃyutta Nikāya
(B) Aṅguttara Nikāya
(C) Khuddaka Nikāya
(D) Kathāvatthu Nikāya

213. The main difference between the Vaibhāṣika and Sautrāntika schools lies in their:
(A) View on the nature of the Buddha.
(B) Acceptance of the Vinaya Piṭaka.
(C) Epistemological view on the perception of external objects and the authority of the Abhidharma.
(D) Geographical location, with one in the north and one in the south of India.

214. If a Buddhist text describes reality in terms of the "eight consciousnesses," including the manas (defiled mind) and the ālaya-vijñāna (storehouse consciousness), it is most likely a text of which school?
(A) The Mādhyamika school
(B) The Vijñānavāda (Yogācāra) school.
(C) The Theravāda school
(D) The Vaibhāṣika school

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215. The 'Dīgha Nikāya' is a collection of:
(A) The "middle-length" discourses of the Buddha.
(B) The "grouped" discourses of the Buddha.
(C) The "numerical" discourses of the Buddha.
(D) The "long" discourses of the Buddha.

216. The Fourth Buddhist council in Sri Lanka, where the Tipiṭaka was first committed to writing, was held under the patronage of which king?
(A) King Vattagāmaṇi Abhaya.
(B) King Devanampiya Tissa
(C) King Dutugemunu
(D) King Parakramabahu I

217. Match the thinker to their key philosophical concept or contribution.
List I: (Thinker)
P. Nāgārjuna
Q. Vasubandhu
R. Buddhaghosa
S. Dharmakīrti
List II: (Concept / Contribution)
1. Pramāṇa theory (Logic/Epistemology)
2. Ālaya-vijñāna (Storehouse Consciousness)
3. Śūnyatā (Emptiness)
4. Visuddhimagga (Path of Purification)
Choose the correct answer from the options given below:
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

218. The Vinaya text 'Suttavibhaṅga' contains:
(A) The fundamental code of monastic rules

(Pātimokkha) and its commentary.
(B) An analysis of the suttas.
(C) The stories of the Buddha's past lives.
(D) A summary of the entire Vinaya Piṭaka.

219. The spread of Buddhism to Tibet owes a great deal to the efforts of Indian masters like Padmasambhava and Śāntarakṣita during which historical period?
(A) The Mauryan period
(B) The Kushan period
(C) The Gupta period
(D) The Pāla period (8th-12th centuries CE)

220. Consider the following statements about the First Buddhist Council:
1. It took place in Vaiśālī.
2. It was held shortly after the Buddha's Mahāparinirvāṇa.
3. Ānanda recited the Sutta Piṭaka and Upāli recited the Vinaya Piṭaka.
4. It was patronized by Emperor Aśoka.

Which of the statements given above are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2 and 3 only
(D) 2, 3 and 4 only

221. Which event from the life of the Buddha signifies his victory over temptation and negative forces just before his enlightenment?
(A) The Great Renunciation
(B) The encounter with the 'four sights'
(C) The defeat of Māra
(D) The first sermon at Sarnath

222. The term 'Sanskrit Vaipulya Sūtras' refers to the expanded Mahāyāna scriptures.
Which of the following is a prime example of such a sūtra?
(A) Majjhima Nikāya
(B) Dhammapada
(C) Vinaya Piṭaka
(D) Laṅkāvatāra Sūtra.

223. Consider the following statements regarding the Vaibhāṣika school:
Statement I : The Vaibhāṣika school is considered a school of direct realism.
Statement II : It holds that external objects are directly perceived without any mental intermediary, a doctrine known as bāhyapratyakṣavāda.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

224. Which of the following is NOT one of the five aggregates (skandhas) that constitute a person according to Buddhist philosophy?
(A) Form (rūpa)
(B) Soul (ātman).
(C) Sensation (vedanā)
(D) Consciousness (vijñāna)

225. The core teaching of the Mādhyamika school is that all phenomena are empty of 'svabhāva'.
What does 'svabhāva' mean in this context?
(A) Conventional existence
(B) Intrinsic, independent self-existence
(C) Karmic potential
(D) Luminous consciousness

226. The primary scriptural canon for the Theravāda school is the:
(A) Pāli Tipiṭaka.
(B) Sanskrit Āgamas
(C) Mahāyāna Sūtras
(D) Tibetan Book of the Dead

227. The philosophy of Nāgārjuna, based on the Prajñāpāramitā Sūtras, is known as:
(A) Yogācāra
(B) Sarvāstivāda
(C) Mādhyamika.
(D) Sautrāntika

228. The king who patronized the Third Buddhist Council at Pāṭaliputra was:
(A) Kaniṣka
(B) Ajātaśatru
(C) Kālāśoka
(D) Aśoka

229. Consider the following statements about Buddhist thinkers:
1. Buddhaghosa's Visuddhimagga is a key text for the Mādhyamika school.
2. Nāgārjuna founded the Yogācāra school.
3. Vasubandhu authored the Abhidharmakośa.

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4. Dharmakīrti was a renowned Buddhist logician.
5. Asaṅga was Vasubandhu's brother and a prominent Yogācāra philosopher.

Which of the statements given above are correct?
(A) 1, 2 and 3 only
(B) 3, 4 and 5 only
(C) 1, 3 and 4 only
(D) 2, 4 and 5 only

230. The Buddhist festival of Vesak commemorates which event(s) in the Buddha's life, according to the Theravāda tradition?
(A) Only his birth
(B) His birth, enlightenment, and Mahāparinirvāṇa.
(C) Only his enlightenment
(D) Only his Mahāparinirvāṇa

231. The 'Paṭṭhāna', the seventh and final book of the Abhidhamma Piṭaka, is a detailed exposition of:
(A) The different categories of individuals.
(B) The rules for the ordination of nuns.
(C) The life stories of the Buddha's chief disciples.
(D) The 24 types of causal relations (paccaya).

232. What is the defining characteristic of the Sutta Piṭaka?
(A) It is a collection of the discourses of the Buddha and his main disciples.
(B) It contains the rules of monastic life.
(C) It provides a highly technical philosophical analysis of reality.
(D) It contains the stories of the Buddha's previous births.

233. The Mādhyamika philosopher's claim that "all dharmas are empty" implies:
(A) A nihilistic denial of existence.
(B) That the world is a creation of a single, universal mind.
(C) That phenomena lack inherent, independent being and exist only dependently.
(D) That only atoms are real, and composite objects are not.

234. Which of the following statements about Vasubandhu is correct?
(A) He transitioned from Sarvāstivāda to Yogācāra, influenced by his brother Asaṅga.
(B) He was a lifelong adherent of the Sarvāstivāda school.
(C) He wrote the 'Mūlamadhyamakakārikā' to refute Yogācāra views.
(D) He was the chief commentator of the Theravāda school in Sri Lanka.

235. The event known as the 'Taming of the elephant Nālāgiri', who was sent to harm the Buddha, is a story that illustrates:
(A) The Buddha's psychic powers.
(B) The Buddha's skill in philosophical debate.
(C) The Buddha's political authority.
(D) The power of the Buddha's loving-kindness (mettā).

236. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Second Buddhist Council marks a pivotal moment in the history of the Buddhist Sangha.
Reason (R) : The disagreements over Vinaya rules at the council were not fully resolved, leading to the first major organizational split into the Sthaviravāda and Mahāsāṅghika factions.
In the context of the two statements, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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237. The spread of Theravāda Buddhism to mainland Southeast Asia (Myanmar, Thailand, etc.) was largely a result of cultural and religious exchange with:
(A) China
(B) Tibet
(C) Sri Lanka
(D) The Kushan Empire

238. Consider the following statements regarding Buddhist canonical literature:
Statement I : The Abhidhamma Piṭaka is a collection of narrative stories and discourses intended for a general audience.
Statement II : The Sutta Piṭaka contains a highly scholastic and abstract analysis of

psycho-physical phenomena.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

239. The name 'Sautrāntika' for the Buddhist school is derived from their core belief that:
(A) Only the Sūtras are the authentic words of the Buddha.
(B) The Sūtras should be interpreted as empty (śūnyatā).
(C) The end (anta) of suffering is the highest goal.
(D) The Sūtras are merely conventional truths.

240. The 'Heart Sūtra' (Prajñāpāramitā Hṛdaya) is a very short but profound text that encapsulates the essence of which key Mahāyāna doctrine?
(A) The reality of storehouse consciousness (ālaya-vijñāna).
(B) The doctrine of emptiness (śūnyatā).
(C) The rules of monastic conduct (vinaya).
(D) The ten stages of the Bodhisattva path.

241. Which of the following is the correct identification of the 'Three Baskets' (Tipiṭaka)?
(A) Mahāyāna, Theravāda, Vajrayāna
(B) Vinaya, Sutta, Abhidhamma.
(C) Sīla, Samādhi, Paññā
(D) Buddha, Dhamma, Sangha

242. If a philosopher states that all dharmas exist simultaneously in the past, present, and future, he is expressing the key doctrine of which school?
(A) Sarvāstivāda.
(B) Sautrāntika
(C) Mādhyamika
(D) Vijñānavāda

243. The first woman to be ordained as a nun (bhikkhunī) by the Buddha was his:
(A) Wife, Yaśodharā
(B) Mother, Māyādevī
(C) Aunt and foster-mother, Mahāpajāpatī Gotamī
(D) A wealthy lay disciple, Visākhā

244. The great commentator Buddhaghosa's name literally means:
(A) "Path of Purity"
(B) "Awakened One"
(C) "Ocean of Wisdom"
(D) "Voice of the Buddha".

245. Consider the following statements about the Fourth Buddhist Council:
1. One version was held in Kashmir under Emperor Kaniṣka.
2. This council was instrumental for the Sarvāstivāda school.
3. It resulted in the compilation of the Mahāvibhāṣā Śāstra.
4. Another version, according to Theravāda tradition, was held in Sri Lanka where the Pāli Canon was written down.

Which of the statements given above are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

246. The concept of "emptiness" (śūnyatā) in Mādhyamika philosophy should be understood as:
(A) A void or nothingness.
(B) The lack of inherent, independent existence in all phenomena.
(C) A state of pure consciousness.
(D) The unreality of the external world.

247. The Pramāṇavārttika of Dharmakīrti is primarily a work on:
(A) Metaphysics
(B) Monastic Ethics
(C) Meditative Practices
(D) Epistemology and Logic.

248. The reign of which emperor is considered a 'golden age' for the spread and consolidation of Buddhism in India, marked by the Third Buddhist Council and the dispatch of Dhamma missions?
(A) Aśoka.
(B) Chandragupta Maurya
(C) Kaniṣka
(D) Harṣavardhana

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249. Consider the following statements regarding the Tipiṭaka:

Statement I : The Vinaya Piṭaka lays down the code of conduct for the Buddhist monastic community.

Statement II : The Sutta Piṭaka is a collection of the philosophical and psychological analyses known as the Abhidhamma.

Which of the following is correct?

(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

250. The "Middle Way" (Mādhyamika) philosophy of Nāgārjuna sought to find a path between which two philosophical extremes?

(A) Eternalism (śāśvatavāda) and Annihilationism (ucchedavāda).
(B) Theism and Atheism
(C) Self-Indulgence and Asceticism
(D) Materialism and Idealism

Direction : Please read the following source carefully.

The genesis of Buddhism is inextricably linked to the life of its founder, Gautama the Buddha. His biographical trajectory, from birth as Prince Siddhārtha to his final Mahāparinirvāṇa, provides the foundational narrative for the entire tradition. Born into a royal family, his early life was one of privilege, yet it was his encounters with old age, sickness, and death that prompted his great renunciation in search of a solution to existential suffering. After years of ascetic practice, he achieved enlightenment under the Bodhi tree, becoming the Buddha, or 'the awakened one'. His first sermon at Sarnath set in motion the 'wheel of dharma', articulating the Four Noble Truths and the Eightfold Path. His subsequent forty-five years were spent teaching a diverse following of disciples. The event of his Mahāparinirvāṇa, or final passing, was not an end but a critical juncture, prompting his followers to preserve his teachings. The events that happened thereafter, most notably the cremation ceremonies and the distribution of his relics, became pivotal moments that underscored the need for communal consolidation and the formal codification of his doctrine, which directly led to the convening of the First Buddhist Council.

Based on the above source, attempt the following five questions.

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251. According to the passage, what was the most immediate consequence of the Buddha's Mahāparinirvāṇa?

(A) The spontaneous spread of Buddhism to other countries.
(B) The compilation of his teachings at the First Buddhist Council.
(C) The complete dissolution of the monastic community.
(D) The establishment of the Mādhyamika school of philosophy.

252. The passage suggests that the Buddha's decision to renounce his princely life was primarily motivated by:

(A) a profound realization of universal suffering.
(B) a desire to establish a new religious order.
(C) a political disagreement with his father.
(D) a command received during a divine vision.

253. Which of the following statements can be inferred from the description of the Buddha's life?

(A) The Buddha's teachings were exclusively meant for ascetics and monks.
(B) The formal structure of Buddhism was established by the Buddha himself before his death.
(C) The narrative of the Buddha's life serves as a paradigmatic model for the Buddhist path.
(D) The Buddha's enlightenment was an instantaneous event without prior effort.

254. The phrase "set in motion the 'wheel of dharma'" directly refers to which event in the Buddha's life?

(A) His birth as Prince Siddhārtha.
(B) His renunciation of worldly life.
(C) His attainment of enlightenment.
(D) His delivery of the first sermon.

255. The events following the Mahāparinirvāṇa, such as the distribution of relics, served to:

(A) demonstrate the impermanence of all phenomena.
(B) finalize the philosophical debates between different schools.
(C) provide a material and symbolic basis for

communal unity.
(D) erase the memory of the Buddha's physical existence.

Direction : Please read the following source carefully.

The preservation and clarification of the Buddha's teachings after his Mahāparinirvāṇa necessitated a series of formal gatherings known as the Buddhist Councils. The First Buddhist Council, held shortly after the Buddha's death, was convened with the primary objective of codifying the Dhamma (doctrine) and the Vinaya (monastic discipline). This event, patronized by King Ajātasattu, saw the compilation of the teachings as recited by Ānanda and the disciplinary rules as recited by Upāli. Approximately a century later, the Second Buddhist Council was held at Vesālī to address disputes over the relaxation of certain Vinaya rules by a faction of monks. This council resulted in a major schism, leading to the separation of the Sthaviravāda (forerunner of Theravāda) and the Mahāsāṅghika schools. While the First Council focused on preservation, the Second marked the beginning of sectarian diversification within the Buddhist Saṅgha. These early councils were crucial in shaping the doctrinal and disciplinary framework of early Buddhism, setting precedents for how the community would handle internal disputes and ensure the continuity of the tradition, even as different interpretations began to emerge and solidify into distinct schools of thought.

Based on the above source, attempt the following five questions.

256. What was the principal objective of the First Buddhist Council as described in the passage?
(A) To elect a successor to the Buddha.
(B) To formally document the doctrine and monastic rules.
(C) To authorize the spread of Buddhism outside India.
(D) To resolve a major schism between two schools.

257. The Second Buddhist Council is significant primarily because it:
(A) was patronized by the great emperor Aśoka.
(B) completed the final compilation of the Abhidhamma Piṭaka.
(C) was held to authorize the translation of texts into Sanskrit.
(D) led to the first major division within the Buddhist Saṅgha.

258. According to the passage, the recitation of the Dhamma and Vinaya at the First Council was performed by which two disciples, respectively?
(A) Ānanda and Upāli.
(B) Upāli and Ānanda.
(C) Ajātasattu and Upāli.
(D) Mahākassapa and Ānanda.

259. One can infer from the passage that the initial split in the Buddhist community was caused by disagreements over:
(A) philosophical interpretations of enlightenment.
(B) the geographical location for the council.
(C) matters of monastic conduct and discipline.
(D) the leadership of the monastic community.

260. The passage contrasts the First and Second Buddhist Councils by highlighting that:
(A) the First was about preservation, while the Second dealt with sectarian division.
(B) the First was a failure, while the Second was a resounding success.
(C) the First focused on Vinaya, while the Second focused exclusively on Dhamma.
(D) the First was patronized by a king, while the Second had no royal patronage.

Direction : Please read the following source carefully.

The trajectory of Buddhism was significantly influenced by the patronage of powerful emperors, most notably Aśoka and Kaniṣka, whose contributions were closely linked to the Third and Fourth Buddhist Councils. The Third Buddhist Council, convened at Pāṭaliputra under the patronage of Emperor Aśoka, aimed to purify the Saṅgha of corrupt elements and refute heretical views. A major outcome of this council was the dispatch of Buddhist missions to various parts of the world, marking the beginning of a structured, state-supported spread of Buddhism. Aśoka's efforts were instrumental in establishing Buddhism in Sri Lanka and laying the groundwork for its expansion into Southeast Asia. Centuries later, the Fourth Buddhist Council was convened under the patronage of the Kushan emperor

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Kaniṣka. This council is particularly associated with the Sarvāstivāda school and is noted for its extensive commentaries on the canon, which were compiled in Sanskrit. Kaniṣka's patronage was pivotal for the consolidation of Mahāyāna Buddhism and its subsequent transmission along the Silk Road into China and Tibet. Thus, both emperors, through their sponsorship of these councils, not only shaped the doctrinal landscape of Buddhism but also acted as primary catalysts for its transformation into a world religion.

Based on the above source, attempt the following five questions.

261. The contribution of Emperor Aśoka to the spread of Buddhism, as mentioned in the passage, was primarily actualized through:
(A) the composition of new Sanskrit sūtras.
(B) the establishment of the Mādhyamika philosophical school.
(C) the forced conversion of conquered territories.
(D) the dispatch of missionary delegations after the Third Council.

262. A key difference between the Third and Fourth Buddhist Councils highlighted in the text is:
(A) the Third Council had royal patronage, whereas the Fourth did not.
(B) the Third Council was concerned with purity, while the Fourth focused on commentaries.
(C) the Third Council was held in Sanskrit, while the Fourth was held in Pāli.
(D) the Third Council led to a schism, while the Fourth achieved complete unity.

263. According to the passage, the patronage of Emperor Kaniṣka was crucial for the development and spread of which form of Buddhism?
(A) Theravāda Buddhism to Sri Lanka.
(B) Early Buddhism within Magadha only.
(C) Mahāyāna Buddhism to China and Tibet.
(D) Vaibhāṣika philosophy to Southern India.

264. The passage suggests that the Third Buddhist Council's main purpose was to:
(A) compile the Sanskrit Vaipulya Sūtras.
(B) initiate the first schism between Mahāsāṅghika and Sthaviravāda.
(C) establish Nāgārjuna's philosophy as the official doctrine.
(D) address doctrinal and disciplinary corruption in the Saṅgha.

265. It can be inferred from the text that the use of Sanskrit in the Fourth Council under Kaniṣka facilitated:
(A) the dissemination of Buddhist thought along Central Asian trade routes.
(B) a closer relationship with the Theravāda school in Sri Lanka.
(C) the restriction of Buddhist teachings to an elite group of scholars.
(D) the rejection of all earlier Pāli literature.

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Direction : Please read the following source carefully.

The expansion of Buddhism beyond the Indian subcontinent was a complex process of cultural transmission, significantly accelerated by organized missionary efforts and royal patronage. Following the directives of the Third Buddhist Council under Emperor Aśoka, a concerted effort was made to propagate the Dhamma. The mission to Sri Lanka, led by Aśoka's own son Mahinda, was exceptionally successful, leading to the establishment of the Theravāda tradition as the state religion, a status it has largely maintained for centuries. This success in Sri Lanka served as a springboard for the further diffusion of Buddhism into Southeast Asia, profoundly influencing the religious and cultural landscapes of Myanmar and Thailand, where the Pāli-based Theravāda tradition also became dominant. In a different trajectory, the spread of Buddhism to the North and East occurred primarily along the Silk Road trade routes. This transmission, heavily patronized by Emperor Kaniṣka and others, brought Mahāyāna and Sarvāstivāda traditions into Central Asia, which then made their way into China. From China, Buddhism was subsequently introduced to Tibet, where it evolved into a unique form, integrating with local traditions to become Tibetan Buddhism. This bifurcation of transmission—a southern, Pāli-based expansion and a northern, Sanskrit-based expansion—accounts for the major divisions in the Buddhist world today.

Based on the above source, attempt the following five questions.

266. According to the passage, the establishment of Buddhism in Sri Lanka was a direct result of:
(A) trade relations established by Emperor Kaniṣka.
(B) missionary activities initiated by Emperor Aśoka.
(C) the migration of Sautrāntika philosophers.
(D) a spontaneous movement of lay devotees.

267. The passage identifies which tradition of Buddhism as becoming dominant in Myanmar and Thailand?
(A) The Mādhyamika tradition from China.
(B) The Theravāda tradition from Sri Lanka.
(C) The Vijñānavāda tradition from Tibet.
(D) The Sarvāstivāda tradition from Kashmir.

268. What was the primary channel for the transmission of Buddhism to China and Tibet?
(A) The overland Silk Road trade routes.
(B) Maritime routes across the Indian Ocean.
(C) Missionary edicts from the First Buddhist Council.
(D) The personal teachings of Vasubandhu in those regions.

269. The passage implies a major distinction in the spread of Buddhism based on:
(A) the monastic versus lay practitioners involved.
(B) the social classes that adopted the religion.
(C) the literary language used in the canonical texts.
(D) the speed at which the conversion took place.

270. One can infer from the text that the form of Buddhism that developed in Tibet was:
(A) an exact replica of the Chinese tradition.
(B) a pure form of early Theravāda Buddhism.
(C) identical to the tradition established in Sri Lanka.
(D) a syncretic tradition that integrated local elements.

Direction : Please read the following source carefully.

Within the diverse landscape of Buddhist thought, various schools emerged, each with distinct philosophical interpretations and canonical emphases. The Theravāda, or 'Way of the Elders', positions itself as the most orthodox school, claiming to preserve the original teachings of the Buddha as established during the early councils. Its foundational scripture is the Pāli Tipiṭaka, and its path emphasizes self-liberation through disciplined practice and wisdom, with the ideal practitioner being the Arhat who attains Nibbāna. In contrast to this, four major philosophical schools developed, often associated with the broader Mahāyāna movement. These are the Vaibhāṣika, Sautrāntika, Vijñānavāda (or Yogācāra), and Mādhyamika. The first two, Vaibhāṣika and Sautrāntika, are generally associated with the Sarvāstivāda tradition and engaged in detailed analysis of dharmas (momentary psycho-physical events). The Vaibhāṣikas were realists who asserted that past, present, and future dharmas all exist, while the Sautrāntikas, as their name suggests, prioritized the Sūtras and were critical realists. These schools represent a transition from the earlier ethical and practical focus of the Theravāda towards a more complex and systematic philosophical and metaphysical inquiry into the nature of reality.

Based on the above source, attempt the following five questions.

271. According to the passage, what is the foundational scriptural authority for the Theravāda school?
(A) The Sanskrit Vaipulya Sūtras.
(B) The commentaries of Nāgārjuna.
(C) The Pāli Tipiṭaka.
(D) The treatises of the Vaibhāṣika school.

272. The passage distinguishes the Theravāda school from the four philosophical schools by highlighting its emphasis on:
(A) complex metaphysical inquiry.
(B) self-liberation and the Arhat ideal.
(C) the Bodhisattva ideal.
(D) the non-existence of all dharmas.

273. The Vaibhāṣika and Sautrāntika schools are described as being primarily concerned with:
(A) the practical path to enlightenment for laypeople.
(B) the establishment of monastic disciplinary codes.
(C) the translation of Pāli texts into Sanskrit.
(D) the detailed analysis of the nature of

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dharmas.

274. A key philosophical position of the Vaibhāṣika school mentioned in the passage is that:
(A) dharmas in the past, present, and future exist.
(B) only the present moment is real.
(C) all reality is merely a mental projection.
(D) the Sūtras are the only valid source of knowledge.

275. The passage suggests that the emergence of schools like the Vaibhāṣika and Sautrāntika marks a shift in Buddhism towards:
(A) a rejection of the monastic lifestyle.
(B) a greater focus on devotional practices.
(C) a more systematic and metaphysical investigation of reality.
(D) a return to the Buddha's original, simple teachings.

Direction : Please read the following source carefully.

Among the principal philosophical schools of Buddhism, the Vaibhāṣika and Sautrāntika represent two distinct stances within the broader Sarvāstivāda tradition, which posited that 'everything exists' (sarvam asti). Both schools were deeply engaged in the Abhidharma project of analyzing reality into its constituent dharmas. The Vaibhāṣika school, whose name derives from the Mahāvibhāṣā Śāstra, a monumental commentary compiled during Kaniṣka's council, were direct realists. They held that external objects are perceived directly and that all dharmas—past, present, and future—have a form of existence. This position is a type of eternalism regarding the constituents of reality. In contrast, the Sautrāntika school, literally 'those who rely on the Sūtras', challenged the authority of the Abhidharma commentaries, including the Mahāvibhāṣā. They argued that only the Sūtras represented the authentic word of the Buddha. Philosophically, they were representationalists or indirect realists, positing that external objects are not perceived directly but are inferred from the mental representations they produce. Furthermore, they rejected the Vaibhāṣika view of the existence of past and future dharmas, asserting that only present dharmas are truly real. This critical stance made the Sautrāntikas an important bridge between the earlier realist schools and the later idealist schools like Vijñānavāda.

Based on the above source, attempt the following five questions.

276. The primary point of contention between the Vaibhāṣika and Sautrāntika schools, as described in the passage, concerned:
(A) the nature of perception and the reality of dharmas.
(B) the path to becoming a Bodhisattva.
(C) the rules of monastic discipline (Vinaya).
(D) the historical authenticity of the Buddha.

277. According to the text, the Sautrāntika school's name reflects its primary reliance on:
(A) the Abhidharma commentaries.
(B) the Vinaya Piṭaka.
(C) the Mahāvibhāṣā Śāstra.
(D) the Sūtras as the Buddha's authentic teaching.

278. Which statement accurately represents the Vaibhāṣika view on the existence of dharmas?
(A) Only dharmas in the present moment have true existence.
(B) Dharmas of the past, present, and future all possess a form of existence.
(C) No dharmas have any real existence, past, present, or future.
(D) The existence of dharmas is merely a conceptual fabrication.

279. The passage describes the Sautrāntika theory of perception as a form of:
(A) direct realism, where objects are perceived without any medium.
(B) absolute idealism, where no external objects exist.
(C) indirect realism, where objects are inferred from mental data.
(D) nihilism, where perception itself is considered an illusion.

280. The text suggests that the Sautrāntika school served as a philosophical link between:
(A) Theravāda and Mahāyāna in general.
(B) Buddhist logic and Hindu Nyāya philosophy.
(C) Early Buddhism and the teachings of Buddhaghosa.
(D) Sarvāstivāda realism and Vijñānavāda

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idealism.

Direction : Please read the following source carefully.

The Mādhyamika and Vijñānavāda schools represent the two major philosophical pillars of Mahāyāna Buddhism, offering profound and contrasting analyses of reality. The Mādhyamika, or 'Middle Way' school, founded by Nāgārjuna, employs rigorous logical analysis to deconstruct all philosophical positions regarding the ultimate nature of reality. Its central doctrine is that of Śūnyatā, or 'emptiness,' which asserts that all phenomena (dharmas) are devoid of any intrinsic, independent existence (svabhāva). This is not a nihilistic denial of existence but rather a critique of essentialism, pointing to the interdependent and conventionally real nature of the world. The goal is to liberate the mind from all fixed views. In contrast, the Vijñānavāda (also known as Yogācāra) school, associated with figures like Vasubandhu, posits that reality is ultimately 'consciousness-only' (vijñapti-mātratā). It argues that what we perceive as an external world is nothing but a projection of a foundational 'storehouse consciousness' (ālaya-vijñāna). While Mādhyamika focuses on negating substance through the analysis of emptiness, Vijñānavāda provides a positive, phenomenological account of experience as being mind-dependent. Both schools aim to overcome the subject-object duality, but Mādhyamika achieves this through a dialectical negation of all standpoints, whereas Vijñānavāda does so by collapsing the external world into consciousness.

Based on the above source, attempt the following five questions.

281. The central doctrine of the Mādhyamika school, as presented in the passage, is:
(A) the theory of Śūnyatā, or the emptiness of intrinsic existence.
(B) the assertion that only consciousness is real.
(C) the claim that all dharmas have an eternal essence.
(D) the establishment of a detailed list of real entities.

282. The passage distinguishes Vijñānavāda from Mādhyamika by stating that Vijñānavāda:
(A) rejects the Mahāyāna path entirely.
(B) posits a form of idealism where reality is mind-dependent.
(C) focuses exclusively on monastic discipline.
(D) argues for the real existence of an external world.

283. According to the text, the Mādhyamika concept of 'emptiness' should be understood as:
(A) a denial of the conventional reality of the world.
(B) a critique of the idea that phenomena have inherent existence.
(C) a state of complete nothingness and annihilation.
(D) a doctrine asserting the independent essence of things.

284. The Vijñānavāda concept of 'ālaya-vijñāna' or 'storehouse consciousness' serves to explain:
(A) the process by which an external world is projected by the mind.
(B) the non-existence of past and future dharmas.
(C) the method of logical deconstruction used by Nāgārjuna.
(D) the historical lineage of the Yogācāra masters.

285. A fundamental goal shared by both Mādhyamika and Vijñānavāda, as inferred from the passage, is to:
(A) establish the ultimate reality of an external world.
(B) prove the existence of a permanent self or soul.
(C) transcend the dualistic perception of subject and object.
(D) create a definitive and final philosophical system.

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Direction : Please read the following source carefully.

The canonical literature of Buddhism is broadly divided based on language and school affiliation, with the Pāli Tipiṭaka being the authoritative scripture of the Theravāda tradition. The term 'Tipiṭaka' means 'Three Baskets,' referring to its tripartite division. The first basket, the Vinaya Piṭaka, is primarily concerned with the rules and regulations governing the monastic community (Saṅgha). It details the code of conduct for monks

and nuns, along with the historical circumstances under which each rule was promulgated by the Buddha. The second basket, the Sutta Piṭaka, is the largest and contains the doctrinal discourses and sermons delivered by the Buddha and his senior disciples. It is organized into five collections (Nikāyas) and presents the core teachings of the Dhamma, including concepts like the Four Noble Truths and Dependent Origination. The third basket, the Abhidhamma Piṭaka, represents a later and more scholastic development. It reorganizes the teachings from the Sutta Piṭaka into a systematic and analytical framework, examining the nature of mind and matter through a detailed classification of dharmas. While the Sutta Piṭaka presents the teachings in a discursive, practical format, the Abhidhamma offers a highly technical and philosophical analysis of the same principles.

Based on the above source, attempt the following five questions.

286. According to the passage, the Vinaya Piṭaka primarily contains:
(A) philosophical analyses of mind and matter.
(B) narrative discourses and sermons of the Buddha.
(C) devotional hymns and praises to the Buddha.
(D) rules and regulations for the monastic order.

287. The Abhidhamma Piṭaka is described as being distinct from the Sutta Piṭaka in that it is:
(A) older and more directly attributed to the Buddha.
(B) written in Sanskrit rather than Pāli.
(C) a systematic and analytical reorganization of the Dhamma.
(D) focused on rules for lay followers rather than monks.

288. Which of the 'Three Baskets' would be the most direct source for understanding the core doctrinal sermons of the Buddha?
(A) The Vinaya Piṭaka.
(B) The Sutta Piṭaka.
(C) The Abhidhamma Piṭaka.
(D) The Sanskrit Vaipulya Sūtras.

289. The passage suggests that the content of the Abhidhamma Piṭaka is:
(A) entirely contradictory to the Sutta Piṭaka.
(B) a historical account of the life of the Buddha.
(C) a collection of rules for the ordination of nuns.
(D) derived from and a systematic elaboration of the Sutta Piṭaka's teachings.

290. The term 'Tipiṭaka' itself, meaning 'Three Baskets,' refers to:
(A) the tripartite organizational structure of the Pāli canon.
(B) the three languages in which the canon was written.
(C) the three main schools that accept its authority.
(D) the three councils at which it was compiled.

Direction : Please read the following source carefully.

Distinct from the Pāli Tipiṭaka of the Theravāda school, the Mahāyāna traditions revere a vast body of literature, much of which was composed in Sanskrit. A significant category within this corpus is the Sanskrit Vaipulya Sūtras, or 'extensive/expanded discourses'. These texts are characterized by their great length, profound philosophical depth, and the expansion of Buddhist cosmology and doctrine. Unlike the Pāli suttas, which primarily feature the historical Buddha and his Arhat disciples, the Vaipulya Sūtras often present cosmic Buddhas and a vast assembly of Bodhisattvas as the main interlocutors. They introduce and elaborate upon key Mahāyāna concepts such as Śūnyatā (emptiness), the Bodhisattva path, and the idea that all beings possess the potential for Buddhahood (Tathāgatagarbha). Prominent examples of Vaipulya Sūtras include the Saddharma Puṇḍarīka Sūtra (Lotus Sūtra) and the Laṅkāvatāra Sūtra. These texts served as the scriptural foundation for the Mādhyamika and Vijñānavāda philosophical schools, providing the source material for the analyses of thinkers like Nāgārjuna and Vasubandhu. Their expansive vision and philosophical complexity mark a significant development from the earlier strata of Buddhist literature.

Based on the above source, attempt the following five questions.

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291. A defining characteristic of the Sanskrit Vaipulya Sūtras, as described in the passage, is their:
(A) focus on the rules of monastic discipline.
(B) brevity and simple, direct language.
(C) introduction of cosmic Buddhas and Bodhisattvas.
(D) exclusive acceptance by the Theravāda school.

292. The passage indicates that the Vaipulya Sūtras provided the scriptural basis for which philosophical schools?
(A) Mādhyamika and Vijñānavāda.
(B) Vaibhāṣika and Sautrāntika.
(C) Theravāda and Sarvāstivāda.
(D) Sthaviravāda and Mahāsāṅghika.

293. In contrast to the Pāli suttas, the Vaipulya Sūtras are noted for elaborating on concepts such as:
(A) the basic Four Noble Truths.
(B) the monastic code of conduct.
(C) the historical events of the Buddha's life.
(D) the Bodhisattva path and universal Buddha-potential.

294. The term 'Vaipulya Sūtras' itself implies that these texts are:
(A) a summary or abridgment of earlier teachings.
(B) extensive and expanded in their scope and content.
(C) intended only for a lay audience.
(D) a secret doctrine meant for a select few.

295. From the passage, one can infer that the primary ideal figure in the Vaipulya Sūtras is the:
(A) Arhat who attains personal liberation.
(B) Pratyekabuddha who is self-enlightened.
(C) Bodhisattva who works for the liberation of all beings.
(D) Monk who perfectly adheres to the Vinaya.

Direction : Please read the following source carefully.

The intellectual history of Buddhism is shaped by seminal thinkers who systematized and elaborated upon the doctrines of their respective schools. Buddhaghosa, a 5th-century CE scholar, stands as the most important commentator for the Theravāda tradition. His work, particularly the Visuddhimagga ('The Path of Purification'), provides a comprehensive summary and analysis of the Theravāda path to liberation, and his commentaries on the Pāli Tipiṭaka are considered authoritative. In the Mahāyāna sphere, Nāgārjuna (c. 150-250 CE) is a paramount figure, revered as the founder of the Mādhyamika school. His magnum opus, the Mūlamadhyamakakārikā, uses rigorous dialectic to establish the doctrine of Śūnyatā (emptiness). Following him, the brothers Asaṅga and Vasubandhu (c. 4th-5th century CE) were the chief proponents of the Vijñānavāda (Yogācāra) school. Vasubandhu, in particular, authored major treatises like the Abhidharmakośa (from a Sarvāstivāda-Sautrāntika viewpoint) and later, works on 'consciousness-only' philosophy. Finally, Dharmakīrti (c. 7th century CE) represents the pinnacle of Buddhist logic and epistemology. He built upon the work of Dignāga, and his treatises, such as the Pramāṇavārttika, refined the Buddhist system of logic and became foundational for later philosophical debate in India and Tibet.

Based on the above source, attempt the following five questions.

296. Which thinker is identified in the passage as the most significant commentator for the Theravāda school?
(A) Nāgārjuna.
(B) Vasubandhu.
(C) Dharmakīrti.
(D) Buddhaghosa.

297. The passage associates the doctrine of Śūnyatā and the founding of the Mādhyamika school with which philosopher?
(A) Nāgārjuna.
(B) Dharmakīrti.
(C) Buddhaghosa.
(D) Vasubandhu.

298. According to the text, Vasubandhu made significant contributions to which two differing philosophical viewpoints?
(A) Theravāda and Mādhyamika.
(B) Sarvāstivāda-Sautrāntika and Vijñānavāda.
(C) Mādhyamika and Buddhist Logic.
(D) Theravāda and Buddhist Epistemology.

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299. The work of Dharmakīrti is described as being a major development in the field of:
(A) Pāli commentary.
(B) Buddhist logic and epistemology.
(C) Mahāyāna cosmology.
(D) Monastic discipline.

300. The Visuddhimagga, an important text mentioned in the passage, serves as:
(A) a comprehensive manual for the Theravāda path to purification.
(B) a foundational text for the Mādhyamika school's concept of emptiness.
(C) a treatise on 'consciousness-only' by Vasubandhu.
(D) a critical work on logic by Dharmakīrti.

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ANSWERS

1. (B) Isipatana Migadāya (Deer Park at Sarnath)
After attaining enlightenment at Bodh Gaya, Gautama the Buddha traveled to Sarnath. At the Deer Park, known as Isipatana Migadāya, he delivered his first discourse to five former ascetic companions. This significant event is traditionally called the Dhammacakkappavattana Sutta, marking the formal beginning of his teaching career and the foundation of the Buddhist Sangha.

2. (A) Both Statement I and Statement II are true.
Historical accounts confirm that Queen Māyādevī died seven days after giving birth to Prince Siddhārtha in the Lumbini garden. Following her death, the prince was nurtured and raised by her younger sister, Mahāpajāpatī Gotamī. She became his foster mother and eventually the first woman to be admitted into the Buddhist monastic order as an ordained nun.

3. (A) P-4, Q-2, R-3, S-1
The life of the Buddha is marked by four major locations linked to critical events. He was born in the Lumbini gardens and reached supreme enlightenment under the Bodhi tree in Bodh Gaya. His spiritual ministry began with the first sermon at Sarnath, and his physical existence concluded with the event of Mahāparinirvāṇa at the town of Kuśinagara.

4. (D) The decision to renounce was immediately prompted by a direct command from a deity.
The Great Renunciation, or Mahābhiniṣkramaṇa, was a personal decision driven by Prince Siddhārtha witnessing the four sights of aging, sickness, death, and an ascetic. While traditional narratives mention heavenly beings encouraging him, the decision was his own realization of worldly suffering. He left the palace at age twenty-nine with his charioteer Channa and his horse Kanthaka.

5. (C) The Third Buddhist Council at Pāṭaliputra
Emperor Aśoka convened the Third Buddhist Council at Pāṭaliputra to purify the Buddhist Sangha and resolve doctrinal disputes. Presided over by the monk Moggaliputta Tissa, this assembly focused on refuting heretical views. The resulting text, the Kathāvatthu, was added to the Abhidhamma Piṭaka to document the official positions of the Theravāda tradition during that historical era.

6. (A) Both A and R are true and R is the correct explanation of A.
Approximately one century after the Buddha's passing, the Second Buddhist Council was held at Vaiśālī. The gathering addressed ten controversial practices regarding monastic discipline, or Vinaya. Because the assembly could not reach a unanimous agreement on these points, it resulted in the first major schism, splitting the Buddhist community into the separate Sthaviravāda and Mahāsāṅghika schools.

7. (D) Vinaya Piṭaka
The Pāli Canon, or Tipiṭaka, is organized into three distinct sections or baskets. The Vinaya Piṭaka serves as the primary regulatory framework for the monastic community. It contains the detailed rules and procedures governing the conduct of monks and nuns, ensuring the preservation of discipline and the harmonious functioning of the Sangha throughout historical Buddhist development and growth.

8. (A) To preserve the original teachings (Dhamma) and the rules of discipline (Vinaya).
Immediately following the Mahāparinirvāṇa, the First Buddhist Council was convened at Rājagṛha under the leadership of Mahākassapa. The primary objective was to collect and standardize the oral teachings of the Buddha. By reciting and verifying the discourses and monastic regulations, the early disciples aimed to prevent the corruption of the doctrine and ensure its stability.

9. (A) 1, 2 and 4 only
The Vijñānavāda school, also known as Yogācāra, was founded by the brothers Asaṅga and Vasubandhu. This school posits that external objects lack independent reality and

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are transformations of consciousness. A central philosophical innovation is the Ālaya-vijñāna, or storehouse consciousness, which serves as a repository for karmic seeds and explains the continuity of mental processes over multiple lifetimes.

10. (A) All phenomena are devoid (śūnya) of inherent existence or self-nature (svabhāva).
The Mādhyamika school, established by the philosopher Nāgārjuna, centers on the doctrine of emptiness or śūnyatā. It argues that all phenomena arise through dependent origination and therefore lack an independent, permanent self-nature or svabhāva. This middle path avoids the extremes of eternalism and annihilationism by asserting that things exist only conventionally and are empty of ultimate substance.

11. (D) Dharmakīrti - Pramāṇavārttika
Dharmakīrti was a seminal seventh-century Indian philosopher who significantly advanced Buddhist logic and epistemology. His most influential work, the Pramāṇavārttika, provides an extensive commentary on Dignāga's system of valid cognition. Other pairings are incorrect because Nāgārjuna wrote the Mūlamadhyamakakārikā, Buddhaghosa authored the Visuddhimagga, and Vasubandhu is widely known for the Abhidharmakośa rather than any specific Mādhyamika texts.

12. (A) 3, 1, 4, 2, 5
The chronological sequence of the Buddha's life begins with his birth in Lumbini. At age twenty-nine, he performed the Great Renunciation to seek a path beyond suffering. After years of ascetic practice, he attained enlightenment at Bodh Gaya. He then delivered his inaugural sermon at Sarnath and eventually entered Mahāparinirvāṇa at Kuśinagara at the age of eighty.

13. (C) Dīgha Nikāya
The Vaipulya Sūtras are a collection of expansive Mahāyāna texts written in Sanskrit, including the Lotus Sūtra and the Diamond Sūtra. In contrast, the Dīgha Nikāya is a primary collection of long discourses within the Sutta Piṭaka of the Pāli Canon. It belongs to the earlier Theravāda tradition and is distinct from the later developed Mahāyāna philosophical literature.

14. (A) Both Statement I and Statement II are true.
Emperor Aśoka's diplomatic missions, particularly those led by his children Mahendra and Saṅghamittā, established the Theravāda tradition in Sri Lanka. Centuries later, Emperor Kaniṣka provided significant patronage during the Fourth Buddhist Council in Kashmir. His support was instrumental in the systematic development of Mahāyāna doctrines and facilitated the religion's expansion across Central Asia into China and East Asia.

15. (A) 1, 2 and 4 only
The Pāli Tipiṭaka consists of the Vinaya, Sutta, and Abhidhamma baskets. While the Sutta Piṭaka records discourses, the Kathāvatthu was composed by Moggaliputta Tissa, not Nāgārjuna. Furthermore, the canon was first committed to writing in Sri Lanka during the first century BCE. The Vinaya focuses on monastic discipline rather than the Mādhyamika school's emptiness, which developed later.

16. (B) Mahākassapa
Following the death of the Buddha, the First Buddhist Council was organized at Rājagṛha to preserve the sacred teachings. Mahākassapa, one of the most senior and respected disciples, was chosen to preside over the assembly. Under his guidance, Ānanda recited the discourses and Upāli recited the monastic rules, ensuring the oral tradition was accurately codified for future generations.

17. (B) He authored the Visuddhimagga, a manual of Theravāda doctrine.
Buddhaghosa was a prominent fifth-century Indian scholar who traveled to Sri Lanka to study and translate ancient Buddhist commentaries. His masterpiece, the Visuddhimagga or Path of Purification, remains the most influential non-canonical work in Theravāda Buddhism. It provides a comprehensive and systematic exposition of the path to liberation, integrating virtue, meditation, and wisdom into a cohesive framework.

18. (A) P-4, Q-2, R-1, S-3
Each Buddhist school is defined by its specific epistemological and metaphysical stance. The Vaibhāṣikas argue for direct perception of external objects, while Sautrāntikas claim these

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objects are only inferred. Vijñānavāda asserts that only consciousness is ultimately real, and Mādhyamika focuses on the emptiness of all phenomena. These distinct positions reflect the philosophical diversity that evolved within the Indian tradition.

19. (C) Sautrāntika
The Sautrāntika school is distinguished by its primary reliance on the Sūtras and its rejection of the Sarvāstivāda Abhidhamma. In terms of epistemology, they hold that external objects exist but cannot be directly perceived. Instead, these objects are inferred through the mental images or representations they produce in the mind, a position known in Indian philosophy as bāhyānumeyavāda.

20. (D) Inherent existence or self-nature
In Buddhist philosophy, svabhāva refers to the concept of an independent, permanent, and unchanging essence. The Mādhyamika school, through its analysis of dependent origination, argues that no phenomenon possesses such inherent existence. Because everything arises in dependence upon conditions, all things are said to be empty of self-nature, which is the foundational meaning of the central term śūnyatā.

21. (A) Both A and R are true and R is the correct explanation of A.
Nāgārjuna's Mūlamadhyamakakārikā is the definitive text of the Mādhyamika school, often called Śūnyavāda due to its focus on emptiness. He uses logical analysis to show that since all things arise dependently, they cannot have an independent, intrinsic existence. This realization of emptiness is not a denial of reality but an explanation of how phenomena function without self-nature.

22. (B) Abhidhamma Piṭaka
The Kathāvatthu is one of the seven books comprising the Abhidhamma Piṭaka. It was traditionally compiled by the monk Moggaliputta Tissa during the Third Buddhist Council at Pāṭaliputra. The text serves as a polemical work, systematically analyzing and refuting over two hundred points of controversy and heretical views held by various rival Buddhist sects during that period.

23. (D) Kaniṣka
Emperor Kaniṣka of the Kushan Empire was a major supporter of Buddhism in the early centuries of the common era. He sponsored the Fourth Buddhist Council in Kashmir to address differences in monastic discipline and doctrine. This council was particularly significant for the Sarvāstivāda school and played a vital role in the expansion of Buddhist thought toward Central Asia.

24. (A) 1 and 4 only
Emperor Aśoka's missions led by Mahendra and Saṅghamittā successfully established the Theravāda tradition in Sri Lanka. Today, Theravāda remains the predominant form in Southeast Asian nations like Thailand and Myanmar. However, Tibetan Buddhism is a Vajrayāna tradition, not Theravāda, and the spread to China was primarily via the overland Silk Road routes rather than maritime routes from the south.

25. (C) An old man, a sick man, a corpse, and an ascetic.
Traditional biographies describe Prince Siddhārtha encountering four significant sights while touring outside his palace. These included an elderly man, a diseased person, a dead body, and a serene monk. These experiences forced him to confront the inevitability of suffering and the transience of life, ultimately inspiring him to abandon his royal status to seek spiritual liberation for all beings.

26. (A) Vasubandhu
Vasubandhu was a versatile Indian philosopher who initially composed the Abhidharmakośa, a masterful systematization of Sarvāstivāda-Vaibhāṣika doctrine. Later in his career, influenced by his brother Asaṅga, he turned toward the Vijñānavāda school. He subsequently wrote seminal Yogācāra texts like the Viṃśatikā and Triṃśikā, which emphasize the primacy of consciousness and the lack of reality in external perceived objects.

27. (D) Fourth Council (Sarvāstivāda) - Sri Lanka
There were two distinct historical events often called the Fourth Council. The Sarvāstivāda Fourth Council was held in Kashmir under the patronage of Emperor Kaniṣka. In contrast, the

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council held in Sri Lanka under King Vattagāmaṇi Abhaya was specifically a Theravāda assembly focused on committing the Pāli Canon to writing. Therefore, associating the Sarvāstivāda council with Sri Lanka is historically inaccurate.

28. (B) Mahāparinirvāṇa
The term Mahāparinirvāṇa refers to the final passing away of a Buddha, marking the end of the cycle of rebirth. For Gautama Buddha, this event occurred at the age of eighty in Kuśinagara. It is distinct from his earlier enlightenment and his renunciation. The event is deeply revered in Buddhism, symbolizing the ultimate attainment of peace and the cessation of suffering.

29. (C) Vaibhāṣika
The Vaibhāṣika school is characterized by its commitment to direct realism, known as bāhyapratyakṣavāda. They argue that external objects are real entities that can be perceived directly through the senses. This position stands in contrast to the Sautrāntika view of inference and the Vijñānavāda view of idealism, making the Vaibhāṣika unique in its epistemological approach to the nature of reality.

30. (A) Both Statement I and Statement II are true.
Vasubandhu is a major figure in Buddhist history who transitioned from Abhidharma scholarship to the Yogācāra tradition. His brother, Asaṅga, played a critical role in this shift. Following his conversion, Vasubandhu authored the Viṃśatikā and Triṃśikā, which are considered foundational treatises for the Vijñānavāda school, arguing that all experience is a manifestation of mind or consciousness alone.

31. (B) P-4, Q-2, R-1, S-3
Each prominent Buddhist scholar is associated with a specific foundational text. Buddhaghosa authored the Visuddhimagga, a manual of Theravāda practice. Nāgārjuna wrote the Mūlamadhyamakakārikā for the Mādhyamika school. Vasubandhu compiled the Abhidharmakośa, and Dharmakīrti composed the Pramāṇavārttika. These texts collectively represent the diverse philosophical and scholastic developments that emerged across the history of Indian and Sri Lankan Buddhist thought.

32. (B) Ten disputed points concerning monastic discipline (Vinaya).
The Second Buddhist Council was triggered by the behavior of the Vajjian monks at Vaiśālī, who practiced ten deviations from the standard monastic rules. These points included matters like accepting gold or silver and eating after noon. The assembly's attempt to settle these disciplinary disputes ultimately failed to maintain unity, leading to the first major organizational split in the Sangha.

33. (A) 1 and 2 only
Emperor Aśoka is famous for using rock and pillar edicts to spread the message of Dhamma across his empire. He also organized the Third Buddhist Council at Pāṭaliputra to unify the Sangha. However, the Gandhara school of art flourished much later under the Kushans, and Aśoka sent his son to Sri Lanka, not Tibet, which adopted Buddhism centuries later.

34. (A) Yogācāra-Vijñānavāda
The doctrine of Vijñapti-mātratā, or representation-only, is the defining philosophical position of the Yogācāra-Vijñānavāda school. It argues that what we perceive as external reality is actually a projection of the mind. By analyzing the structure of consciousness, this school seeks to show that all phenomena are mental transformations, leading practitioners toward enlightenment through the realization of non-duality.

35. (C) Parivāra
The Sutta Piṭaka is organized into five collections: Dīgha, Majjhima, Saṃyutta, Aṅguttara, and Khuddaka Nikāyas. The Parivāra, however, is not a collection of discourses but rather a specific text within the Vinaya Piṭaka. It serves as an appendix or summary for the rules of monastic discipline, making it part of the first basket of the Pāli Canon rather than the second.

36. (A) 2, 3, 1
The historical progression of Buddhist philosophy generally began with the early Abhidharma schools like the Vaibhāṣika and Sautrāntika. This was followed by the emergence of the Mādhyamika school in the second century CE, founded by Nāgārjuna. Finally, the Vijñānavāda or Yogācāra school developed later,

around the fourth century CE, led by Asaṅga and Vasubandhu, building upon previous doctrines.

37. (C) The event was followed immediately by the Second Buddhist Council.
The Mahāparinirvāṇa occurred in Kuśinagara after the Buddha consumed his final meal. While his passing was immediately followed by the First Buddhist Council at Rājagṛha to preserve his teachings, the Second Buddhist Council did not take place until approximately one hundred years later. His final instructions emphasized reliance on the Dhamma and Vinaya as the teacher for the Sangha.

38. (B) The Fourth Buddhist Council in Kashmir
The Mahāvibhāṣā Śāstra is a massive encyclopedic commentary on the Sarvāstivāda Abhidharma. It was produced during the Fourth Buddhist Council held in Kashmir under the patronage of Emperor Kaniṣka. This text consolidated the views of the Vaibhāṣika school and represents a high point of scholastic development in North Indian Buddhism, exerting a profound influence on subsequent philosophical traditions.

39. (B) 1 and 3 only
Theravāda, meaning the School of the Elders, strictly follows the Pāli Canon as its scriptural authority. Unlike Mahāyāna, which prioritizes the Bodhisattva ideal for all, Theravāda focuses on the Arhat as the model of liberation. Furthermore, Theravāda is the dominant tradition in Southern Asia, including Sri Lanka and Thailand, while Northern traditions like those in Tibet are predominantly Mahāyāna.

40. (A) Its teaching of 'upāya' (skillful means) and the idea that all beings can attain Buddhahood.
The Lotus Sūtra is one of the most revered texts in Mahāyāna Buddhism. Its central message is that the Buddha uses various skillful means to guide different people according to their specific needs. Most significantly, it proclaims the One Vehicle doctrine, asserting that all sentient beings, regardless of their current path, possess the potential to eventually achieve complete Buddhahood.

41. (A) Both A and R are true and R is the correct explanation of A.
The Sautrāntika school is named for its exclusive reliance on the Sūtras as the definitive word of the Buddha. They criticized the Vaibhāṣikas for treating the Abhidhamma commentaries as divine revelation. By rejecting the canonical status of the Abhidharma and returning to the foundational discourses, the Sautrāntikas developed a unique philosophical system that prioritized the teachings in the Sutta Piṭaka.

42. (A) The Theravāda path to liberation, covering virtue, concentration, and wisdom.
The Visuddhimagga is the definitive non-canonical treatise of the Theravāda tradition. Written by Buddhaghosa, it organizes the vast teachings of the Pāli Canon into a systematic practical guide. The work is structured around the three essential pillars of the Buddhist path: ethical conduct or virtue, mental discipline or concentration, and the development of insight or wisdom leading toward liberation.

43. (D) Aśoka
Emperor Aśoka of the Mauryan Dynasty was a pivotal figure in transforming Buddhism from a local sect into a major world religion. Following the Third Buddhist Council, he dispatched missions to various regions. His son, Mahendra, led the successful mission to Sri Lanka, where he converted King Devanampiya Tissa and established the Theravāda tradition, which has survived there since.

44. (C) 1, 2 and 4 only
The Tipiṭaka consists of the Sutta Piṭaka for discourses and the Vinaya Piṭaka for rules. The Prajñāpāramitā Sūtras are foundational Mahāyāna texts explaining śūnyatā. However, the Vaipulya Sūtras are Mahāyāna scriptures, not Theravāda, and the Abhidhamma Piṭaka is a philosophical analysis of dharmas rather than a narrative of the Buddha's life. These distinctions are fundamental to understanding Buddhist literature.

45. (C) Vijñānavāda (Yogācāra)
The concept of Ālaya-vijñāna, or storehouse consciousness, was a major innovation of the Yogācāra-Vijñānavāda school. It serves to explain how karmic potential is carried from one life to the next without a permanent soul. This foundational layer of consciousness stores the

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seeds of past actions and experiences, which eventually ripen into our perceptions of the external world and internal states.

46. (D) Upāli
During the First Buddhist Council at Rājagṛha, the senior monk Upāli was assigned the task of reciting the rules of monastic discipline. Because he was renowned for his perfect knowledge and mastery of the Vinaya, his recitation formed the basis of the first basket of the canon. This ensured that the ethical guidelines established by the Buddha were preserved through authoritative oral transmission.

47. (A) P-3, Q-4, R-2, S-1
Different schools are defined by their unique technical concepts. Mādhyamika is centered on śūnyatā, while Vijñānavāda introduced the ālaya-vijñāna. Epistemologically, the Sautrāntikas believe the external world is inferred, known as bāhyānumeyavāda, and the Vaibhāṣikas hold that it is directly perceived, termed bāhyapratyakṣavāda. These terms categorize the major philosophical debates regarding the nature of reality and knowledge in Indian Buddhist thought.

48. (A) Both Statement I and Statement II are true.
Dharmakīrti was a towering figure in Indian logic who lived during the seventh century. He significantly refined the epistemological foundations of the Dignāga school. His seminal work, the Pramāṇavārttika, serves as a detailed commentary and expansion of Dignāga's Pramāṇasamuccaya. His theories on perception and inference became standard in Buddhist universities and heavily influenced later Tibetan and Indian scholastic traditions.

49. (B) The 'School of the Elders', adhering strictly to the Pāli Canon as its scripture.
Theravāda is characterized by its conservative stance and its preservation of the oldest surviving Buddhist scriptures, the Pāli Tipiṭaka. Known as the School of the Elders, it emphasizes individual liberation and the attainment of Arhatship through the practice of virtue and meditation. It avoids the later Mahāyāna focus on celestial Buddhas and remains the predominant form in Southern Asia.

50. (A) War of the Relics
After the cremation of the Buddha at Kuśinagara, several neighboring kingdoms claimed his remains. To prevent a violent conflict, a Brahmin named Dona mediated the dispute and divided the relics into eight equal portions. This historical event is known as the War of the Relics. These portions were then enshrined in stupas, initiating the widespread practice of relic veneration.

51. (C) Nāgārjuna
Nāgārjuna is considered one of the most important Buddhist philosophers after the Buddha himself. He founded the Mādhyamika school based on his foundational work, the Mūlamadhyamakakārikā. In this text, he uses a rigorous dialectical method to demonstrate that all concepts and phenomena are empty of inherent existence, thereby providing the philosophical basis for the Mahāyāna tradition's understanding of wisdom and reality.

52. (D) It was where the Pāli Canon (Tipiṭaka) was first committed to writing.
The Fourth Buddhist Council of the Theravāda tradition took place in Sri Lanka during a period of famine and political instability. Fearing that the oral tradition might be lost if monks were unable to memorize the vast scriptures, King Vattagāmaṇi Abhaya supported the assembly at Aluvihara. This landmark event resulted in the Pāli Tipiṭaka being written on palm leaves.

53. (A) 1, 2 and 4 only
The Vaibhāṣika school is an orthodox branch of the Sarvāstivāda that takes its name from the Mahāvibhāṣā Śāstra. Philosophically, it adheres to direct realism, asserting that external objects are real and directly perceived by the senses. The view that external objects are only inferred belongs to the rival Sautrāntika school, making statement three incorrect while the others describe the Vaibhāṣika tradition.

54. (B) Vijňānavāda (Yogācāra)
The Laṅkāvatāra Sūtra is a vital Mahāyāna text that provides an extensive explanation of the consciousness-only philosophy. It introduces key Yogācāra concepts such as the eight consciousnesses and the idea that the external world is a fabrication of the mind. This sūtra played a central role in the development of the

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Vijñānavāda school and was later influential in East Asian traditions.

55. (D) The Discourse on Setting in Motion the Wheel of Dhamma
The title of the Buddha's first sermon, the Dhammacakkappavattana Sutta, translates to Setting in Motion the Wheel of the Dhamma. In this discourse delivered at Sarnath, he revealed the Four Noble Truths and the Eightfold Path. The Wheel symbolizes the dynamic and universal nature of his teachings, which began to roll through the world offering a path to end suffering.

56. (A) He was the founder of the Mādhyamika school of philosophy.
Vasubandhu was a brilliant scholar, but he did not found the Mādhyamika school; that distinction belongs to Nāgārjuna. Vasubandhu is instead celebrated for his expertise in the Sarvāstivāda school and his later role as a leader of the Yogācāra or Vijñānavāda school. His works, such as the Abhidharmakośa and his Yogācāra treatises, are foundational to several major Buddhist traditions across Asia.

57. (C) Mahāyāna and Tantra
Vajrayāna Buddhism, which flourished in India and became the national religion of Tibet, is characterized by its integration of Mahāyāna philosophy with esoteric Tantric practices. While it maintains the Bodhisattva ideal and the doctrine of emptiness, it introduces advanced meditative techniques, mantras, and visualizations. This Thunderbolt Vehicle aims for a rapid attainment of enlightenment by utilizing specialized yoga traditions.

58. (2, 4, 3, 1) 2, 4, 3, 1
The historical sequence of these major thinkers reflects the evolution of Buddhist thought. Nāgārjuna founded Mādhyamika in the second century. Vasubandhu followed in the fourth century, contributing to both Sarvāstivāda and Yogācāra. Buddhaghosa worked in the fifth century, codifying Theravāda commentaries. Finally, Dharmakīrti advanced Buddhist logic in the seventh century. This progression shows how different schools developed over several centuries.

59. (A) Both Statement I and Statement II are true.
The Sutta Piṭaka is the primary collection of the Buddha's discourses and is systematically arranged into five Nikāyas. Among these, the Khuddaka Nikāya, or Minor Collection, is the most diverse. It contains many popular and accessible Buddhist texts, including the ethical verses of the Dhammapada and the Jātaka stories, which narrate the Buddha's various previous incarnations as animals and humans.

60. (B) Vaipulya Piṭaka
The Tipiṭaka consists of three specific sections: the Vinaya for monastic discipline, the Sutta for the Buddha's discourses, and the Abhidhamma for philosophical analysis. There is no traditional section called the Vaipulya Piṭaka. Instead, the term Vaipulya refers to the expanded Mahāyāna Sūtras, which are recognized as sacred scripture in that tradition but are not categorized as a fourth basket.

61. (C) A is true but R is false.
Emperor Kaniṣka's reign was indeed a major catalyst for the Gandhara school of art, which blended Hellenistic and Indian styles to create the first human-like images of the Buddha. However, Kaniṣka was a patron of Mahāyāna rather than Theravāda. Furthermore, the Fourth Council he sponsored took place in Kashmir, while the council in Sri Lanka was a separate Theravāda event.

62. (D) The Perfection of Wisdom
The term Prajñāpāramitā is a Sanskrit compound meaning The Perfection of Wisdom. It refers to a large body of Mahāyāna literature that explores the deepest insight into the nature of reality. This wisdom consists of the direct realization of emptiness, allowing a practitioner to transcend dualistic concepts. It is personified as a goddess and considered the spiritual mother of all Buddhas.

63. (A) Second Council, Vaiśālī
The Second Buddhist Council, held at Vaiśālī a century after the Buddha's death, is historically significant for the first major split in the Sangha. The council focused on the behavior of monks who wished to relax certain rules of discipline. The disagreement led to the formation of the Sthaviravāda and the Mahāsāṅghika, marking

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the beginning of sectarian divisions in the community.

64. (A) P-3, Q-1, R-4, S-2
The historical development of Buddhism was supported by several powerful monarchs who sponsored grand assemblies. King Ajātaśatru supported the first council at Rājagṛha, while Kālāśoka patronized the second at Vaiśālī. Emperor Aśoka convened the third at Pāṭaliputra to purify the faith, and King Kaniṣka sponsored the fourth in Kashmir. Each council addressed specific challenges to the religion's unity and doctrine.

65. (B) Bāhyānumeyavāda
Sautrāntika epistemology is known as bāhyānumeyavāda, which means the doctrine of inferred external objects. This school argues that we do not have direct access to the world outside the mind. Instead, our sensory experience provides representations of objects, from which we can logically infer the existence of a real external cause. This representationalist view distinguishes them from the direct realism of Vaibhāṣikas.

66. (B) 1, 3 and 5 only
The Dīgha Nikāya consists of long discourses, and the Dhammasaṅgaṇī is the first book of the Abhidhamma. The Parivāra correctly serves as a summary of the Vinaya. However, the Jātaka tales are part of the Khuddaka Nikāya, not the Vinaya, and the Saddharmapuṇḍarīka Sūtra is a Sanskrit Mahāyāna text rather than a Pāli canonical one. These distinctions help identify scriptural contents.

67. (C) Moggaliputta Tissa
The Third Buddhist Council at Pāṭaliputra was led by the venerable monk Moggaliputta Tissa. Under his presidency, the assembly analyzed heretical views and codified the Abhidhamma Piṭaka. He is specifically credited with composing the Kathāvatthu, a key text that refutes various false doctrines. His leadership was essential in maintaining the doctrinal integrity of the Theravāda tradition during the reign of Emperor Aśoka.

68. (D) Visuddhimagga
The Visuddhimagga, or Path of Purification, is the comprehensive masterpiece of the fifth-century scholar Buddhaghosa. It is not part of the original canon but serves as the definitive manual for understanding Theravāda doctrine and practice. By organizing the teachings into the stages of virtue, concentration, and wisdom, Buddhaghosa created a systematic guide that remains the standard for monastic education and meditation.

69. (C) The Bhikkhunī Sangha
According to Buddhist tradition, the Buddha's foster mother, Mahāpajāpatī Gotamī, led a group of women seeking ordination. After initial hesitation, the Buddha granted their request and established the Bhikkhunī Sangha. This event was a significant historical development, creating a formal monastic community for women and allowing them equal access to the spiritual path and the attainment of enlightenment within the Buddhist tradition.

70. (B) He patronized the Fourth Buddhist Council in Kashmir, which was pivotal for the Sarvāstivāda school.
Emperor Kaniṣka was a great patron who helped transform Buddhism into a dominant force in Northern India and Central Asia. His sponsorship of the Fourth Council in Kashmir was a landmark event that allowed the Sarvāstivāda school to flourish and its massive commentaries to be compiled. His support also facilitated the development of the Gandhara art style and the early representation of Buddha.

71. (D) The ten stages (bhūmis) of the Bodhisattva path.
The Daśabhūmika Sūtra is an influential Mahāyāna text that details the spiritual career of a Bodhisattva. It outlines ten distinct stages or bhūmis through which a practitioner must pass on the journey toward full Buddhahood. Each stage represents a specific level of purification, accomplishment in a particular perfection, and a deeper understanding of reality, providing a systematic map for the Mahāyāna path.

72. (A) That there are only two valid means of knowledge: perception (pratyakṣa) and inference (anumāna).

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Dharmakīrti was a master of Buddhist epistemology who refined the theories of Dignāga. His central claim was that human knowledge is derived solely from two valid sources: direct perception and logical inference. Perception provides direct contact with unique entities, while inference allows us to understand universal concepts and relationships. This rigorous framework was designed to provide a rational basis for Buddhist philosophical claims.

73. (C) Dhammacakkappavattana Sutta
The Four Noble Truths represent the core of the Buddha's realization and were first taught in his inaugural discourse at Sarnath. Known as the Dhammacakkappavattana Sutta, this sermon outlined the nature of suffering, its origin, its cessation, and the path leading to its end. This teaching remains the foundational framework for all Buddhist traditions, providing the diagnosis and the spiritual cure.

74. (D) 1, 2, 3 and 4
Each of the four major Indian Buddhist philosophical schools holds a distinct position on reality and knowledge. The Vaibhāṣikas and Sautrāntikas are realists, though they differ on how the external world is perceived. The Vijñānavādins are idealists who focus on the mind. Finally, the Mādhyamikas use the concept of emptiness to show that nothing possesses inherent existence. These perspectives provide a comprehensive overview.

75. (D) Sthaviravāda and Mahāsāṅghika
The first major organizational split in the Buddhist Sangha occurred after the Second Council at Vaiśālī. The two resulting factions were the Sthaviravāda, meaning the Way of the Elders, and the Mahāsāṅghika, or the Great Assembly. The Sthaviravādins were more conservative regarding monastic discipline, while the Mahāsāṅghikas favored a broader interpretation and introduced transcendental views of the Buddha that influenced the Mahāyāna.

76. (B) Śākya
Gautama Buddha was born as Prince Siddhārtha into the Śākya clan, which resided in the region of Kapilavastu near the foothills of the Himalayas. His father, Śuddhodana, was the elected leader or king of this clan. This heritage is the origin of the Buddha's common title, Śākyamuni, which means the Sage of the Śākyas, identifying him by his aristocratic familial roots.

77. (C) A is true but R is false.
Buddhaghosa is undoubtedly a vital commentator for the Theravāda tradition. However, while the Visuddhimagga provides a systematic exposition of the path, it is not independent of the Pāli Canon. On the contrary, the entire work is designed as a structured commentary and synthesis of the teachings found within the Tipiṭaka. Its authority derived entirely from its faithful adherence to scriptures.

78. (D) Pure Land Buddhism
The Sukhāvatīvyūha Sūtras are the foundational scriptures for Pure Land Buddhism, a popular branch of the Mahāyāna tradition. These texts describe the western paradise of Sukhāvatī and the vow of Amitābha Buddha to help all sentient beings attain birth there. The practice centers on faith and devotion to Amitābha, offering a more accessible path to enlightenment than rigorous monastic practices.

79. (A) Ānanda
Ānanda was the Buddha's personal attendant and cousin, known for his extraordinary memory. Because he had been present for almost all of the Buddha's discourses over several decades, he was tasked with reciting the Dhamma at the First Buddhist Council. His recitations, beginning with the phrase "Thus have I heard," became the basis for the Sutta Piṭaka, the second scriptural basket.

80. (B) Mādhyamika - Śūnyatā
The most defining doctrine of the Mādhyamika school is śūnyatā, or emptiness. This philosophical position asserts that all phenomena lack an independent, inherent nature. The other options are incorrect because the Sautrāntikas hold to inference rather than direct realism, the Vaibhāṣikas adhere to direct realism rather than inference, and Vijñānavāda is primarily associated with the mind-only doctrine rather than śūnyatā alone.

81. (B) Vijñānavāda
The Yogācāra school is frequently referred to as Vijñānavāda in philosophical contexts. While the

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name Yogācāra emphasizes the school's focus on the practice of yoga and meditation, Vijñānavāda refers to its central doctrine that everything is representation-only or mind-only. Both names describe the same major Mahāyāna tradition founded by Asaṅga and Vasubandhu, which analyzes the nature of consciousness as reality.

82. (A) Sarvāstivāda-Vaibhāṣika
The Abhidharmakośa was written by Vasubandhu as a comprehensive summary of the Sarvāstivāda-Vaibhāṣika Abhidharma. Although Vasubandhu later became a leader of the Yogācāra school, this early work remains the most authoritative exposition of the older realistic philosophical system. It is still studied today across different traditions as a primary source for understanding the basic categories of mental and physical phenomena.

83. (C) The Great Departure (Mahābhiniṣkramaṇa)
The Mahābhiniṣkramaṇa, or the Great Departure, is the event where Prince Siddhārtha left his family and royal life at the age of twenty-nine. He cut his hair, traded his silk robes for simple garments, and went into the forest to live as a wandering ascetic. This act of renunciation represents his absolute commitment to finding a solution to universal suffering and death.

84. (D) Third Buddhist Council
The Kathāvatthu is a unique text within the Abhidhamma Piṭaka because it was composed much later than the other books. It is attributed to the monk Moggaliputta Tissa during the Third Buddhist Council at Pāṭaliputra. The work systematically defends the orthodox Theravāda position by analyzing and refuting a wide range of heretical views held by other sects during that era.

85. (C) Yamaka
The Yamaka is one of the seven books of the Abhidhamma Piṭaka in the Pāli Canon, focusing on the logical analysis of psychological phenomena. In contrast, the Laṅkāvatāra, Saddharmapuṇḍarīka, and Prajñāpāramitā Sūtras are all expanded Mahāyāna scriptures written in Sanskrit. These Vaipulya Sūtras represent a later literary development that emphasizes the Bodhisattva path and complex cosmic visions of the Buddha.

86. (A) 2, 4, 1, 3
The historical timeline begins with the Mahāparinirvāṇa of the Buddha. Immediately after his passing, the First Buddhist Council was held at Rājagṛha. About a century later, the Second Council took place at Vaiśālī to resolve disciplinary issues. Finally, the Third Council was convened at Pāṭaliputra under Emperor Aśoka's patronage. This sequence traces the early institutional development of the Buddhist community.

87. (D) Dharmakīrti
Dharmakīrti was a seminal seventh-century Indian philosopher who specialized in the fields of logic and epistemology. He is famous for refining and defending the logical system established by his predecessor, Dignāga. His work focused on the validity of knowledge and the criteria for sound reasoning. His contributions became the standard for Buddhist scholasticism and were immensely influential in intellectual traditions.

88. (A) Rāhula
Prince Siddhārtha had one son named Rāhula, born to his wife Yaśodharā shortly before he decided to renounce his royal life. The name Rāhula is often interpreted to mean fetter or obstacle, reflecting the prince's inner conflict between familial duties and his spiritual quest. Later, Rāhula joined the Sangha and eventually became a respected disciple and an Arhat.

89. (A) Both Statement I and Statement II are true.
History records two significant events called the Fourth Buddhist Council. In the north, under the Kushan Emperor Kaniṣka, an assembly was held in Kashmir which adopted Sanskrit and produced the Mahāvibhāṣā. Meanwhile, in Sri Lanka, the Theravāda tradition held its own Fourth Council under King Vattagāmaṇi Abhaya. This council was the historic moment when the Pāli Tipiṭaka was written.

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90. (A) P-2-Z, Q-3-X, R-1-Y
The three baskets of the Pāli Canon are organized by their specific functions and contents. The Vinaya Piṭaka contains rules for monks, exemplified by the Suttavibhaṅga. The Sutta Piṭaka records the discourses of the Buddha, such as those in the Dīgha Nikāya. Finally, the Abhidhamma Piṭaka provides philosophical

and psychological analysis, starting with the Dhammasaṅgaṇī. This structures the scriptures.

91. (D) Prasaṅga
The Prasaṅga is the specific dialectical method used by Mādhyamika philosophers to establish the doctrine of emptiness. Instead of asserting a positive philosophical position of their own, they use logical analysis to show the internal contradictions and absurd consequences of their opponents' views. By deconstructing all possible metaphysical assertions, this method reveals that no phenomena can have an independent, inherent existence.

92. (B) 1, 3, 4 and 5 only
Buddhism's expansion across Asia was a multifaceted process. Emperor Aśoka initiated the spread to Sri Lanka. The Silk Road served as the primary entry point for Buddhism into China, and the Kushan Empire facilitated movement into Central Asia. Tibetan Buddhism is correctly identified as Vajrayāna. However, the tradition in Myanmar and Thailand is Theravāda, not Mahāyāna, making statement two incorrect.

93. (C) A construction of consciousness without an external counterpart.
In the Yogācāra or mind-only philosophy, our perceptions do not correspond to an independent external world. When we see a tree, it is understood as a mental representation arising from karmic seeds stored in the ālaya-vijñāna. This school argues that while our experiences are real as mental events, the objects we perceive as external are fabrications, leading to non-dual realization.

94. (D) Channa
Channa was a close companion and the royal charioteer of Prince Siddhārtha. On the night of the Great Renunciation, Channa assisted the prince in secretly leaving the palace of Kapilavastu. He accompanied Siddhārtha as far as the river Anoma, where the prince cut his hair and donned the robes of an ascetic. Channa later returned to the palace with ornaments.

95. (A) It includes the Sanskrit Vaipulya Sūtras.
The Pāli Tipiṭaka is the definitive scriptural canon for the Theravāda school and was first written down in Sri Lanka. It consists strictly of three collections: the Sutta, Vinaya, and Abhidhamma. It does not include the later Sanskrit Vaipulya Sūtras, such as the Lotus Sūtra, which are foundational to the Mahāyāna tradition but are excluded from the earlier Pāli literature.

96. (B) Sautrāntika, as it holds that external objects are inferred from sensory data.
The Sautrāntika school is associated with the epistemological position of bāhyānumeyavāda, or the theory of inferred external objects. Unlike the Vaibhāṣikas who claim we see objects directly, Sautrāntikas argue that we only perceive mental representations. Because these mental images must have a cause, we logically infer an external reality. This representationalist view allows them to maintain that a real world exists.

97. (A) Both A and R are true and R is the correct explanation of A.
The Third Buddhist Council is a cornerstone of Theravāda history. Under the leadership of Moggaliputta Tissa, the council addressed internal corruption and codified the Abhidhamma, specifically including the Kathāvatthu. Most importantly, the council's decision to send missionaries to different lands, including Sri Lanka, transformed Buddhism into an international religion and ensured the survival of the Theravāda tradition outside India.

98. (A) Triṃśikā-vijñaptimātratā
After his conversion to the Yogācāra school, Vasubandhu wrote several seminal treatises. The Triṃśikā-vijñaptimātratā, or Thirty Verses on Representation-only, is one of his most important works. It provides a systematic and refined explanation of the mind-only doctrine, analyzing the various layers of consciousness and how they give rise to our perception of the world. Other listed works were written by different thinkers.

99. (C) Theravāda
In Theravāda Buddhism, the spiritual goal is to become an Arhat, one who attains enlightenment through personal effort and escapes the cycle of rebirth. This ideal emphasizes individual liberation by following the Buddha's teachings. Unlike Mahāyāna, which promotes the Bodhisattva ideal, Theravāda upholds the Arhat as the highest model of spiritual achievement.

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100. (A) 1, 2 and 3 only
Nāgārjuna is the founder of the Mādhyamika school and the author of the Mūlamadhyamakakārikā, where he established the doctrine of śūnyatā. His philosophical contributions are central to all Mahāyāna traditions. However, he lived in the second century CE, several hundred years after the reign of Emperor Aśoka. Therefore, the assertion that he was a contemporary of Aśoka is historically incorrect.

101. (C) Koliya
Queen Māyādevī, the mother of Gautama Buddha, belonged to the Koliya clan. The Koliyas were a neighboring clan to the Śākyas, and the two groups frequently intermarried. Her family lived in the town of Devadaha. According to tradition, she was traveling from Kapilavastu to her parental home in Devadaha when she gave birth to Prince Siddhārtha in the Lumbini grove.

102. (B) His five former ascetic companions.
After attaining enlightenment at Bodh Gaya, the Buddha traveled to the Deer Park at Sarnath. There, he sought out the five ascetics who had previously practiced severe austerities with him but had abandoned him when he adopted the Middle Way. These five individuals became his first students, and after hearing his discourse on the Four Noble Truths, they eventually became Arhats.

103. (B) P-3, Q-4, R-1, S-2
The historical development of Buddhism is tied to four major councils, each with a unique legacy. The First Council at Rājagṛha organized the initial oral canon. The Second Council at Vaiśālī led to the first major schism. The Third Council at Pāṭaliputra saw the composition of the Kathāvatthu. Finally, the Fourth Council in Kashmir produced the Mahāvibhāṣā, foundational for the school.

104. (A) It holds that external objects are mere projections of consciousness.
The Vaibhāṣika school is firmly committed to direct realism, meaning they believe external objects are real and directly perceived. The view that external objects are mere projections of consciousness belongs to the Yogācāra or Vijñānavāda school. The Vaibhāṣikas are a branch of the Sarvāstivāda and take their name from the Mahāvibhāṣā Śāstra, which serves as their primary philosophical authority and source.

105. (A) Both Statement I and Statement II are true.
Prajñāpāramitā, or the Perfection of Wisdom, is the foundational literature of the Mahāyāna tradition. These texts use profound paradoxes to explore the concept of emptiness and the altruistic path of the Bodhisattva. The Heart Sūtra and the Diamond Sūtra are the most condensed examples, teaching that all things are empty of inherent existence but function within the world of conventional experience.

106. (A) Buddhaghosa
Buddhaghosa is the most celebrated scholar in the history of the Theravāda tradition. In the fifth century, he traveled from India to the Mahāvihāra monastery in Anuradhapura, Sri Lanka. His primary task was to translate the ancient Sinhalese commentaries on the Tipiṭaka back into Pāli. During his stay, he authored the Visuddhimagga, which consolidated the Mahāvihāra's doctrinal interpretations and became standard.

107. (D) Relic veneration
The division of the Buddha's cremated remains and their subsequent enshrinement in stupas across ancient India marked the formal beginning of relic veneration in Buddhism. This practice provided a physical connection to the Buddha and served as a focus for devotional activities among laypeople and monks alike. Over time, the worship of relics became a central aspect of Buddhist culture and pilgrimage.

108. (B) That all phenomena arise in dependence upon other phenomena.
Pratītyasamutpāda, or dependent origination, is the central pillar of Buddhist philosophy. It states that no phenomenon exists independently or permanently; instead, everything arises, remains, and ceases in dependence upon a specific set of causes and conditions. This doctrine explains the nature of suffering and the process of rebirth without an eternal soul, providing a rational framework for Buddhist ethics and meditation.

109. (C) Mahāsāṅghika
The Mahāsāṅghika school emerged from the first major schism in the Buddhist community.

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They were considered more liberal and progressive than the conservative Sthaviravādins. Their development of transcendental and supramundane views of the Buddha, as well as their belief in the potential for all beings to attain enlightenment, are seen by historians as the philosophical seeds that eventually blossomed into Mahāyāna.

110. (A) 2, 1, 4, 3
The textual history of Buddhism begins with the oral tradition of the Pāli Tipiṭaka established after the Buddha's death. This was followed by the Mūlamadhyamakakārikā of Nāgārjuna in the second century CE. Later, in the fifth century, Buddhaghosa composed the Visuddhimagga in Sri Lanka. Finally, in the seventh century, Dharmakīrti wrote the Pramāṇavārttika. This sequence reflects intellectual evolution over time.

111. (A) Tibetan Buddhism is a form of Theravāda Buddhism.
Tibetan Buddhism is a distinctive tradition that integrates Mahāyāna philosophy with Vajrayāna or Tantric practices. It is not a form of Theravāda Buddhism, which is the conservative tradition predominant in Sri Lanka and Southeast Asian countries. While Emperor Aśoka and King Kaniṣka were major patrons who facilitated the religion's spread, the Tibetan tradition represents a later development of Indian Buddhist thought.

112. (B) The extensive or expanded sutras of the Mahāyāna tradition.
The term Vaipulya means extensive or expanded. In Buddhist literature, it refers to a collection of massive Mahāyāna sūtras written in Sanskrit, such as the Lotus Sūtra and the Flower Ornament Sūtra. These texts are characterized by their cosmic scope, complex philosophical arguments, and the introduction of advanced concepts like the Bodhisattva path, distinguishing them from the earlier Pāli discourses.

113. (A) 1, 2 and 4 only
The first two councils focused on codifying teachings and resolving disciplinary disputes. The Fourth Council in Kashmir was indeed instrumental in producing the Mahāvibhāṣā. However, the Third Council was patronized by Emperor Aśoka, not Kaniṣka. Additionally, the Tipiṭaka was preserved orally for centuries and was only first written down during the later council in Sri Lanka, not at the first assembly.

114. (A) realization of universal suffering (dukkha), leading to his renunciation.
The four sights of old age, sickness, death, and an ascetic had a profound psychological impact on Prince Siddhārtha. They shattered his illusion of a permanent, happy life and triggered his realization of dukkha, the inherent suffering and transience of existence. This existential crisis became the primary cause for his Great Renunciation, as he abandoned his royal inheritance to seek truth.

115. (C) Vaibhāṣika
The Vaibhāṣika school of direct realism argues that while composite objects like a pot are merely conceptual labels, the underlying elementary building blocks, or atoms, are real and directly perceived. This position allows them to maintain that the external world is objectively real while explaining why everyday language about objects is conventionally rather than ultimately true. This perspective characterizes early realistic traditions.

116. (A) Both A and R are true and R is the correct explanation of A.
Vasubandhu's Abhidharmakośa is a masterpiece of Buddhist scholarship. While the main verses summarize orthodox Vaibhāṣika doctrines, his own commentary is more critical. In the commentary, Vasubandhu frequently introduces Sautrāntika arguments to challenge Vaibhāṣika positions, demonstrating his transition toward a more nuanced philosophical stance. This critical approach makes the text an essential source for understanding internal debates between realistic schools.

117. (C) Attained Mahāparinirvāṇa
Kuśinagara is one of the four most sacred sites in Buddhism because it is the location where the Buddha spent his final days. At the age of eighty, lying between two sal trees, he passed away and entered Mahāparinirvāṇa. This event marked the final cessation of his earthly life and his ultimate release from the cycle of rebirth. It remains a pilgrimage center.

118. (B) Saṃyutta Nikāya

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The Saṃyutta Nikāya is the third collection of the Sutta Piṭaka and is organized by theme rather than length or number. The word Saṃyutta means grouped or connected. This collection groups discourses into various sections or vaggas based on their subject matter, such as those related to the Five Aggregates or Dependent Origination, providing a systematic way to study doctrines.

119. (D) The Sautrāntika school holds that external objects are known through inference.
The Sautrāntika school is uniquely identified by its representationalist epistemology, asserting that external reality is only known indirectly through inference. In contrast, the Mādhyamikas focus on emptiness rather than the ultimate reality of consciousness, and the Vaibhāṣikas affirm the existence of the external world. Furthermore, the Theravāda tradition adheres to the Arhat ideal rather than prioritizing the path of the Bodhisattva.

120. (A) Ajātaśatru
King Ajātaśatru of the Haryanka dynasty was the ruler of Magadha during the time of the Buddha's death. He provided the necessary support and protection for the First Buddhist Council to take place at Rājagṛha. His patronage ensured that five hundred Arhats could gather to systematically recite and codify the Buddha's teachings, safeguarding the religion during its most vulnerable transitional period.

121. (C) The theory of two truths: conventional (saṃvṛti) and ultimate (paramārtha).
The Prajñāpāramitā literature and Nāgārjuna's subsequent systemization center on the distinction between two levels of truth. Conventional truth refers to our everyday experience of a world of separate objects. Ultimate truth reveals that all these things are empty of inherent existence. By understanding this dual nature, practitioners can function in the world while remaining free from the delusions that cause suffering.

122. (A) P-4, Q-1, R-2, S-3
Buddhist thinkers are categorized by their philosophical contributions. Nāgārjuna founded Mādhyamika. Buddhaghosa is the preeminent Theravāda commentator. Vasubandhu's later works established the foundations of Vijñānavāda. Dharmakīrti represents the peak of development in Buddhist logic and epistemology. These associations highlight intellectual diversity as Buddhism evolved from a practical discipline into sophisticated systems of psychology, metaphysics, and logic over several centuries.

123. (D) The end of the Vinaya Piṭaka, serving as a digest and catechism of the rules.
The Parivāra is the final section of the Vinaya Piṭaka in the Pāli Canon. Unlike other parts of the Vinaya, which provide narrative and detailed rules, the Parivāra is composed as a pedagogical tool. It uses a question-and-answer format and various summaries to help monks review and categorize the rules of monastic discipline, serving as a technical manual for education.

124. (B) Mādhyamika
The Mādhyamika school uses the analogy of a chariot to illustrate the doctrine of emptiness. They argue that a chariot exists only conventionally as a useful label for a collection of parts. Ultimately, there is no chariot that exists independently of these parts. By demonstrating that all things lack an independent self-nature, Mādhyamika shows that reality is empty of permanent essences.

125. (B) Both Statement I and Statement II are false.
These statements incorrectly swap the scriptural traditions of the two major branches. The Sanskrit Vaipulya Sūtras, such as the Lotus Sūtra, are foundational for the Mahāyāna tradition, not Theravāda. Conversely, the Pāli Tipiṭaka is the definitive canon for Theravāda Buddhism, while Mahāyāna relies on a different set of scriptures. Understanding these textual foundations is essential for distinguishing between traditions.

126. (D) The power of compassion and the potential for transformation in all beings.
Aṅgulimāla was a feared serial killer who was transformed by the Buddha's calm and compassionate presence. His story is a powerful illustration of the core Buddhist belief that no person is beyond redemption. It highlights how the application of wisdom and kindness can overcome even violent tendencies, emphasizing the universal potential for spiritual awakening and the ethical transformation of character.

127. (A) The Mahāyāna tradition itself, to distinguish its path from earlier schools.

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The classification of Buddhist schools into Hīnayāna and Mahāyāna was introduced by early Mahāyāna practitioners. They used these terms to differentiate their new, expansive goal of universal salvation for all beings from what they perceived as the narrower individual goal of the earlier schools. Modern scholarship recognizes this as an internal sectarian distinction that emerged as Mahāyāna defined its unique identity.

128. (B) The rules of conduct for the monastic Sangha.
The Vinaya Piṭaka is the Basket of Discipline and serves as the legal and ethical framework for the monastic order. It outlines specific rules for monks and nuns, procedures for ordination, and protocols for handling disputes. By providing these regulations, the Vinaya ensures the continued purity and harmony of the monastic Sangha, which is considered essential for the preservation of Dhamma.

129. (A) 3 only
Among the provided assertions, only the third is historically accurate as Vasubandhu indeed wrote the Abhidharmakośa. However, Buddhaghosa authored the Visuddhimagga, not the Pramāṇavārttika. Nāgārjuna was the founder of the Mādhyamika school, while the Vijñānavāda school was established by Asaṅga and Vasubandhu. Finally, Dharmakīrti was a master of logic rather than a scholar primarily associated with the Theravāda tradition.

130. (A) A numerical progression, with discourses grouped by the number of items discussed.
The Aṅguttara Nikāya is uniquely structured according to the number of items or concepts mentioned in each discourse. The name means further by one. The collection is divided into eleven groups, starting with suttas discussing single items, followed by pairs, then triads, and so on. This numerical arrangement served as an effective mnemonic device for monks transmitting the teachings orally.

131. (C) The transcendental and supramundane (lokottara) nature of the Buddha.
The Mahāsāṅghika school began to move away from seeing the Buddha as a merely historical human figure. They developed the doctrine that the Buddha is actually transcendental, or lokottara, and possessed infinite power and wisdom. This shift in perspective, viewing the historical Buddha as a manifestation of cosmic reality, provided the theological foundation for the advanced Buddhology found in later Mahāyāna.

132. (D) A systematic and philosophical analysis of the nature of mind and matter.
The Abhidhamma Piṭaka is the third basket of the canon and represents a philosophical evolution from the original discourses. Instead of using narratives, it uses technical language to analyze the ultimate constituents of experience called dharmas. By categorizing mental states and physical elements and exploring causal relationships, the Abhidhamma provides a comprehensive psychological system designed to support deep meditative insight.

133. (A) Both A and R are true and R is the correct explanation of A.
The Sautrāntika school's position of bāhyānumeyavāda is a form of representationalism. They argue that we never directly perceive external objects; we only perceive mental images produced by them. Because we have these clear and consistent mental representations, we can logically infer that a real external world must exist to cause them. This distinction differentiates them from idealistic schools.

134. (B) Its main purpose was to resolve the 'ten points' of Vinaya dispute.
The purpose of the First Buddhist Council was to preserve and codify the oral teachings immediately after the Buddha's death, not to resolve the ten points. That specific disciplinary dispute over ten controversial practices occurred much later and was the primary reason for convening the Second Buddhist Council at Vaiśālī. The First Council successfully organized the suttas and rules.

135. (A) 1, 2, 3 and 4 only
The Mādhyamika school was established by Nāgārjuna based on the Prajñāpāramitā Sūtras. Its core teaching is that all phenomena are empty of inherent existence. However, statement five is incorrect because Mādhyamika is a distinct philosophical tradition from the Yogācāra school. While both are Mahāyāna, they hold different

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views on the nature of consciousness and the ultimate reality of mental phenomena.

136. (A) Vijñānavāda
A text asserting that reality is mind-only is definitively associated with the Vijñānavāda school, also known as Yogācāra. This tradition argues that what we perceive as a separate external world is actually a fabrication of our own consciousness. By deconstructing the duality of subject and object, Vijñānavāda seeks to guide practitioners to a state of enlightenment characterized by pure awareness.

137. (C) Khuddaka Nikāya
The Dhammapada is one of the most famous Buddhist texts, consisting of 423 verses categorized into twenty-six chapters. It is found within the Khuddaka Nikāya, the Minor Collection of the Sutta Piṭaka. Its concise and practical ethical teachings summarize the core principles of Buddhism, focusing on the importance of mind and self-discipline, making it a beloved guide for practitioners.

138. (A) P-4, Q-3, R-1, S-2
Four primary locations in India and Nepal are linked to the pivotal moments of the Buddha's life. He was born in Lumbini and achieved his ultimate goal of enlightenment in Bodh Gaya. His career as a teacher began with his first sermon at Sarnath, and his life concluded when he attained Mahāparinirvāṇa at Kuśinagara. These sites commemorate his journey.

139. (D) Aśoka
Emperor Aśoka was a visionary leader who sought to govern his vast empire based on the principles of Dhamma. To achieve this, he created a special class of officials known as Dhamma-mahāmattas. These officials were tasked with teaching the Dhamma, ensuring social justice, overseeing charitable works, and promoting religious tolerance throughout the Mauryan kingdom, making moral law a state policy.

140. (A) Both Statement I and Statement II are true.
The Vaibhāṣika school represents a high point of realistic Buddhist philosophy. Its name is derived from its focus on the Mahāvibhāṣā Śāstra, which systematically interprets the Sarvāstivāda Abhidharma. Philosophically, the school is famous for its doctrine of direct realism, known as bāhyapratyakṣavāda. This asserts that external objects are real and that we perceive them directly without any mental intermediary.

141. (C) Sarvāstivāda
Both the Vaibhāṣika and Sautrāntika traditions developed as internal movements within the larger Sarvāstivāda school. The Sarvāstivāda was one of the most widespread and influential of the early Buddhist schools, known for its doctrine that all phenomena exist across past, present, and future. Over time, different interpretations of this doctrine and the nature of perception led to these distinct sub-schools.

142. (D) The possession of the Buddha's bodily remains.
The War of the Relics refers to the tensions that arose among eight ancient Indian clans and kingdoms immediately following the Buddha's cremation. Each group claimed the right to possess his physical remains for enshrinement in their respective territories. The conflict was resolved when a Brahmin named Dona divided the relics into eight equal portions, which were enshrined in monumental stupas.

143. (A) The three baskets of the Pāli canon: Vinaya, Sutta, Abhidhamma.
The term Tipiṭaka literally means Three Baskets and refers to the foundational scripture of the Theravāda tradition. The three sections are the Vinaya Piṭaka for monastic discipline, the Sutta Piṭaka for the Buddha's discourses, and the Abhidhamma Piṭaka for advanced philosophical analysis. This structure reflects how the early Buddhist community organized and preserved the diverse teachings into a comprehensive written canon.

144. (B) Sarvāstivāda
The Abhidharmakośa is a seminal work composed by Vasubandhu in the fourth or fifth century. It serves as a comprehensive and systematic summary of the Sarvāstivāda-Vaibhāṣika Abhidharma system. Although Vasubandhu later turned toward Mahāyāna philosophy, this early text remains the most authoritative and widely studied exposition of the realistic Abhidharma tradition, providing

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detailed analysis of psychological and physical states.

145. (A) 1, 2 and 3 only
Historical records confirm that Prince Siddhārtha was born into the Śākya clan, attained enlightenment under the Bodhi tree at Bodh Gaya, and preached his first sermon to five ascetics. However, the term for his renunciation of royal life is the Mahābhiniṣkramaṇa. The word Mahāparinirvāṇa specifically refers to his final passing away at death, making the fourth statement in the list inaccurate.

146. (A) Pramāṇavārttika
Dharmakīrti was a prominent seventh-century philosopher whose work transformed Buddhist logic. His most important treatise is the Pramāṇavārttika, which expands and defends the system of epistemology founded by Dignāga. This text analyzes the nature of perception and inference as the only valid sources of knowledge. Other works mentioned were written by Buddhaghosa, Nāgārjuna, and Vasubandhu representing different historical milestones.

147. (C) A controversy over ten points of monastic discipline.
The Second Buddhist Council was convened at Vaiśālī approximately one hundred years after the Buddha's death. The primary cause was a dispute between conservative elders and monks of the Vajjian clan who were practicing ten deviations from the established rules of the Vinaya. These included accepting money and eating after midday. The inability to resolve these differences led to sectarianism.

148. (D) A foundational 'storehouse consciousness' containing karmic seeds.
The Ālaya-vijñāna is a central innovation of the Yogācāra school. It is described as a subliminal level of consciousness that serves as a repository for the seeds or impressions of all past actions and thoughts. These seeds ripen over time to shape future experiences. This concept explains the continuity of karma and personality across lifetimes without the need for an eternal soul.

149. (C) The previous lives of Gautama Buddha.
The Jātaka tales are a vast collection of folklore and stories within the Khuddaka Nikāya of the Pāli Canon. Each story recounts an episode from one of the Buddha's hundreds of previous incarnations as various animals, humans, or divine beings. These tales illustrate the Buddha's gradual perfection of virtues like generosity over many lifetimes, providing moral guidance for all practitioners.

150. (A) 4, 1, 2, 3
The history of Buddhism began with a unified Sangha during and immediately after the Buddha's life. Following early schisms, distinct schools like Theravāda emerged as separate institutional traditions. The Mādhyamika school was then founded by Nāgārjuna in the second century CE. This was followed later by the development of the Vijñānavāda or Yogācāra school around the fourth century CE tracing evolution.

151. (D) He was the founder of the Mādhyamika school of philosophy.
Buddhaghosa was a towering figure in the fifth century, but he was not the founder of the Mādhyamika school; that role belonged to the earlier philosopher Nāgārjuna. Buddhaghosa is instead celebrated as the greatest commentator of the Theravāda tradition. His work at the Mahāvihāra monastery in Sri Lanka and his authoring of the Visuddhimagga were essential for codifying Southern doctrines.

152. (C) A is true but R is false.
Nāgārjuna's Mādhyamika school does assert that all dharmas are śūnya, meaning they are empty of inherent existence. However, this does not mean they are non-existent or that conventional reality should be rejected. Emptiness actually allows things to function and change through dependent origination. Nāgārjuna emphasized that ultimate truth and conventional truth are two sides of reality, neither being discarded.

153. (C) Yogācāra-Vijñānavāda
The instruction to view all perceptions as mental impressions arising from a storehouse consciousness is the definitive meditative approach of the Yogācāra-Vijñānavāda school. This tradition uses this practice to help students realize that the duality of an external object and an observing subject is a mental construction. By recognizing that everything is a manifestation

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of consciousness, practitioners attain non-dual realization.

154. (A) Vasumitra
The Fourth Buddhist Council held in Kashmir under the patronage of Emperor Kaniṣka was a major event for Northern Buddhism. The venerable monk Vasumitra was chosen to preside over this assembly of five hundred scholars. Under his leadership, the council produced extensive commentaries on the Sarvāstivāda Abhidharma, most notably the Mahāvibhāṣā Śāstra. His presidency was crucial for organizing these deliberations.

155. (D) Puggalapaññatti
The Vinaya Piṭaka consists of three main parts: the Suttavibhaṅga, the Khandhaka, and the Parivāra. The Puggalapaññatti, however, is not a part of the Vinaya at all. Instead, it is the fourth book of the Abhidhamma Piṭaka. It provides a systematic description and classification of different types of individuals or persons according to their spiritual attainments, serving a philosophical function.

156. (B) The trade and cultural exchange along the Silk Road.
The Silk Road was the most significant factor in the transmission of Buddhism from India to China. As merchants and travelers moved between the two regions, they brought not only trade goods but also Buddhist monks, scriptures, and artistic traditions. This overland route, passing through Central Asian kingdoms, allowed for a steady flow of ideas that integrated Buddhism into Chinese society.

157. (A) P-3, Q-4, R-1, S-2
Each Sanskrit term represents a foundational pillar of Buddhist thought. Śūnyatā is the concept of emptiness, while svabhāva refers to inherent existence. Pratītyasamutpāda describes the process of dependent origination, and vijñapti-mātratā is the doctrine of consciousness-only. Understanding these technical terms is essential for navigating the complex philosophical debates that have defined the different schools and traditions across Asian history.

158. (D) Sautrāntika
The Sautrāntika school is distinguished by its representationalist epistemology. While they agree with the Vaibhāṣikas that an external world exists, they deny that we can perceive it directly. Instead, they argue that our sensory data provides us with mental representations of objects. Because these internal images must have a source, we use logical inference to understand that reality is present.

159. (A) The Satavahanas and Vakatakas
The artistic and architectural wonders of Sanchi and Ajanta were made possible through the patronage of powerful dynasties in central and western India. The Satavahanas were instrumental in the expansion of the Great Stupa at Sanchi. Later, the Vakataka dynasty provided critical support for the excavation and exquisite mural paintings of many caves at Ajanta, reflecting the vitality of Buddhism.

160. (A) 1 and 2 only
The Pāli Tipiṭaka is the scripture for Theravāda, and the Lotus Sūtra is a key Mahāyāna text. However, the Abhidharmakośa is a scholastic treatise rather than a Vaipulya Sūtra, which are specifically expanded Mahāyāna scriptures. Furthermore, the Visuddhimagga is an independent commentary by Buddhaghosa and is not part of the Sutta Piṭaka. These distinctions are vital for correctly categorizing literature.

161. (A) Both Statement I and Statement II are true.
The Vijñānavāda or Yogācāra school is founded on the principle of subjective idealism. They argue that what we perceive as a solid external world of separate objects is actually a complex fabrication of our own consciousness. Specifically, they posit that these perceptions are transformations of the underlying Ālaya-vijñāna. By understanding that there is no duality, practitioners overcome fundamental delusions.

162. (A) Striving on with diligence ("appamādena sampādetha")
In his final moments at Kuśinagara, the Buddha gave a last instruction to his gathered disciples. He reminded them that all compounded things are subject to decay and urged them to strive on with diligence to achieve their own liberation. These words, as recorded in the Mahāparinibbāna Sutta, emphasized the core value of personal effort and reliance on his teachings.

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163. (C) Majjhima Nikāya
The Majjhima Nikāya is the second collection of the Sutta Piṭaka in the Pāli Canon. It contains 152 discourses of middle length, making it one of the most accessible sources for understanding the Buddha's teachings on ethics, meditation, and philosophy. These suttas often feature deep dialogues between the Buddha and a diverse range of contemporary seekers and monastic disciples.

164. (D) A dialectical critique (prasaṅga) that deconstructs all metaphysical views to reveal śūnyatā.
Nāgārjuna's Mādhyamika philosophy is a revolutionary approach to logic and metaphysics. Instead of building a system based on positive assertions, he uses a rigorous dialectical method to show that all possible views about the nature of reality are self-contradictory. This systematic deconstruction leads the practitioner to a direct realization of śūnyatā, showing that phenomena lack any independent inherent existence.

165. (C) Theravāda
Theravāda Buddhism is the oldest surviving branch of the religion and has been the dominant tradition in Sri Lanka and much of mainland Southeast Asia for many centuries. It is characterized by its reliance on the Pāli Canon and its focus on the preservation of original monastic discipline and the path to Arhatship. This tradition continues to be a central part.

166. (A) 1, 2, 3, and 5 only
The events following the Buddha's passing were foundational for the religion's structure. The First Council took place at Rājagṛha, and his relics were famously divided among eight claimants. During the assembly, Ānanda and Upāli played key roles by reciting the Suttas and Vinaya. However, statement four is incorrect because the First Council occurred immediately after his death, not under Aśoka.

167. (D) Second Buddhist Council.
The Second Buddhist Council was convened at Vaiśālī primarily to address a crisis of monastic discipline. A group of monks from the Vajjian clan had begun practicing ten points of conduct that were considered prohibited by more conservative elders. These points included accepting gold and silver as alms and eating after the shadows had lengthened. This controversy led to the first schism.

168. (A) Dignāga.
Dharmakīrti is the most famous successor to Dignāga, the founder of the Buddhist school of logic and epistemology. While Dignāga laid the groundwork by identifying perception and inference as the only valid means of knowledge, Dharmakīrti refined and defended these theories with even greater technical precision. His Pramāṇavārttika remains the most influential text on the subject in Buddhist scholastic history.

169. (A) P-3, Q-4, R-1, S-2
Each of the four major councils had a distinct historical impact. The First Council focused on the initial recitation of the Dhamma and Vinaya. The Second Council is remembered for the first major schism between Sthaviravāda and Mahāsāṅghika. The Third Council purified the faith and produced the Kathāvatthu. Finally, the Fourth Council in Kashmir was a landmark for the Sarvāstivāda school.

170. (A) Saddharmapuṇḍarīka Sūtra
The Saddharmapuṇḍarīka Sūtra, or Lotus Sūtra, is a celebrated Mahāyāna text written in Sanskrit. It is not part of the Pāli Tipiṭaka, which is the scriptural canon for the Theravāda tradition. The other three texts—the Dīgha Nikāya, the Dhammapada, and the Kathāvatthu—are all foundational components of the three baskets of the Pāli Canon. This distinction highlights literary differences between traditions.

171. (D) Nepal
Lumbini, the birthplace of Prince Siddhārtha, is located in the Rupandehi District of modern-day Nepal, near the border with India. In ancient times, it was a garden situated between the kingdoms of Kapilavastu and Devadaha. Today, the site is recognized as a UNESCO World Heritage site and is a major center for pilgrims visiting the commemorative pillar of Emperor Aśoka.

172. (B) Everything exists (sarvam asti) in the past, present, and future.
The name Sarvāstivāda is derived from the Sanskrit phrase sarvam asti, meaning everything

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exists. This school's defining metaphysical doctrine is that the basic building blocks of reality, called dharmas, have an enduring existence throughout all three periods of time: past, present, and future. This unique view was developed to explain the continuity of karmic processes and became a sophisticated philosophical system.

173. (A) Both A and R are true and R is the correct explanation of A.
Buddhaghosa's Visuddhimagga is the most important non-canonical work in the Theravāda tradition. It is valued because it provides a clear and comprehensive path to enlightenment by organizing the diverse teachings of the Pāli Canon into a systematic structure. By focusing on the three essential pillars of ethical conduct, mental concentration, and wisdom, the text serves as an indispensable manual for practice.

174. (D) The Saddharmapuṇḍarīka Sūtra (Lotus Sūtra).
The concept of upāya, or skillful means, is a central theme of the Lotus Sūtra. This Mahāyāna text uses many famous parables to explain that the Buddha adapts his teachings to the specific level of understanding and spiritual capacity of his audience. By teaching different paths to different people, the Buddha eventually leads everyone to the ultimate realization of full Buddhahood.

175. (A) Self-indulgence and Self-mortification.
In his first sermon at Sarnath, the Buddha introduced the concept of the Middle Way. This path avoids two unproductive extremes he had experienced himself: the life of sensual pleasure he led as a prince, and the life of extreme self-torture he practiced for six years. By following a balanced path of moderate living, he discovered the way to true spiritual awakening.

176. (B) Dharmakīrti - Laṅkāvatāra Sūtra.
This is an incorrect pairing because Dharmakīrti was a philosopher of logic and epistemology whose most famous work is the Pramāṇavārttika. The Laṅkāvatāra Sūtra is a foundational Mahāyāna scripture whose author is traditionally unknown, though it is central to the Yogācāra school. The other three pairings correctly identify major figures and their most celebrated contributions: Nāgārjuna, Vasubandhu, and Buddhaghosa.

177. (B) Sri Lanka
Emperor Aśoka's decision to send his son Mahendra and daughter Saṅghamittā to Sri Lanka was a historic moment for the spread of Buddhism. They were received by King Devanampiya Tissa, who converted to the faith. They established the Mahāvihāra monastery and brought a sapling of the original Bodhi tree. This mission successfully planted the seeds of the Theravāda tradition there.

178. (A) Mādhyamika and Vijñānavāda (Yogācāra).
The intellectual history of Mahāyāna Buddhism is dominated by two primary philosophical traditions. The Mādhyamika school, founded by Nāgārjuna, focuses on the doctrine of emptiness or śūnyatā. The Vijñānavāda or Yogācāra school, founded by Asaṅga and Vasubandhu, emphasizes the mind-only nature of reality and the structure of consciousness. These two schools provided the sophisticated metaphysical foundations for the Mahāyāna branch.

179. (D) Statement I is false, but Statement II is true.
The Fourth Buddhist Council in Kashmir was patronized by the Kushan Emperor Kaniṣka, not Emperor Aśoka, who sponsored the earlier Third Council. However, statement two is historically accurate, as this council did predominantly use Sanskrit for its deliberations and resulted in the compilation of the Mahāvibhāṣā Śāstra. This massive commentary consolidated the doctrines of the Sarvāstivāda school in ancient India.

180. (D) Mahāvibhāṣā Śāstra.
The Vaibhāṣika school is so named because its entire doctrinal system is based on the Mahāvibhāṣā Śāstra. This text is an enormous commentary and encyclopedia produced during the Fourth Buddhist Council in Kashmir. It systematically analyzes the Sarvāstivāda Abhidharma and presents the orthodox views of the Kashmiri masters. By relying on this Great Commentary, the Vaibhāṣikas established themselves as influential realists.

181. (A) 1, 2 and 3 only
Vasubandhu is a central figure whose career spanned different Buddhist traditions. He was indeed the brother of the Yogācāra master Asaṅga and wrote the definitive summary of Sarvāstivāda doctrine in the Abhidharmakośa.

After converting to his brother's school, he wrote seminal Yogācāra texts. However, he did not found the Mādhyamika school; that was done earlier by Nāgārjuna, making statement four incorrect.

182. (B) Vaibhāṣikas accepted the Sarvāstivāda Abhidharma as the Buddha's word, while Sautrāntikas did not.
A fundamental point of disagreement between the Vaibhāṣika and Sautrāntika schools was the status of the Abhidharma. The Vaibhāṣikas viewed the Sarvāstivāda Abhidharma as the inspired word of the Buddha and used it as their primary authority. The Sautrāntikas argued that only the Sūtras are the authentic words of the Buddha. They rejected the canonical authority of the Abhidharma completely.

183. (D) Three Baskets.
The word Tipiṭaka is derived from the Pāli roots for three and basket. This name describes the division of the Buddhist scriptures into three distinct collections. These are the Vinaya for monastic rules, the Sutta for the Buddha's sermons, and the Abhidhamma for higher philosophical analysis. The basket metaphor traditionally referred to the containers where the palm-leaf manuscripts were stored originally.

184. (A) Emptiness (śūnyatā) and non-attachment to concepts.
The Diamond Sūtra is a profound Mahāyāna text that belongs to the Prajñāpāramitā literature. Its core teaching is that all phenomena and even Buddhist concepts themselves are empty of inherent existence. The text uses a series of paradoxes to encourage the practitioner to develop a wisdom that is free from attachment to fixed ideas or a permanent self-nature.

185. (C) Kuśinagara.
Gautama Buddha passed away at the age of eighty in the small town of Kuśinagara, located in modern-day Uttar Pradesh, India. Lying between two sal trees, he delivered his final teachings to his disciples and then entered Mahāparinirvāṇa, the ultimate liberation from the cycle of birth and death. Today, Kuśinagara is one of the four main sacred pilgrimage sites.

186. (A) Mahāyāna.
Emperor Kaniṣka of the Kushan dynasty was a pivotal figure who supported the growth and international expansion of Mahāyāna Buddhism. His sponsorship of the Fourth Council in Kashmir and his patronage of Gandhara art facilitated the emergence of new philosophical ideas and devotional practices. These developments were instrumental in the movement of Buddhist culture across Central Asia into China and Japan.

187. (A) Both A and R are true and R is the correct explanation of A.
Dharmakīrti's Pramāṇavārttika is the most important work in the history of Buddhist logic. It is considered foundational because it provides a rigorous and systematic defense of the epistemological theories introduced by Dignāga. By providing a detailed analysis of perception and inference as the only valid means of knowledge, Dharmakīrti established a rational framework that became the standard for Buddhist debate.

188. (B) A powerful king.
The traditional biography of the Buddha mentions that Prince Siddhārtha encountered four specific sights that changed his life: an old man, a sick man, a corpse, and a wandering ascetic. These sights forced him to confront the inevitability of suffering and the possibility of spiritual liberation. Seeing a powerful king was not part of this transformative series of significant events encountered.

189. (C) Moggaliputta Tissa
The Kathāvatthu is a unique polemical text within the Abhidhamma Piṭaka of the Pāli Canon. It is attributed to the venerable monk Moggaliputta Tissa, who presided over the Third Buddhist Council during the reign of Emperor Aśoka. In this work, he systematically lists and refutes over two hundred heretical and controversial points of view held by different competing Buddhist sects.

190. (B) P-3, Q-4, R-1, S-2
The major events of the Buddha's life are described by specific Sanskrit terms. Mahābhiniṣkramaṇa refers to his Great Renunciation. Dhammacakkappavattana describes his first sermon. Mahāparinirvāṇa marks his final passing at death, and Bodhi signifies his supreme awakening or enlightenment. These four terms capture the essential stages of his spiritual

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journey and the transition from a prince seeking truth into a teacher.

191. (A) The systematic dispatch of Buddhist missionaries to various parts of the world.
Beyond addressing doctrinal disputes, the Third Buddhist Council at Pāṭaliputra is historically significant for its global outreach. Under the direction of Emperor Aśoka and Moggaliputta Tissa, missions were sent to nine different regions, including Sri Lanka and Gandhara. This organized missionary activity was the key factor that transformed Buddhism from a local Indian sect into a major international religion worldwide.

192. (D) 1, 2, 3, and 4
All four statements correctly summarize the defining philosophical positions of the main Indian Buddhist schools. The Vaibhāṣikas and Sautrāntikas hold realistic views of the external world, though they differ on perception. The Vijñānavādins represent the idealist position that only consciousness is real. Finally, the Mādhyamikas apply the logic of emptiness to show that no phenomenon possesses inherent existence or self-nature.

193. (B) The Vijñānavāda School.
The mind-only philosophy is the cornerstone of the Vijñānavāda school, also known as Yogācāra. This tradition argues that our perception of a solid external world is actually an illusion created by the mind's projections. By analyzing the various functions of consciousness, this school seeks to prove that both the perceiving subject and the perceived object lack any independent ultimate reality.

194. (D) Statement I is false, but Statement II is true.
The Visuddhimagga is an exceptionally important text, but it is a commentary written by Buddhaghosa and is not part of the original Pāli Tipiṭaka. However, the second statement is entirely correct. It is a highly revered work that systematically synthesizes and organizes the vast and often scattered teachings found throughout the three baskets of the canon for monastic education.

195. (C) The description of different types of persons or individuals.
The Puggalapaññatti is the fourth book of the Abhidhamma Piṭaka. Its name translates to Designation of Persons. Unlike other Abhidhamma texts that deal with abstract categories of mind and matter, this book focuses on practical human types. It provides a detailed classification and description of individuals according to their spiritual progress, moral character, and psychological traits for teachers and practitioners.

196. (D) Gupta Dynasty.
The Great University of Nalanda, one of the most famous centers of learning in the ancient world, achieved its greatest height under the patronage of the Gupta emperors. Rulers like Kumaragupta I provided the land and resources to establish and expand the monastery. During this period, Nalanda became an international hub for the study of Buddhist philosophy, logic, and arts.

197. (C) Dependent origination (pratītyasamutpāda) and emptiness (śūnyatā)
Nāgārjuna's Mūlamadhyamakakārikā is the foundational text of the Mādhyamika school. Its primary goal is to demonstrate that because all phenomena arise in dependence upon causes and conditions, they are necessarily empty of any inherent, independent existence or self-nature. By analyzing the relationship between dependent origination and emptiness, Nāgārjuna provides the logical proof for the middle path avoiding various philosophical extremes.

198. (B) Theravāda.
In traditional Indian doxographies, the four schools of Buddhist philosophy are listed as Vaibhāṣika, Sautrāntika, Mādhyamika, and Yogācāra. While Theravāda is a major historical tradition and school of Buddhism, it is not typically included in this specific fourfold classification used to categorize the major philosophical developments within the Indian mainland schools. The list instead focuses on realistic and Mahāyāna schools.

199. (D) The god Brahma Sahampati.
According to Buddhist tradition, the Buddha was initially inclined toward a life of silent contemplation after his enlightenment, fearing his profound realization was too difficult for others to understand. He was persuaded to share

his wisdom by the deity Brahma Sahampati, who pleaded with him to teach out of compassion. This request led the Buddha to travel to Sarnath.

200. (A) Suttavibhaṅga.
The Abhidhamma Piṭaka consists of seven specific books: Dhammasaṅgaṇī, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, and Paṭṭhāna. The Suttavibhaṅga is not one of them. Instead, it is a major section of the Vinaya Piṭaka, the first basket of the canon. It contains the primary code of monastic rules known as the Pātimokkha along with word-by-word commentary and disciplinary origin stories.

201. (C) He was a direct disciple of the Buddha.
Nāgārjuna lived in the second century CE, which was approximately six hundred years after the passing of Gautama Buddha. Therefore, it is historically impossible for him to have been a direct disciple. However, he is celebrated as the founder of the Mādhyamika school. His philosophy of śūnyatā or emptiness is so central to Mahāyāna that he is sometimes called the second Buddha.

202. (A) Those who wanted a more liberal interpretation of monastic rules and the conservatives.
The first major split in the Sangha occurred because of a fundamental disagreement over monastic discipline. A group of monks at Vaiśālī wanted to loosen certain restrictions, leading to a confrontation with conservative elders. When the assembly at the Second Council could not reach an agreement, the community divided into the Sthaviravāda and the Mahāsāṅghika schools, initiating a sectarian development process.

203. (A) 1 and 4 only
The Sutta Piṭaka records the Buddha's discourses, and the Pramāṇavārttika is indeed a work on logic by Dharmakīrti. However, the Saddharmapuṇḍarīka is a Mahāyāna text, not Theravāda, and the Visuddhimagga was authored by Buddhaghosa rather than Vasubandhu. Additionally, the Abhidharmakośa is a realistic Sarvāstivāda work, while the Mādhyamika school was founded on different principles. These distinctions help correctly identify authors.

204. (B) Sarvāstivāda and Vijñānavāda (Yogācāra)
Vasubandhu is a rare figure who became a master and seminal author for two distinct philosophical traditions. He began his career in the Sarvāstivāda school, where he composed the Abhidharmakośa, the most authoritative summary of its realistic views. Later, under the influence of his brother Asaṅga, he converted to the Mahāyāna Vijñānavāda tradition and wrote foundational treatises for that school.

205. (C) The Fourth Buddhist Council in Kashmir
The Mahāvibhāṣā Śāstra is a massive, encyclopedic commentary on the Sarvāstivāda Abhidharma. It was compiled during the Fourth Buddhist Council held in Kashmir under the patronage of the Kushan Emperor Kaniṣka. This assembly was convened specifically to resolve different interpretations of the Abhidharma. The resulting text became the definitive authority for the Vaibhāṣika school, exerting a major influence on intellectual history.

206. (C) Statement I is true, but Statement II is false.
Theravāda is correctly called the Doctrine of the Elders and uses the Pāli Canon as its final authority. However, the second statement describes the Mahāyāna tradition. In Theravāda, the ideal spiritual figure is the Arhat, who achieves individual liberation through their own efforts and discipline. The Bodhisattva ideal, emphasizing a vow to save all beings, is the hallmark of later Mahāyāna.

207. (A) Representationalism: external objects exist but are known only indirectly through mental representations.
The Sautrāntika school holds the epistemological position of representationalism, also known in Indian philosophy as bāhyānumeyavāda. They argue that we never have direct sensory contact with objects in the world. Instead, our minds perceive internal images or representations that are caused by those objects. Therefore, the existence of a real external world is something we logically infer based on content of mental perceptions.

208. (B) Mādhyamika
The Two Truths doctrine is a fundamental principle of the Mādhyamika school founded by Nāgārjuna. It distinguishes between conventional truth, which describes the world as it appears to

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everyday experience, and ultimate truth, which realizes that all things are empty of inherent existence. This framework allows Mādhyamika philosophers to reconcile the Buddha's teachings about the world with the deeper insight of emptiness.

209. (B) The First Buddhist Council.
Following the death of the Buddha at Kuśinagara, the First Buddhist Council was immediately organized at Rājagṛha. Led by Mahākassapa, the council's goal was to collect and standardize the Buddha's oral teachings before they could be forgotten. By having senior disciples like Ānanda and Upāli recite the discourses and the rules, the early Sangha ensured the preservation of Dhamma and Vinaya.

210. (A) Prince Siddhārtha.
Before his spiritual awakening, the historical Buddha was born as Siddhārtha Gautama. He lived a life of luxury as a prince of the Śākya clan in the city of Kapilavastu. His name, Siddhārtha, means he who has achieved his goal. At the age of twenty-nine, he abandoned this royal status and his family to become a wandering seeker and enlightened teacher.

211. (A) Both A and R are true and R is the correct explanation of A.
The Kalinga war was a turning point in the life of Emperor Aśoka. Witnessing the massive slaughter and suffering caused by his conquest filled him with deep remorse. This transformation led him to embrace the Buddhist path of non-violence. He replaced the traditional policy of military conquest with Dhamma-vijaya, using his royal power to spread the teachings of the Buddha internationally.

212. (D) Kathāvatthu Nikāya
The Sutta Piṭaka is divided into five Nikāyas: Dīgha, Majjhima, Saṃyutta, Aṅguttara, and Khuddaka. There is no such collection as the Kathāvatthu Nikāya. The Kathāvatthu is actually a specific book within the Abhidhamma Piṭaka, the third basket of the canon. It was composed by Moggaliputta Tissa to refute sectarian views and is historically distinct from the collections of Buddha's primary discourses.

213. (C) Epistemological view on the perception of external objects and the authority of the Abhidharma.
The Vaibhāṣika and Sautrāntika schools differed on two main points. First, Vaibhāṣikas were direct realists, while Sautrāntikas were representationalists who believed the world is only inferred. Second, Vaibhāṣikas accepted the Sarvāstivāda Abhidharma as the definitive word of the Buddha, whereas the Sautrāntikas rejected its canonical status. These debates were central to the development of early Buddhist realistic philosophy and Abhidharma analysis.

214. (B) The Vijñānavāda (Yogācāra) school.
The analysis of consciousness into eight distinct types is a unique feature of the Yogācāra or Vijñānavāda school. This system includes the five sensory consciousnesses, the mental consciousness, the defiled ego-mind, and the foundational storehouse consciousness. By explaining how these different layers of mind interact to create perception, this school provides a comprehensive psychological framework for understanding delusion and enlightenment.

215. (D) The "long" discourses of the Buddha.
The Dīgha Nikāya is the first collection of the Sutta Piṭaka in the Pāli Canon. Its name literally means Long Collection, as it contains thirty-four of the most extensive discourses delivered by the Buddha. These suttas are known for their detailed narrative settings and their comprehensive treatment of various themes, including morality, concentration, and wisdom for monks and laypeople alike.

216. (A) King Vattagāmaṇi Abhaya.
The Fourth Buddhist Council in the Theravāda tradition was held during the first century BCE under the patronage of King Vattagāmaṇi Abhaya of Sri Lanka. During a period of famine and invasion, the monks realized that the oral tradition was at risk. They gathered at the Aluvihara temple to write down the entire Tipiṭaka on palm leaves, ensuring its continued preservation.

217. (A) P-3, Q-2, R-4, S-1
These four thinkers represent the most important milestones in the development of Buddhist scholarship. Nāgārjuna's name is synonymous

with the philosophy of emptiness. Vasubandhu is celebrated for the Yogācāra concept of the storehouse consciousness. Buddhaghosa authored the definitive manual of Theravāda practice, and Dharmakīrti is the supreme master of logic. Together, their works cover the spectrum of Buddhist intellectual inquiry.

218. (A) The fundamental code of monastic rules (Pātimokkha) and its commentary.
The Suttavibhaṅga is the first major section of the Vinaya Piṭaka. It centers on the Pātimokkha, which is the foundational set of rules governing the conduct of individual monks and nuns. For each rule, the text provides a detailed commentary explaining its origin and the specific behavior prohibited. This structured approach ensures that the monastic community has an authoritative understanding of discipline.

219. (D) The Pāla period (8th-12th centuries CE)
The most critical period for the establishment of Buddhism in Tibet occurred between the eighth and twelfth centuries, coinciding with the Pāla dynasty in India. During this time, the Pāla kings were great patrons of Buddhist universities like Nalanda. Great masters from these institutions, such as Padmasambhava and Atiśa, traveled to Tibet to translate texts and establish monastic lineages.

220. (B) 2 and 3 only
The First Buddhist Council was indeed held shortly after the Buddha's death, with Ānanda and Upāli reciting the discourses and rules respectively. However, the first and fourth statements are incorrect because the assembly took place in Rājagṛha, not Vaiśālī, and it was patronized by King Ajātaśatru of Magadha rather than Emperor Aśoka, who lived several centuries after the founder.

221. (C) The defeat of Māra
According to traditional biographies, as Prince Siddhārtha sat under the Bodhi tree approaching enlightenment, he was challenged by Māra, the personification of desire and attachment. Māra unleashed armies of demons and daughters to tempt him. By remaining unmoved and calling the earth to witness his spiritual merits, the prince defeated Māra. This victory represents the final overcoming of mental defilements.

222. (D) Laṅkāvatāra Sūtra.
The Laṅkāvatāra Sūtra is a classic example of a Vaipulya Sūtra, which are extensive Mahāyāna scriptures written in Sanskrit. These texts are known for their complex philosophical themes and were produced several centuries after the Buddha's death. In contrast, the Majjhima Nikāya, Dhammapada, and Vinaya Piṭaka are all part of the earlier Pāli Canon of the Theravāda tradition in India.

223. (A) Both Statement I and Statement II are true.
The Vaibhāṣika school is uniquely identified in Buddhist philosophy for its commitment to direct realism. They argue that external objects are real and that our perception of them is not mediated by mental images or representations. This position, known as bāhyapratyakṣavāda, was defended against other schools. Their direct realistic stance makes them the most orthodox of the early realistic traditions.

224. (B) Soul (ātman).
The Buddha taught that a person is not a single, permanent entity but a combination of five changing aggregates: form, sensation, perception, mental formations, and consciousness. The concept of an eternal soul or ātman is explicitly rejected in Buddhist philosophy as a delusion that leads to attachment. This doctrine of non-self is a core principle distinguishing Buddhism from other Indian traditions.

225. (B) Intrinsic, independent self-existence
In the Mādhyamika philosophy founded by Nāgārjuna, svabhāva refers to the idea of something having an independent, unchanging, and permanent essence. The school argues that because all things arise in dependence upon other things, nothing can have such an intrinsic nature. This lack of independent existence is what is meant by the term emptiness. Realizing this emptiness is considered the highest wisdom.

226. (A) Pāli Tipiṭaka.
The Pāli Tipiṭaka is the definitive and sole scriptural authority for the Theravāda tradition. It is composed in Pāli, an ancient Indian language related to Sanskrit. The canon is divided into the three baskets of discipline, discourses, and philosophy. Unlike Mahāyāna and Vajrayāna traditions that use later Sanskrit and Tibetan

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texts, Theravāda has focused exclusively on preserving this older literature.

227. (C) Mādhyamika.
Nāgārjuna is the founder of the Mādhyamika or Middle Way school of Mahāyāna Buddhism. His philosophy is characterized by its rigorous logical analysis of emptiness. By showing that all phenomena are empty of inherent existence, he provided the metaphysical foundation for the Mahāyāna tradition. His school sought a middle path between the philosophical extremes of eternalism and annihilationism in ancient India.

228. (D) Aśoka
Emperor Aśoka of the Mauryan Dynasty was the royal patron of the Third Buddhist Council. Following his conversion, he was deeply concerned about the lack of unity and purity within the Sangha. He convened the assembly at his capital, Pāṭaliputra, to resolve doctrinal differences and expel heretical members. His support was instrumental in the council's success and global expansion.

229. (B) 3, 4 and 5 only
Vasubandhu authored the Abhidharmakośa, Dharmakīrti was a master of logic, and Asaṅga was a key Yogācāra philosopher and brother of Vasubandhu. However, statement one is incorrect because the Visuddhimagga is a Theravāda text, not Mādhyamika. Similarly, statement two is wrong because Nāgārjuna founded the Mādhyamika school, while the Yogācāra school was established by Asaṅga and Vasubandhu later.

230. (B) His birth, enlightenment, and Mahāparinirvāṇa.
In the Theravāda tradition, Vesak is the most important holy day of the year. It commemorates three pivotal events in the life of the Buddha: his birth in Lumbini, his attainment of supreme enlightenment at Bodh Gaya, and his final passing or Mahāparinirvāṇa at Kuśinagara. All three events occurred on the full moon day of the month of Vesak.

231. (D) The 24 types of causal relations (paccaya).
The Paṭṭhāna is the seventh and final book of the Abhidhamma Piṭaka and is often considered the most profound. It provides an exhaustive analysis of the various ways in which mental and physical phenomena are related to one another. By detailing twenty-four types of causal conditions, the Paṭṭhāna shows that reality is a complex web of interdependency, supporting dependent origination.

232. (A) It is a collection of the discourses of the Buddha and his main disciples.
The Sutta Piṭaka is the Basket of Discourses and serves as the primary source for the Buddha's actual teachings. It is composed of thousands of sermons delivered by the Buddha and some of his most prominent disciples. These suttas use narrative and dialogue to explain the core principles of Buddhism to people from all walks of life, making it essential.

233. (C) That phenomena lack inherent, independent being and exist only dependently.
In Mādhyamika philosophy, the claim that all dharmas are empty is not a denial of existence but a specific metaphysical statement. It means that no phenomenon exists by itself or has its own permanent, unchanging nature. Instead, everything exists only in relation to other things through the process of dependent origination. This emptiness allows things to arise, change, and eventually cease.

234. (A) He transitioned from Sarvāstivāda to Yogācāra, influenced by his brother Asaṅga.
Vasubandhu is one of the most remarkable scholars in Buddhist history due to his philosophical evolution. He began his career as an expert in the Sarvāstivāda school and wrote the Abhidharmakośa. Later in life, he was persuaded by his elder brother Asaṅga to embrace the Mahāyāna Yogācāra tradition. He then went on to write influential mind-only treatises for that school.

235. (D) The power of the Buddha's loving-kindness (mettā).
The story of the elephant Nālāgiri is a famous episode where the Buddha's cousin, Devadatta, sent an enraged elephant to kill him. Instead of using force, the Buddha stood his ground and radiated overwhelming loving-kindness toward the animal. The elephant was immediately calmed by this powerful presence and knelt before the Buddha. This event is a supreme example of non-violence.

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236. (A) Both A and R are true and R is the correct explanation of A.
The Second Buddhist Council was indeed a turning point that changed the course of Buddhist history. The assembly was triggered by disputes over ten specific points of monastic discipline at Vaiśālī. Because the community could not reach a unanimous agreement, it suffered its first major organisational split. The resulting division into the Sthaviravāda and Mahāsāṅghika schools initiated a sectarian development.

237. (C) Sri Lanka
While Buddhism initially reached Southeast Asia through various routes, the specific form of Theravāda Buddhism dominant today in Myanmar and Thailand was heavily influenced by the tradition preserved in Sri Lanka. Throughout the medieval period, Southeast Asian kings sent monks to Sri Lanka to be re-ordained in the Mahāvihāra lineage. This religious exchange made Sri Lanka the spiritual heart of orthodoxy.

238. (B) Both Statement I and Statement II are false.
These statements incorrectly swap the characteristics of the two baskets of the canon. The Sutta Piṭaka is actually the collection of narrative discourses intended for a general audience, while the Abhidhamma Piṭaka contains the highly scholastic and abstract analysis of psycho-physical phenomena. Correctly understanding the roles of these sections is fundamental for any student of Buddhist literature and philosophy.

239. (A) Only the Sūtras are the authentic words of the Buddha.
The name Sautrāntika literally means those who follow the Sūtras. This school was so named because they rejected the canonical status of the Abhidharma, which they considered to be later human commentary. Instead, they argued that the only authentic and authoritative words of the Buddha are those found in the original discourses. This return to foundational texts defined their unique system.

240. (B) The doctrine of emptiness (śūnyatā).
The Heart Sūtra is the most condensed and popular text within the Prajñāpāramitā literature. Its primary purpose is to encapsulate the doctrine of emptiness, famously stating that form is emptiness and emptiness is form. It teaches that none of our physical or mental experiences possess an inherent self-nature. By realizing this truth, the practitioner overcomes fear and achieves wisdom.

241. (B) Vinaya, Sutta, Abhidhamma.
The Tipiṭaka, the foundational scripture of the Theravāda tradition, is organized into three distinct baskets or categories. The Vinaya contains the rules for monastic discipline, the Sutta contains the discourses of the Buddha, and the Abhidhamma contains advanced philosophical and psychological analysis. This structured organization was developed by the early Sangha to ensure that all aspects of teachings were systematically preserved.

242. (A) Sarvāstivāda.
The Sarvāstivāda school is famous for its unique metaphysical doctrine that all dharmas, or basic building blocks of reality, exist across the past, present, and future. Their name literally means the school that asserts everything exists. This theory was developed to provide a rational explanation for how past actions produce future effects and how the mind perceives non-present objects.

243. (C) Aunt and foster-mother, Mahāpajāpatī Gotamī.
Mahāpajāpatī Gotamī was the younger sister of the Buddha's mother and became his foster mother after Queen Māyādevī's death. Following the Buddha's enlightenment, she led a large group of women wishing to join the monastic order. After several requests, the Buddha granted their wish. She became the first woman to be ordained as a Bhikkhunī, marking an historic beginning.

244. (D) "Voice of the Buddha".
The name Buddhaghosa is a Sanskrit compound meaning Voice of the Buddha. This was a fitting title for the greatest commentator of the Theravāda tradition. By translating the ancient Sinhalese commentaries back into Pāli and authoring the Visuddhimagga, he effectively gave a voice to the orthodox teachings. His works were considered so perfect they were treated like the Buddha's words.

245. (D) 1, 2, 3, and 4

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All four statements provided are historically accurate and describe the two different events called the Fourth Council. In the north, the assembly under Emperor Kaniṣka in Kashmir was a landmark for the Sarvāstivāda school. Meanwhile, the Theravāda tradition in Sri Lanka held its own Fourth Council under King Vattagāmaṇi Abhaya, where the Pāli Canon was first written down.

246. (B) The lack of inherent, independent existence in all phenomena.
In the Mādhyamika philosophy of Nāgārjuna, emptiness or śūnyatā is not a synonym for nothingness. Instead, it is a technical term describing the way all things exist through dependent origination. Because everything arises and remains only in dependence upon causes and conditions, nothing possesses a permanent, independent essence. Realizing this emptiness is the highest form of wisdom leading to liberation.

247. (D) Epistemology and Logic.
Dharmakīrti's Pramāṇavārttika is the most influential work in the history of Buddhist epistemology and logic. It focuses on analyzing the nature of valid knowledge, or pramāṇa. The text provides a rigorous and systematic defense of the two valid means of knowledge: direct perception and logical inference. By establishing clear criteria for soundness, Dharmakīrti's work became the standard for scholastic debate.

248. (A) Aśoka.
Emperor Aśoka's reign is widely considered a golden age for Buddhism because of his unprecedented royal support and patronage. Following his conversion, he used the resources of the Mauryan Empire to promote the Dhamma through rock edicts and inscriptions. He also convened the Third Buddhist Council and dispatched missionary teams globally, transforming Buddhism from a regional sect into a major religion.

249. (C) Statement I is true, but Statement II is false.
The Vinaya Piṭaka is correctly identified as the code of conduct for the monastic community. However, the second statement is incorrect because the Sutta Piṭaka is actually a collection of the Buddha's discourses and sermons. It is the Abhidhamma Piṭaka that contains the philosophical and psychological analyses. This distinction is vital for any study of scriptures, as each basket serves functions.

250. (A) Eternalism (śāśvatavāda) and Annihilationism (ucchedavāda).
Nāgārjuna's Mādhyamika philosophy is called the Middle Way because it seeks to find a path between two major metaphysical errors. Eternalism is the belief that things have permanent unchanging essences. Annihilationism is the belief that nothing exists or that everything is destroyed at death. By showing that phenomena exist dependently, Mādhyamika avoids both extremes, explaining reality as a dynamic flow.

251. (B) The compilation of his teachings at the First Buddhist Council.
The final passing of the Buddha served as a significant catalyst for his followers to formalize and preserve his extensive teachings. This transition necessitated communal consolidation, leading directly to the convening of the First Buddhist Council. At this gathering, disciples systematically compiled the doctrine and monastic rules to ensure the continuity and stability of the tradition following his physical absence.

252. (A) a profound realization of universal suffering.
Deeply affected by his direct encounters with the harsh realities of old age, sickness, and death, the prince recognized the pervasive nature of suffering. This profound realization prompted him to abandon his life of royal privilege and luxury. He embarked on a spiritual quest to discover a definitive solution to existential suffering and the cycle of rebirth for all beings.

253. (C) The narrative of the Buddha's life serves as a paradigmatic model for the Buddhist path.
The biographical narrative detailing the transition from a life of royal luxury to spiritual awakening provides a foundational framework for followers. This trajectory illustrates the universal application of the Four Noble Truths and the Eightfold Path. Consequently, the events of his life serve as a standard religious and ethical template for individuals seeking to achieve liberation from existential suffering.

254. (D) His delivery of the first sermon.

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Delivering the first sermon at Sarnath marks the inaugural proclamation of the core Buddhist teachings. This specific event introduces the fundamental framework of the Four Noble Truths and the Eightfold Path to a group of disciples. It signifies the formal beginning of the Buddha's teaching career and the initiation of the spread of his doctrine throughout the human world.

255. (C) provide a material and symbolic basis for communal unity.
Following the final passing of the Buddha, the distribution of his physical remains among various groups fulfilled a significant sociological and spiritual role. These relics served as tangible symbols that reinforced the identity of the nascent community. By providing a common focus for reverence, these events helped maintain group cohesion and provided a material basis for ongoing communal unity and devotion.

256. (B) To formally document the doctrine and monastic rules.
The initial gathering of disciples following the Buddha's passing was primarily aimed at ensuring the long-term survival of the faith. This council focused on the systematic documentation and organization of the Dhamma, or core teachings, and the Vinaya, or monastic rules. By formalizing these elements, the early community created a standardized doctrinal and disciplinary foundation for the Buddhist tradition.

257. (D) led to the first major division within the Buddhist Saṅgha.
The gathering at Vesālī approximately one hundred years after the Buddha's death holds immense historical weight due to its outcome. Discussions regarding the relaxation of specific monastic rules eventually led to a major institutional split. This event resulted in the emergence of the Sthaviravāda and Mahāsāṅghika groups, representing the first significant formal division and sectarian diversification within the Buddhist monastic community.

258. (A) Ānanda and Upāli.
During the inaugural gathering to codify the tradition, two specific individuals were selected for their exceptional recall of the teachings. One disciple recited the doctrinal discourses, or Dhamma, while the other provided the code of monastic discipline, known as the Vinaya. This collaborative effort ensured that both the philosophical and practical aspects of the Buddha's legacy were preserved through oral transmission.

259. (C) matters of monastic conduct and discipline.
The initial division within the monastic order originated from disagreements regarding the interpretation and application of the code of conduct. Specifically, a faction of monks sought to relax certain disciplinary regulations. These disputes over behavioral standards rather than philosophical differences were the primary cause of the first major schism, leading to the formation of distinct schools with different monastic traditions.

260. (A) the First was about preservation, while the Second dealt with sectarian division.
The first two major gatherings of the Buddhist community served different historical functions. The inaugural meeting was essentially an effort to preserve and codify the original teachings for future generations. In contrast, the subsequent meeting centered on internal disputes over monastic rules. This later event resulted in the first institutional schism, marking the transition toward sectarian diversification.

261. (D) the dispatch of missionary delegations after the Third Council.
The expansion of Buddhism into diverse geographical regions was significantly bolstered by organized missionary efforts following a major council. By sending dedicated delegations to various territories, including Sri Lanka, a structured and state-supported propagation of the faith was achieved. This strategic approach ensured that the teachings moved beyond local confines, establishing a presence that eventually reached into broader Southeast Asia.

262. (B) the Third Council was concerned with purity, while the Fourth focused on commentaries.
These two significant gatherings differed primarily in their theological and practical objectives. One assembly was convened with the specific aim of purifying the monastic community by removing corrupt elements and heretical views. Conversely, the later assembly was characterized by its focus on creating extensive commentaries.

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This later gathering resulted in the systematic compilation of scholarly interpretations in the Sanskrit language.

263. (C) Mahāyāna Buddhism to China and Tibet.
The support provided by the Kushan ruler was instrumental in the growth and geographical transmission of the Great Vehicle tradition. His sponsorship of a major council facilitated the compilation of Sanskrit commentaries and the consolidation of specific doctrines. This royal backing served as a vital catalyst for the movement of these teachings along northern trade routes into China and Tibet.

264. (D) address doctrinal and disciplinary corruption in the Saṅgha.
The primary goal of the assembly held at Pāṭaliputra was to restore the integrity of the monastic community. It sought to purge the order of corrupt members and clarify doctrinal misunderstandings that had arisen over time. By addressing these disciplinary and ideological issues, the council aimed to ensure the purity and unity of the faith under royal administrative support.

265. (A) the dissemination of Buddhist thought along Central Asian trade routes.
The adoption of a specific literary language during the fourth council facilitated the transmission of Buddhist ideas across diverse regions. This language served as a scholarly lingua franca, enabling the spread of complex doctrines along major trade networks. Consequently, it played a crucial role in bringing Buddhist philosophy and texts into Central Asia and eventually into the Chinese empire.

266. (B) missionary activities initiated by Emperor Aśoka.
The establishment of a strong Buddhist presence in the island nation was a direct consequence of organized missionary work. Following a major council, a royal delegation led by a specific mission brought the teachings to the region. This effort was so successful that it led to the tradition becoming the state religion, a status it has maintained for many centuries.

267. (B) The Theravāda tradition from Sri Lanka.
The tradition derived from the early elders became the dominant spiritual and cultural force in several Southeast Asian nations. This particular school of thought, which relies on the Pāli language for its scriptures, spread from Sri Lanka to Myanmar and Thailand. Its focus on the early teachings and monastic discipline continues to shape the religious landscape of these regions to this day.

268. (A) The overland Silk Road trade routes.
The movement of Buddhist ideas into northern and eastern regions was primarily facilitated by established commercial networks. These overland paths connected the Indian subcontinent with Central Asia and China, allowing monks and scholars to travel alongside merchants. This cultural exchange ensured that various traditions, particularly those using Sanskrit, were successfully introduced and integrated into the local cultures of these areas.

269. (C) the literary language used in the canonical texts.
The historical expansion of Buddhism followed two distinct geographical paths characterized by the specific languages used for canonical texts. One branch utilized the Pāli language and moved primarily into southern regions like Sri Lanka and Southeast Asia. The other branch employed Sanskrit and spread northward into Central Asia and China. This linguistic difference remains a primary marker of major Buddhist divisions.

270. (D) a syncretic tradition that integrated local elements.
The form of Buddhism that emerged in the Himalayan region was not merely a replica of Indian or Chinese traditions. It developed into a unique system by integrating established Buddhist doctrines with indigenous local practices and beliefs. This process of cultural adaptation resulted in a distinct tradition that possesses its own specific rituals, philosophical emphases, and institutional structures.

271. (C) The Pāli Tipiṭaka.
The tradition known as the Way of the Elders relies on a specific collection of scriptures composed in the Pāli language. This collection, organized into three distinct sections, serves as the ultimate source of doctrinal and disciplinary

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authority. It is believed to preserve the most authentic and original version of the Buddha's teachings as established during the earliest monastic councils.

272. (B) self-liberation and the Arhat ideal.
The Way of the Elders is distinguished by its focus on individual spiritual development and the attainment of liberation from suffering. It emphasizes a path of disciplined practice and wisdom aimed at achieving the state of an enlightened being. This ideal prioritizes personal realization through original teachings over broader metaphysical theories.

273. (D) the detailed analysis of the nature of dharmas.
These two specific schools of thought focused their intellectual efforts on a meticulous examination of the constituents of reality. They developed a complex system of analysis to understand the nature of various psycho-physical events, known as dharmas. Their work represents a transition toward a more philosophical and metaphysical approach, moving away from a purely ethical or practical focus on the path.

274. (A) dharmas in the past, present, and future exist.
A specific realist school of thought asserted that the fundamental constituents of reality exist across all temporal dimensions. This philosophical position maintains that dharmas in the past, present, and future possess a real form of existence. This view characterizes a form of temporal eternalism regarding the building blocks of experience, distinguishing it from other schools that focus only on the present.

275. (C) a more systematic and metaphysical investigation of reality.
The development of schools like the Vaibhāṣika and Sautrāntika indicates a significant evolution in Buddhist intellectual history. This period marked a move away from the purely ethical and practical instructions of the early tradition. Instead, scholars began to engage in systematic and complex metaphysical investigations, seeking to provide a rigorous and analytical explanation for the underlying nature of reality and experience.

276. (A) the nature of perception and the reality of dharmas.
The fundamental disagreement between these two Sarvāstivāda schools centered on how individuals experience the external world and the status of temporal events. One group argued for the direct perception of objects and the existence of past and future states. The other group proposed that objects are only inferred from mental data and that only the present moment is truly real.

277. (D) the Sūtras as the Buddha's authentic teaching.
The designation of this specific school highlights its foundational commitment to the original discourses of the Buddha. Members of this group prioritized the authority of the Sūtras over the later scholastic commentaries of the Abhidharma. By focusing on these primary texts, they sought to return to what they considered the authentic and direct word of the Buddha in philosophical debates.

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278. (B) Dharmas of the past, present, and future all possess a form of existence.
The Vaibhāṣika school maintained a unique philosophical stance regarding the temporal existence of reality's basic components. They argued that these constituents, or dharmas, do not only exist in the current moment but also have a form of reality in the past and future. This perspective represents a type of direct realism that extends the existence of phenomena across all time.

279. (C) indirect realism, where objects are inferred from mental data.
The Sautrāntika school developed a theory of perception characterized by the belief that the external world is not experienced immediately. Instead, they argued that individuals perceive mental representations produced by external objects. Therefore, the existence of an external reality is inferred rather than directly known. This indirect approach to realism distinguished them from other contemporary schools that supported direct perception.

280. (D) Sarvāstivāda realism and Vijñānavāda idealism.
This particular school of thought acted as a conceptual bridge within the development of Buddhist philosophy. By moving away from the direct realism of the Sarvāstivāda and focusing

on mental representations, they prepared the ground for later idealist theories. Their critique of the existence of past and future dharmas linked earlier realist perspectives with the upcoming focus on consciousness-only reality.

281. (A) the theory of Śūnyatā, or the emptiness of intrinsic existence.
The Middle Way school focuses on a rigorous analysis designed to show that all phenomena lack an independent essence. This central doctrine of emptiness asserts that nothing possesses an intrinsic nature or exists on its own without depending on other factors. This approach is intended to free the practitioner from clinging to fixed views and the belief in permanent substances.

282. (B) posits a form of idealism where reality is mind-dependent.
The Consciousness-Only school is distinguished by its claim that the perceived external world is actually a mental projection. Unlike other schools that analyze the emptiness of phenomena, this perspective provides a positive account of experience as being entirely dependent on the mind. It argues that reality is ultimately a manifestation of consciousness rather than a collection of independent, external objects.

283. (B) a critique of the idea that phenomena have inherent existence.
Within the Middle Way philosophy, the concept of emptiness does not signify a belief in nothingness or the total denial of existence. Instead, it serves as a critical tool to challenge the idea that things have an inherent, independent nature. It emphasizes that all phenomena exist only through interdependence and convention, rather than possessing any permanent or substantial core.

284. (A) the process by which an external world is projected by the mind.
This philosophical concept provides a systematic explanation for how internal mental processes result in the perception of an external world. It functions as a foundational level of mind that stores the seeds of experience, which then manifest as perceived objects and subjects. This idea is central to explaining the continuity of experience and the projection of reality within consciousness.

285. (C) transcend the dualistic perception of subject and object.
Both the Middle Way and the Consciousness-Only schools share a fundamental objective related to the nature of human experience. They seek to help practitioners move beyond the mistaken belief in a separate self and a separate external world. By overcoming this subject-object duality, these schools aim to lead the mind toward a direct and non-dual realization of ultimate reality.

286. (D) rules and regulations for the monastic order.
This first section of the tripartite canon is dedicated to the practical organization of the monastic community. It contains a detailed code of conduct and ethical guidelines that all monks and nuns are required to follow. Additionally, it records the specific historical contexts and reasons provided by the Buddha for the establishment of each individual rule within the religious order.

287. (C) a systematic and analytical reorganization of the Dhamma.
This specific section of the canon is characterized by its highly technical and scholastic nature. It takes the doctrinal principles found in the sermons and reorganizes them into a rigorous, analytical framework. By providing a detailed classification of mind and matter, it offers a sophisticated philosophical examination of reality that goes beyond the discursive and narrative style of the discourses.

288. (B) The Sutta Piṭaka.
The second basket of the Pāli canon is the primary repository for the oral teachings delivered by the Buddha and his major disciples. It contains a vast collection of sermons and discourses that explain the fundamental concepts of the faith, such as the Four Noble Truths. This section provides the most direct access to the Buddha's own doctrinal explanations.

289. (D) derived from and a systematic elaboration of the Sutta Piṭaka's teachings.
The contents of the third basket represent a systematic and sophisticated elaboration of the principles introduced in the earlier discourses. It does not introduce new doctrines but

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instead provides a highly detailed analysis and classification of the existing teachings. This work allows for a deeper philosophical understanding of the nature of experience through an organized study of various psycho-physical events.

290. (A) the tripartite organizational structure of the Pāli canon.
The term used to describe the Pāli canon refers to its internal organization into three main sections or 'baskets'. These divisions categorize the sacred texts into those concerning monastic discipline, those containing doctrinal discourses, and those providing analytical and philosophical treatments of the teachings. This tripartite structure ensures a comprehensive and organized preservation of the entire religious and monastic tradition.

291. (C) introduction of cosmic Buddhas and Bodhisattvas.
These extensive Sanskrit discourses are distinguished by their grand and cosmic perspective on the nature of reality. Unlike earlier texts that focus on the historical Buddha and his immediate followers, these writings feature a vast array of celestial Buddhas and compassionate Bodhisattvas. This expanded cosmology reflects the more developed philosophical and devotional themes characteristic of the Great Vehicle tradition.

292. (A) Mādhyamika and Vijñānavāda.
These extensive and profound Sanskrit texts served as the primary scriptural foundation for two major philosophical movements. They provided the necessary source material and conceptual frameworks for the Middle Way and the Consciousness-Only schools. Thinkers within these traditions used the ideas found in these discourses to develop their sophisticated analyses of emptiness, reality, and the nature of human consciousness.

293. (D) the Bodhisattva path and universal Buddha-potential.
These expanded discourses differ from earlier texts by placing a strong emphasis on the path of the being who seeks enlightenment for the sake of all others. They also introduce the revolutionary idea that every sentient being possesses the inherent potential to become a Buddha. These concepts mark a shift toward a more universal and compassionate vision of spiritual liberation.

294. (B) extensive and expanded in their scope and content.
The name given to these specific Sanskrit texts indicates that they are significantly longer and broader in scope than the earlier discourses. They provide a more detailed and expanded treatment of Buddhist doctrine and cosmology. This terminology reflects their character as comprehensive and elaborate works that explore complex philosophical themes in a much more thorough and extensive manner.

295. (C) Bodhisattva who works for the liberation of all beings.
The central figure emphasized in these expansive Sanskrit discourses is the spiritual hero who vows to achieve full awakening to benefit all sentient beings. This figure prioritizes the salvation of others over their own personal liberation from the cycle of suffering. This shift in the ideal practitioner reflects the core values and universal compassion central to the Mahāyāna tradition.

296. (D) Buddhaghosa.
This fifth-century scholar is revered as the most influential figure in the interpretation of the Way of the Elders tradition. His extensive commentaries on the Pāli scriptures are considered definitive and authoritative for practitioners. By synthesizing the teachings and providing detailed practical guides for the path to liberation, he solidified the doctrinal and meditative framework for the entire school.

297. (A) Nāgārjuna.
This second-century philosopher is celebrated for establishing a major school focused on the middle way and the analysis of reality. He utilized a powerful system of logic to demonstrate that all things are empty of independent existence. His foundational work remains the primary authority for the doctrine of emptiness, which became a cornerstone of much later Buddhist philosophical thought.

298. (B) Sarvāstivāda-Sautrāntika and Vijñānavāda.
This prominent thinker is notable for his significant intellectual contributions across different stages of his life. Initially, he authored

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works from the perspective of the Sarvāstivāda and Sautrāntika schools, focusing on the analysis of dharmas. Later, he became a leading figure in the school that views reality as being mind-dependent, writing influential treatises on the nature of consciousness.

299. (B) Buddhist logic and epistemology.
This seventh-century philosopher is regarded as the most important figure in the refinement of Buddhist reasoning and the study of knowledge. He expanded upon earlier logical systems to create a rigorous framework for philosophical debate. His works became foundational for later intellectual traditions, especially in Tibet, where his methods for establishing correct knowledge through logic were deeply studied.

300. (A) a comprehensive manual for the Theravāda path to purification.
This major fifth-century work serves as a detailed and comprehensive manual for followers of the Way of the Elders. It provides a systematic explanation of the entire process of spiritual development, focusing on virtue, concentration, and wisdom. As an authoritative guide to the path of liberation, it remains one of the most important non-canonical texts in the tradition.

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CHAPTER 02

Core Tenets and Philosophical Concepts of Buddhism

1. Which of the following constitute the three modes of the Buddha's teachings, often referred to as the three trainings?
(A) Sīla, Dāna, Prajñā
(B) Sīla, Samādhi, Prajñā
(C) Samādhi, Prajñā, Karuṇā
(D) Sīla, Samādhi, Mettā

2. Consider the following statements:
Statement I : The Buddhist concept of 'Anitya' posits that all compounded phenomena are in a constant state of flux.
Statement II : The concept of 'Anātma' is a direct consequence of Anitya, suggesting that because everything changes, there can be no permanent, unchanging self.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

3. Which of the following is NOT one of the 'Trilakṣaṇas' or Three Marks of Existence in Buddhism?
(A) Anitya (Impermanence)
(B) Duḥkha (Suffering)
(C) Nirvāṇa (Liberation)
(D) Anātma (No-self)

4. The Second Noble Truth in Buddhism identifies the origin of suffering. What is this origin called in Pāli?
(A) Nirodha
(B) Magga
(C) Duḥkha
(D) Samudāya

5. Which heretical thinker, contemporary to the Buddha, is known for the doctrine of 'Ucchedavāda' or annihilationism, a form of materialism?
(A) Pūraṇa Kassapa
(B) Makkhali Gosāla
(C) Ajita Kesakambalī
(D) Nigaṇṭha Nātaputta

6. Which of the following is the most appropriate description of the goal of Samatha meditation?
(A) To gain direct insight into reality.
(B) To cultivate mental calm and tranquility.
(C) To analyze the Buddha's philosophy.
(D) To eradicate intellectual defilements.

7. Consider the following statements regarding the teachings of the Buddha:
1. Sīla refers to ethical conduct and moral discipline.
2. Samādhi is the practice of mental concentration.
3. Prajñā is the faculty of wisdom and insight.
4. Karuṇā, or compassion, is a substitute for Sīla.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1 and 4 only

8. The Buddhist concept of Pratītya-samutpāda is best described as:
(A) The principle of dependent origination.
(B) The law of permanent eternalism.
(C) The doctrine of a creator divinity.
(D) The theory of random occurrence.

9. Consider the following statements:
Statement I : Vipassanā meditation involves the development of one-pointed concentration on a single object.
Statement II : The primary aim of Vipassanā is to achieve deep states of meditative absorption (jhāna).

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(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

10. Match the heretical thinkers in List I with their core philosophies in List II.
List I: (Thinker)
P. Pūraṇa Kassapa,
Q. Makkhali Gosāla,
R. Ajita Kesakambalī,
S. Sañjaya Belaṭṭhiputta
List II: (Philosophy)
1. Fatalism (Niyativāda),
2. Materialism (Ucchedavāda),
3. Agnosticism / Evasion,
4. Amoralism (Akiriyavāda)
(A) P-4, Q-1, R-2, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

11. The term 'Duḥkha' in the context of the First Noble Truth primarily refers to:
(A) Physical pain and injury.
(B) The sorrow of losing others.
(C) Stress from economic factors.
(D) Innate unsatisfactoriness.

12. In the context of Buddhist philosophy, what does 'Anātma' signify?
(A) The existence of a universal soul (Brahman).
(B) The absence of a permanent, independent self.
(C) The belief in the transmigration of a fixed soul.
(D) The denial of the mind and consciousness.

13. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : The practice of Sīla is considered a foundational step in the Buddhist path.
Reason (R) : Without a basis of ethical conduct, the mind cannot achieve the stability required for Samādhi and the clarity needed for Prajñā.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

14. The Buddhist concept of 'Citta-santati' in Buddhist thought refers to:
(A) The storehouse consciousness.
(B) The momentariness of thought.
(C) The cessation of mental states.
(D) The continuity of the mind-stream.

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15. The doctrine of Niyativāda, or fatalism, was propounded by which contemporary of the Buddha?
(A) Makkhali Gosāla
(B) Pakudha Kaccāyana
(C) Pūraṇa Kassapa
(D) Ajita Kesakambalī

16. Which of the following is an INCORRECT statement about Śūnyatā (Emptiness)?
(A) Phenomena are devoid of independent existence.
(B) It signifies a void or absolute nothingness.
(C) It is related to Pratītya-samutpāda.
(D) Understanding it is an aspect of Prajñā.

17. Arrange the following three modes of the Buddha's teachings in their typical sequential order of practice:
1.Prajñā,
2. Sīla,
3. Samādhi.
(A) 1, 2, 3
(B) 2, 3, 1
(C) 3, 1, 2
(D) 2, 1, 3

18. The term 'Ālaya-vijñāna' is a central concept in which school of Buddhist thought?
(A) Yogācāra
(B) Theravāda
(C) Madhyamaka
(D) Sautrāntika

19. Which of the following statements about Buddhist meditation is correct?
(A) Samatha and Vipassanā are mutually exclusive.
(B) Vipassanā develops tranquility; Samatha develops insight.
(C) Samatha provides the stability for effective Vipassanā.
(D) Samatha solely analyzes the Four Noble Truths.

20. Consider the following statements about Pratītya-samutpāda:
1. It is a chain of twelve causal links.
2. It begins with ignorance (Avidyā).
3. It explains rebirth without a soul.
4. Its cessation leads to Saṃsāra.
5. It posits a creator.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2, 3, 4, and 5
(C) 1, 4, and 5
(D) 1, 2, 3, and 4

21. The Third Noble Truth, 'Nirodha', refers to:
(A) The origin of suffering.
(B) The path of ending suffering.
(C) The cessation of suffering.
(D) The nature of suffering.

22. What does 'Prajñā' in the context of the three trainings (Sīla, Samādhi, Prajñā) primarily mean?
(A) Faith
(B) Wisdom
(C) Morality
(D) Concentration

23. The philosophy of Ajita Kesakambalī, a contemporary of the Buddha, can be best categorized as:
(A) Eternalism
(B) Skepticism
(C) Fatalism
(D) Materialism

24. The Ālaya-vijñāna, or 'storehouse consciousness', is said to contain:
(A) The seeds of past karmic actions.
(B) The teachings of past Buddhas.
(C) The universal sentient consciousness.
(D) The inherent potential for Buddhahood.

25. The Fourth Noble Truth outlines the path to the cessation of suffering. This path is known as:
(A) The Middle Way
(B) The Paramitas
(C) The Noble Eightfold Path
(D) The Bodhisattva Vow

26. Which of the following is NOT a component of the Sīla (morality) group within the Noble Eightfold Path?
(A) Right Mindfulness
(B) Right Speech
(C) Right Action
(D) Right Livelihood

27. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : The concept of Anātma is fundamental to the Buddhist understanding of liberation.
Reason (R) : Attachment to the false idea of a permanent self is a primary cause of suffering (Duḥkha).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

28. The Buddhist concept 'Anitya' directly challenges which philosophical view?
(A) Annihilationism (Ucchedavāda)
(B) Eternalism (Sassatavāda)
(C) Skepticism (Vicikicchā)
(D) Materialism

29. The thinker Sañjaya Belaṭṭhiputta is known for his philosophical stance of:
(A) Propounding a complex atomic theory.
(B) Asserting the existence of an afterlife.
(C) Evading answers to metaphysical questions.
(D) Teaching that all actions are predetermined.

30. Match the concepts in List I with their descriptions in List II.
List I: (Concept)
P. Anitya,
Q. Duḥkha,
R. Anātma,
S. Pratītya-samutpāda
List II: (Description)
1. No-self,
2. Dependent Origination,
3. Impermanence,
4. Suffering
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4

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(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

31. Which of the 'Trilakṣaṇas' highlights the inherent unsatisfactoriness of conditioned existence?
(A) Duḥkha
(B) Anitya
(C) Anātma
(D) Śūnyatā

32. What is the relationship between Samatha and Vipassanā meditation?
(A) Samatha focuses on analytical insight.
(B) Samatha provides the calm for Vipassanā.
(C) They are two unrelated systems.
(D) Vipassanā must be practiced first.

33. Consider the following statements regarding the Six Heretical Thinkers:
1. Pūraṇa Kassapa taught amoralism.
2. Makkhali Gosāla was a proponent of free will.
3. Ajita Kesakambalī believed in the soul.
4. Nigaṇṭha Nātaputta is Mahāvīra.
Which of the statement(s) is/are correct?
(A) 1 and 4 only
(B) 1, 2, and 3
(C) 2 and 3 only
(D) 1, 2, 3, and 4

34. The Buddhist concept of 'Citta-santati' explains:
(A) Continuity for karma without a soul.
(B) Reality as a static, unchanging mind.
(C) The collective consciousness of society.
(D) The final absolute cessation in Nirvāṇa.

35. The ultimate goal of the Buddhist path, characterized by the complete cessation of suffering, is known as:
(A) Samādhi
(B) Prajñā
(C) Nirvāṇa
(D) Saṃsāra

36. Consider the following statements:
Statement I : According to Pratītya-samutpāda, 'jarāmaraṇa' (aging and death) is conditioned by 'jāti' (birth).
Statement II : Every phenomenon in the chain arises in dependence on a preceding condition.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

37. The philosophy of Pakudha Kaccāyana, one of the six heretical thinkers, is a form of:
(A) Agnosticism, refusing any position.
(B) Materialism, denying any survival.
(C) Eternalism, positing seven elements.
(D) Amoralism, claiming deeds lack results.

38. The understanding of 'Śūnyatā' is most central to which major branch of Buddhist philosophy?
(A) Early Buddhism
(B) Madhyamaka
(C) Vaibhāṣika
(D) Sarvāstivāda

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39. Arrange the first four links (nidānas) of the twelve-fold chain of Pratītya-samutpāda in the correct forward order:
1. Viññāṇa,
2. Saṅkhāra,
3. Avijjā,
4. Nāmarūpa.
(A) 3, 2, 1, 4
(B) 1, 3, 2, 4
(C) 3, 1, 4, 2
(D) 2, 3, 1, 4

40. Which of the following best defines 'Samādhi' as one of the three core teachings?
(A) Developing mental concentration.
(B) Faculty of wisdom and insight.
(C) Ethical precepts for lay followers.
(D) Act of giving monastic alms.

41. Which of the following pairs of 'Heretical Thinker' and 'Philosophy' is INCORRECTLY matched?
(A) Makkhali Gosāla - Fatalism
(B) Ajita Kesakambalī - Materialism
(C) Pūraṇa Kassapa - Agnosticism
(D) Nigaṇṭha Nātaputta - Anekāntavāda (Jainism)

42. The concept of Ālaya-vijñāna was introduced to explain which philosophical problem?
(A) Karmic continuity without a self.
(B) The origin of the universe.

(C) The link between mind and matter.
(D) The existence of other minds.

43. The "fire sermon" of the Buddha emphasizes the burning nature of existence. This sermon is a powerful illustration of which Noble Truth?
(A) The Second Noble Truth (Samudāya)
(B) The Third Noble Truth (Nirodha)
(C) The Fourth Noble Truth (Magga)
(D) The First Noble Truth (Duḥkha)

44. Consider the following statements about Nirvāṇa:
1. It is a sensory heavenly realm.
2. It is extinguishing craving.
3. It can be experienced in life.
4. it is annihilation.
5. It is the ultimate goal.

Which of the above statement(s) is/are correct?
(A) 1, 4, and 5
(B) 2, 3, and 5
(C) 1, 2, and 3
(D) 2, 4, and 5

45. The practice of Vipassanā meditation primarily aims to develop:
(A) States of meditative tranquility.
(B) Possession of psychic powers.
(C) Insight into the Trilakṣaṇas.
(D) Devotional faith in the Buddha.

46. "This being, that becomes; from the arising of this, that arises." This famous formula summarizes which core Buddhist doctrine?
(A) Anātma
(B) Nirvāṇa
(C) Sīla
(D) Pratītya-samutpāda

47. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : The Madhyamaka school argues that even Nirvāṇa is 'śūnya' (empty).
Reason (R) : Nirvāṇa lacks independent existence and can only be understood in relation to Saṃsāra.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

48. The practice of Sīla, or ethical conduct, serves as a prerequisite for Samādhi because:
(A) Sīla leads to wisdom directly.
(B) Unethical actions cause agitation.
(C) Sīla is a form of punishment.
(D) Only monastics can meditate.

49. Which of the following is the most accurate description of Pūraṇa Kassapa's doctrine of Akiriyavāda?
(A) Every action has a result.
(B) Actions lack moral efficacy.
(C) Actions purify past karma.
(D) Actions are predetermined.

50. Match the Noble Truths in List I with their Pāli terms in List II.
List I:
P. Suffering,
Q. Origin,
R. Cessation,
S. Path
List II:
1. Samudāya,
2. Nirodha,
3. Magga,
4. Dukkha
(A) P-4, Q-2, R-1, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-1, Q-4, R-2, S-3
(D) P-3, Q-1, R-4, S-2

51. The concept of Anitya posits that:
(A) Life is inherently joyful.
(B) Conditioned things are permanent.
(C) All conditioned things are transient.
(D) A permanent self exists in all.

52. In the context of the Four Noble Truths, Taṇhā (craving) is identified as the principal cause of Duḥkha. This is central to which Noble Truth?
(A) The First Noble Truth
(B) The Third Noble Truth
(C) The Fourth Noble Truth
(D) The Second Noble Truth

53. Which of the following statements incorrectly describes the relationship between Sīla, Samādhi, and Prajñā?

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(A) They are interdependent components.
(B) Sīla provides ethical foundation.
(C) Prajñā is realized without Sīla.
(D) Samādhi provides a focused mind.

54. The Yogācāra school's concept of Ālaya-vijñāna is often called the 'storehouse consciousness' because:
(A) It stores the Buddha's teachings.
(B) It holds all karmic impressions.
(C) It is a physical brain location.
(D) It holds memories of past lives.

55. In Buddhist philosophy, the realization of Śūnyatā is said to lead to:
(A) Nihilistic despair.
(B) Magical powers.
(C) Belief in a deity.
(D) Detachment and liberation.

56. The meditation technique focusing on 'mindfulness of breathing' (ānāpānasati) can be a practice for developing:
(A) Both Samatha and Vipassanā
(B) Only Samatha
(C) Only Vipassanā
(D) Neither Samatha nor Vipassanā

57. Consider the following statements about the Three Marks of Existence (Trilakṣaṇas):
1. Anitya means transience.
2. Duḥkha implies unsatisfactoriness.
3. Anātma denies a soul.
4. Only human phenomena are marked.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3
(C) 3 and 4 only
(D) All of the above

58. Which of the six heretical thinkers is considered to be Mahāvīra, the 24th Tirthankara of Jainism?
(A) Nigaṇṭha Nātaputta
(B) Ajita Kesakambalī
(C) Sañjaya Belaṭṭhiputta
(D) Makkhali Gosāla

59. Consider the following statements:
Statement I : Citta-santati refers to the continuous flow of consciousness, linking moments of experience.
Statement II : Ālaya-vijñāna is a Yogācāra concept describing a foundational consciousness that carries karmic seeds.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

60. Arrange the following groups of the Noble Eightfold Path in their standard order:
1. Wisdom
2. Morality
3. Concentration.
(A) 1, 2, 3
(B) 2, 3, 1
(C) 3, 2, 1
(D) 2, 1, 3

61. The concept of Nirvāṇa as the 'unconditioned' (asaṅkhata) means that it is:
(A) Dependent on conditions.
(B) A state created by mind.
(C) Not subject to arising/ceasing.
(D) Easy to attain sans effort.

62. The doctrine of Pratītya-samutpāda undermines the belief in an independent self because:
(A) It proves a creator God exists.
(B) It emphasizes human free will.
(C) It posits a chaotic universe.
(D) All parts arise dependently.

63. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : The Buddha rejected the extreme asceticism practiced by some of his contemporaries.
Reason (R) : He taught the 'Middle Way', which avoids the extremes of both sensual indulgence and self-mortification.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

64. The philosophical view that reality consists of immutable, eternal elements was held by which contemporary of the Buddha?
(A) Ajita Kesakambalī

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(B) Pakudha Kaccāyana
(C) Pūraṇa Kassapa
(D) Sañjaya Belaṭṭhiputta

65. What is the fundamental difference between Samatha and Vipassanā meditation?
(A) Samatha is sitting; Vipassanā is walking.
(B) Samatha is tranquility; Vipassanā is insight.
(C) Samatha is for monks; Vipassanā for lay.
(D) Samatha is visual; Vipassanā is chanting.

66. The Pāli term for the 'cessation' of suffering, which is the Third Noble Truth, is:
(A) Nirodha
(B) Magga
(C) Samudāya
(D) Anicca

67. Consider the following statements about Śūnyatā:
1. It is unique to Theravāda.
2. Things lack inherent existence.
3. It is nihilism.
4. It is perfection of wisdom.
5. It is a deity illusion.

Which of the statement(s) is/are correct?
(A) 1 and 3
(B) 2 and 4
(C) 1, 3, and 5
(D) 2, 4, and 5

68. The link of 'craving' (taṇhā) in the chain of Dependent Origination is immediately conditioned by what preceding link?
(A) Sparśa (Contact)
(B) Viññāṇa (Consciousness)
(C) Jāti (Birth)
(D) Vedanā (Feeling)

69. Consider the following statements:
Statement I : Sīla must be perfected before beginning Samādhi.
Statement II : In practice, the three trainings are often cultivated simultaneously.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

70. Match the Pāli terms in List I with their English meanings in List II.

List I:
P. Sīla,
Q. Samādhi,
R. Prajñā,
S. Anātma

List II:
1. Concentration,
2. No-Self,
3. Morality,
4. Wisdom

(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-1, R-3, S-2

71. Which one of the Trilakṣaṇas directly refutes the Upanishadic concept of a permanent, unchanging Ātman?
(A) Anitya
(B) Duḥkha
(C) Samādhi
(D) Anātma

72. The philosophy of Makkhali Gosāla, known as Niyativāda, posits that:
(A) Beings follow an unalterable fate.
(B) Humans have complete free will.
(C) Actions lack moral consequences.
(D) Reality is seven eternal elements.

73. The 'storehouse consciousness' or Ālaya-vijñāna is a concept specifically developed to address the problem of:
(A) The origin of matter.
(B) The nature of Nirvāṇa.
(C) Karmic memory and rebirth.
(D) The existence of a creator.

74. Which of the following is the most accurate understanding of 'Nirvāṇa' in Buddhism?
(A) The unconditioned state of peace.
(B) The annihilation of the self.
(C) A blissful, sensory heaven.
(D) Absorption into universal mind.

75. The primary focus of Vipassanā meditation is:
(A) To stop all thoughts.
(B) To recite mantras.
(C) To achieve trance.
(D) To observe change.

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76. "When this is, that is; This arising, that arises. When this is not, that is not; This ceasing, that ceases." This formula explains the essence of:
(A) The Four Noble Truths
(B) Pratītya-samutpāda
(C) The Trilakṣaṇas
(D) Ālaya-vijñāna

77. The term for mental discipline, concentration, and meditative development in the threefold training is:
(A) Sīla
(B) Prajñā
(C) Samādhi
(D) Dāna

78. Which contemporary of the Buddha was known as an 'eel-wriggler' for his evasiveness and refusal to take a definitive stance?
(A) Pūraṇa Kassapa
(B) Makkhali Gosāla
(C) Ajita Kesakambalī
(D) Sañjaya Belaṭṭhiputta

79. Consider the following statements about the Four Noble Truths:
1. Life is suffering.
2. Suffering is caused by craving.
3. Suffering can cease.
4. The path is the Eightfold Path.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

80. Consider the following statements:
Statement I : Śūnyatā asserts that phenomena are empty of inherent existence.
Statement II : Pratītya-samutpāda asserts that phenomena arise in dependence upon other phenomena.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

81. The concept of Citta-santati refers to the stream of consciousness. This concept helps to explain personal identity without:
(A) A physical body.
(B) A permanent soul.
(C) Karmic causality.
(D) Impermanence.

82. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : The realization of Anātma is a crucial step towards liberation in Buddhism.
Reason (R) : Clinging to a permanent self is a root cause of craving, aversion, and suffering.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

83. Arrange the last four links (nidānas) of the twelve-fold chain of Pratītya-samutpāda in the correct forward order:
1. Death,
2. Becoming,
3. Birth,
4. Clinging.

(A) 4, 2, 3, 1
(B) 2, 4, 3, 1
(C) 4, 3, 2, 1
(D) 1, 3, 2, 4

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84. The 'wisdom' component (Prajñā) of the Noble Eightfold Path consists of:
(A) Right Speech and Right Action
(B) Right Effort and Right Mindfulness
(C) Right Livelihood and Right Concentration
(D) Right Understanding and Right Thought

85. Which of the following is NOT a characteristic of the state of Nirvāṇa?
(A) Freedom from suffering (Duḥkha).
(B) Unconditioned (Asaṅkhata).
(C) Subject to impermanence (Anitya).
(D) The end of rebirth in Saṃsāra.

86. The practice of Samatha meditation often uses a single object of focus in order to:
(A) Gain intellectual knowledge.
(B) Suppress mental hindrances.
(C) Realize emptiness of form.
(D) Analyze physical components.

87. Which of the following thinkers espoused a form of materialism, asserting that a person dissolves into four elements upon death?
(A) Pakudha Kaccāyana
(B) Makkhali Gosāla
(C) Pūraṇa Kassapa
(D) Ajita Kesakambalī

88. The difference between Citta-santati and Ālaya-vijñāna is that:
(A) Santati is a general stream; Ālaya is a specific Yogācāra theory.
(B) Santati is Yogācāra; Ālaya is Theravāda.
(C) Santati is body; Ālaya is mind.
(D) There is no difference at all.

89. Consider the following statements regarding the Trilakṣaṇas:
1. They are Anitya, Duḥkha, and Anātma.
2. They are universal.
3. Realizing them is Prajñā.
4. They are eternal truths.
5. Only mental.
Which of the statement(s) is/are correct?
(A) 1, 2, 3, and 4
(B) 1, 2, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, and 5

90. Consider the following statements:
Statement I : The training in Sīla involves refraining from unwholesome actions of body, speech, and mind.
Statement II : Sīla is solely for rebirth, not for liberation.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

91. Match the philosophical stances in List I with their proponents in List II.
List I:
P. Niyativāda,
Q. Ucchedavāda,
R. Akiriyavāda,
S. Sassatavāda
List II:
1. Ajita,
2. Pakudha,
3. Pūraṇa,
4.Makkhali
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

92. The path which avoids the two extremes of self-indulgence and self-mortification is known as:
(A) The Bodhisattva Path
(B) The Majjhimā Paṭipadā
(C) The Path of Devotion
(D) The Way of Ascetics

93. The First Noble Truth, the truth of Dukkha, encompasses all of the following EXCEPT:
(A) The suffering of pain (dukkha-dukkhata)
(B) The suffering of change (vipariṇāma-dukkhata)
(C) The cessation of suffering (nirodha-dukkhata)
(D) The suffering of conditioned existence (saṅkhāra-dukkhata)

94. The concept of Śūnyatā is not to be mistaken for:
(A) Dependent Origination
(B) Relationality
(C) Impermanence
(D) Nihilism

95. In Buddhist meditation, what is the primary role of Samatha?
(A) To develop a calm, focused mind.
(B) To generate loving-kindness.
(C) To analyze bodily parts.
(D) To perceive the reality of no-self.

96. The core teaching of Pūraṇa Kassapa, known as Akiriyavāda, is the doctrine of:
(A) Moral action and karmic force.
(B) Inaction and lack of results.
(C) Fate and unchangeable events.
(D) Annihilation and deathly void.

97. The Yogācāra school is also known as 'Vijñānavāda' (Consciousness School) because of its emphasis on which concept?
(A) Sīla
(B) Ālaya-vijñāna
(C) Pratītya-samutpāda
(D) Nirvāṇa

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98. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : According to Buddhism, Nirvāṇa is not a place but a state of mind.
Reason (R) : It is realized within oneself through the eradication of greed, hatred, and delusion.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

99. The "Threefold Training" in Buddhism consists of:
(A) Faith, Effort, and Wisdom
(B) Morality, Concentration, and Wisdom
(C) Generosity, Morality, and Patience
(D) Body, Speech, and Mind

100. Which of the 'Trilakṣaṇas' must be understood to overcome the craving for existence and sensory pleasure?
(A) Anātma only
(B) Duḥkha only
(C) Anitya only
(D) Anitya and Duḥkha

101. The Second Noble Truth identifies craving as multifaceted. Which of the following is NOT one of the three types?
(A) Sensual pleasure craving
(B) Existence craving
(C) Non-existence craving
(D) Cessation craving

102. Consider the following:
1. Samatha leads to tranquility.
2. Vipassanā leads to insight.
3. Tranquility can be a basis for insight.
4. Insight can refine tranquility.
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 3 and 4 only
(D) 1, 2, 3, and 4

103. The term 'Citta-santati' literally translates to:
(A) Mind-store
(B) Mind-moment
(C) Mind-continuum
(D) Mind-object

104. The philosophy of Nigaṇṭha Nātaputta (Mahāvīra) is characterized by a path of asceticism and the doctrine of:
(A) Anekāntavāda
(B) Niyativāda
(C) Ucchedavāda
(D) Akiriyavāda

105. Consider the following statements:
Statement I : The doctrine of Anātma implies that there is no continuity of personal identity after death.
Statement II : Citta-santati provides a framework for continuity without a soul.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

106. Śūnyatā, or emptiness, means that phenomena are empty of:
(A) All forms of existence.
(B) Any meaning or value.
(C) Inherent self-nature.
(D) Causes and conditions.

107. Arrange the following links of Pratītya-samutpāda in their correct reverse order:
1. Consciousness,
2. Formations,
3. Ignorance,
4. Name and Form.
(A) 4, 1, 2, 3
(B) 4, 1, 2, 3
(C) 3, 2, 1, 4
(D) 4, 1, 3, 2

108. The Buddhist path is often described as a training of the mind. Which of the three modes of teaching directly relates to this mental training?
(A) Sīla and Prajňā
(B) Samādhi
(C) Sīla
(D) Prajňā

109. Which heretical teacher's philosophy is most antithetical to the Buddhist doctrine of Kamma (Karma)?

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(A) Pūraṇa Kassapa
(B) Nigaṇṭha Nātaputta
(C) Ajita Kesakambalī
(D) Sañjaya Belaṭṭhiputta

110. Match the components of the Eightfold Path in List I with their training in List II.
P. Speech
Q. Mindfulness
R. Understanding
S. Concentration
List II:
1. Prajñā
2. Sīla
3. Samādhi
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-1, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-2, S-4

111. The realization of the Four Noble Truths is the culmination of which of the three trainings?
(A) Sīla
(B) Samādhi
(C) Prajñā
(D) Dāna

112. The doctrine of Pratītya-samutpāda is a 'middle way' because it avoids the extremes of:
(A) Good and Evil
(B) Theism and Atheism
(C) Eternalism and Annihilationism
(D) Asceticism and Hedonism

113. Consider the following statements about Ālaya-vijñāna:
1. Receptacle consciousness.
2. Yogācāra concept.
3. Stores seeds.
4. Seeds ripen.
5. Permanent soul.
Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4
(B) 1, 2, and 5
(C) 3, 4, and 5
(D) All of the above

114. The 'cessation of suffering' (Nirodha) is achieved through:
(A) Grace of a divine being.
(B) Eradication of craving.
(C) Elaborate rituals.
(D) Belief in a fixed self.

115. A meditator observing the rise and fall of thoughts without identifying with them is primarily practicing:
(A) Samatha
(B) Vipassanā
(C) Mettā bhāvanā
(D) Devotional chanting

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116. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : The six 'heretical' teachers are so-called from the perspective of the Buddhist tradition.
Reason (R) : Their doctrines diverged significantly from the Buddha's core teachings on karma, liberation, and the self.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

117. What is the role of Prajñā in the context of the Threefold Training?
(A) To provide moral guidelines.
(B) To calm the mind.
(C) To develop intuitive wisdom.
(D) To cultivate compassion.

118. The understanding that "all that is subject to arising is subject to ceasing" is a direct insight into:
(A) Anitya (Impermanence)
(B) Anātma (No-self)
(C) Duḥkha (Suffering)
(D) Nirvāṇa (Liberation)

119. Consider the following statements:
Statement I : Śūnyatā is a denial of the conventional reality we experience.
Statement II : Madhyamaka affirms pragmatic reality while holding it is ultimately empty.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

120. Which thinker proposed seven eternal elements: earth, water, fire, air, pleasure, pain, and soul?
(A) Makkhali Gosāla
(B) Ajita Kesakambalī
(C) Pakudha Kaccāyana
(D) Pūraṇa Kassapa

121. The term 'Sopadhiśeṣa Nirvāṇa' refers to:
(A) Final Nirvāṇa after death.
(B) Nirvāṇa attained during life.
(C) An incomplete experience.
(D) Choice to stay in Saṃsāra.

122. In the chain of Pratītya-samutpāda, 'Ignorance' (Avijjā) is the root condition for the arising of:
(A) Consciousness (Viññāṇa)
(B) Volitional Formations (Saṅkhārā)
(C) Craving (Taṇhā)
(D) Birth (Jāti)

123. The 'concentration' component (Samādhi) of the Noble Eightfold Path consists of:
(A) Right Understanding, Right Thought, Right Speech
(B) Right Action, Right Livelihood, Right Effort
(C) Right Effort, Right Mindfulness, Right Concentration
(D) Right Speech, Right Action, Right Livelihood

124. Consider the matching:
1. Sīla - Ethical Conduct,
2. Samādhi - Wisdom,
3. Prajñā - Concentration,
4. Anitya - No-self.
(A) 1 only
(B) 1 and 4
(C) 2 and 3
(D) 1, 2, 3, and 4

125. The practice of mindfulness (sati) is best defined as:
(A) Memory of past events.
(B) Bare, non-judgmental attention.
(C) Planning for the future.
(D) Analyzing philosophical concepts.

126. Match the following:
List I
P. Yogācāra,
Q. Madhyamaka,
R. Citta-santati,
S. Pratītya-samutpāda.
List II
1. Śūnyatā
2. Ālaya-vijñāna
3. Dependent Origination
4. Mind-Stream.
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

127. The subtle unsatisfactoriness during pleasant moments is best captured by which aspect of Duḥkha?
(A) Suffering of pain
(B) Suffering of change
(C) Suffering of conditioned states
(D) Suffering of no-self

128. If a person believes their fate is sealed regardless of actions, their view aligns with:
(A) Ajita Kesakambalī
(B) Makkhali Gosāla
(C) Nigaṇṭha Nātaputta
(D) Sañjaya Belaṭṭhiputta

129. Consider the following statements:
Statement I : The Buddha taught the Trilakṣaṇas as beliefs to be accepted on faith.
Statement II : The Buddha taught them to be directly perceived through meditation.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

130. The term 'Nirupadhiśeṣa Nirvāṇa' (or Parinirvāṇa) refers to:
(A) The initial glimpse.
(B) Nirvāṇa with physical residue.
(C) Passing away without residue.
(D) A lower temporary state.

131. Consider the following:
1. Samatha is calm.
2. Vipassanā is insight.
3. Breath is an object.
4. Goal is worldly success.
(A) 1 and 2 only
(B) 1, 2 and 3
(C) 2, 3 and 4

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(D) All of the above

132. The concept of Ālaya-vijñāna functions as a kind of mind that:
(A) Is shared collectively by all beings.
(B) Carries potentials of past karma.
(C) Is identical to Freudian theories.
(D) Ceases existing every moment.

133. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : The teaching of Pratītya-samutpāda is central to Buddhism.
Reason (R) : It explains suffering and its cessation without positing a creator god or an eternal soul.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

134. Which of the three trainings (Sīla, Samādhi, Prajñā) is most directly concerned with Right Speech, Right Action, and Right Livelihood?
(A) Sīla
(B) Samādhi
(C) Prajñā
(D) All three equally

135. The philosophical school that extensively developed the concept of Śūnyatā is:
(A) Sarvāstivāda
(B) Sautrāntika
(C) Yogācāra
(D) Madhyamaka

136. The First Noble Truth states that "life is Duḥkha." A common misinterpretation of this is:
(A) It refers to unsatisfactoriness.
(B) It is a pessimistic statement.
(C) It includes physical pain.
(D) It points to impermanence.

137. Which of the following is NOT a direct consequence of understanding 'Anitya' (impermanence)?
(A) Reduced clinging to possessions.
(B) Urgency in spiritual practice.
(C) Establishing a permanent self.
(D) Realizing happiness is unstable.

138. The Buddhist concept of Nirvāṇa is best understood as:
(A) A geographical paradise.
(B) The annihilation of existence.
(C) An eternal life of pleasure.
(D) Unconditioned reality.

139. Consider the following statements:
Statement I : The six heretical teachers were contemporaries of the Buddha.
Statement II : All six teachers eventually converted to Buddhism.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

140. Consider the following statements about the path:
1. Sīla is morality.
2. Samādhi is concentration.
3. Prajñā is wisdom.
4. Sequential.
5. Sīla is foundation.

(A) 1, 2, 3, 4, 5
(B) 1, 2, 3, 5
(C) 1, 2, 4
(D) 3, 4, 5

141. The Buddhist rejection of a permanent soul means that personal identity is understood as:
(A) An illusion with no basis.
(B) Designation for mental streams.
(C) A soul destroyed at death.
(D) Fragment of a World Soul.

142. The doctrine of dependent origination (Pratītya-samutpāda) is a direct refutation of:
(A) A self-created uncaused entity.
(B) The law of karma.
(C) The possibility of liberation.
(D) The existence of suffering.

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143. Match the following:
List I
P. Akiriyavāda,
Q. Niyativāda,
R. Ucchedavāda,
S. Sassatavāda.

List II
1. Fatalism
2. Annihilationism
3. Eternalism
4. Amoralism.

(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-1, R-2, S-4

144. A key difference between Samatha and Vipassanā is that Samatha aims for absorption, while Vipassanā aims for:
(A) Calmness
(B) Joy
(C) Insight
(D) Power

145. The 'Ālaya-vijñāna' creates 'seeds' (bīja) that ripen in the future. This is a key doctrine of:
(A) Madhyamaka
(B) Theravāda
(C) Yogācāra
(D) Sautrāntika

146. The third of the Four Noble Truths states that there is a cessation (Nirodha) of Duḥkha. This cessation is:
(A) Temporary respite.
(B) The goal of Nirvāṇa.
(C) Blissful ignorance.
(D) Transfer to heaven.

147. Which of the 'Trilakṣaṇas' explains why even pleasant experiences are ultimately a source of 'Duḥkha'?
(A) Anitya, because they must end.
(B) Anātma, because no one enjoys.
(C) Nirvāṇa, because no liberation.
(D) Śūnyatā, because they are empty.

148. Consider the following statements:
Statement I : Pūraṇa Kassapa taught there is no merit in deeds.
Statement II : Amoralism contradicts Buddhist teaching on karma.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

149. The term 'Sīla' in the context of the Buddha's teachings refers to:
(A) Wisdom penetrating reality.
(B) Moral conduct purifying mind.
(C) Stability in meditation.
(D) Scriptural discourse texts.

150. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : Śūnyatā does not mean things do not exist.
Reason (R) : It means they exist dependently, as explained by Pratītya-samutpāda.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

151. Which of the following is an INCORRECT statement regarding the philosophical concepts in Buddhism?
(A) Anitya refers to impermanence.
(B) Duḥkha refers to suffering.
(C) Anātma posits a permanent soul.
(D) Pratītya-samutpāda is interdependent.

152. The goal of Vipassanā meditation is to see things "as they really are." This means seeing them in terms of:
(A) Conventional names.
(B) Human utility.
(C) The Trilakṣaṇas.
(D) Memory stories.

153. The concept of a continuous 'mind-stream' that carries karmic momentum across lives is known as:
(A) Ālaya-vijñāna
(B) Citta-santati
(C) Ātman
(D) Brahman

154. Which of the six heretical thinkers is best described as an agnostic or sceptic?
(A) Makkhali Gosāla
(B) Pakudha Kaccāyana
(C) Nigaṇṭha Nātaputta
(D) Sañjaya Belaṭṭhiputta

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155. Consider the following about Sīla, Samādhi, and Prajñā:
1. Entire Path.
2. Speech/Action/Livelihood.
3. Effort/Mindfulness/Concentration.
4. Understanding/Thought.

(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, 3, and 4
(D) 2 and 3 only

156. The Second Noble Truth points to craving as the origin of suffering. This craving is rooted in:
(A) Avijjā (Ignorance)
(B) Prajñā (Wisdom)
(C) Nirvāṇa (Liberation)
(D) Mettā (Loving-kindness)

157. Consider the following statements:
Statement I : Ālaya-vijñāna is found in earliest Pāli suttas.
Statement II : Ālaya-vijñāna is a later development associated with Yogācāra.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

158. The philosophical implication of Śūnyatā is that reality is:
(A) Non-existent
(B) Relational
(C) Static
(D) Divinely created

159. Which of the following is the best description of Samatha meditation?
(A) Practice of analytical inquiry.
(B) Practice of mental tranquility.
(C) Observing bodily impermanence.
(D) Practice of compassion.

160. Match the following:
List I
P. Citta-santati,
Q. Ālaya-vijñāna,
R. Śūnyatā,
S. Nirvāṇa.
List II
1. Emptiness
2. Cessation
3. Mind-stream
4. Storehouse.

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

161. The doctrine that denies survival after death and asserts a being is material elements is:
(A) Sassatavāda
(B) Ucchedavāda
(C) Niyativāda
(D) Anekāntavāda

162. The three modes of the Buddha's teachings are collectively known as:
(A) The Three Jewels
(B) The Three Trainings
(C) The Three Baskets
(D) The Three Marks

163. Which of the following statements about the First Noble Truth (Duḥkha) is incorrect?
(A) It acknowledges physical pain.
(B) It points to unsatisfactoriness.
(C) Happiness is impossible.
(D) Includes subtle suffering.

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164. The Buddhist concept of Anātma leads to the conclusion that:
(A) Identical with body.
(B) No responsibility.
(C) Interdependent process.
(D) Soul is reborn.

165. Consider the following regarding Pratītya-samutpāda:
1. Linear.
2. Causal.
3. Explains rebirth.
4. Wisdom.
5. Upanishad.

(A) 1, 4, and 5
(B) 2, 3, and 4
(C) 1, 2, and 3
(D) 3, 4, and 5

166. In the context of Buddhist meditation, Samatha is to ____ as Vipassanā is to ____.
(A) insight; calm
(B) calm; insight

(C) wisdom; morality
(D) morality; concentration

167. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : The teaching of the Six Heretical Thinkers is important.
Reason (R) : Contrast clarifies the unique position of the Buddha's teachings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

168. The concept of Ālaya-vijñāna is most crucial for which school?
(A) Theravāda
(B) Madhyamaka
(C) Yogācāra
(D) Vaibhāṣika

169. What is the ultimate 'extinguishing' that defines Nirvāṇa?
(A) Consciousness
(B) The physical body
(C) Fires of greed/hatred/delusion
(D) Individuality

170. Consider the following statements:
Statement I : 'Sīla' refers to perfection of wisdom.
Statement II : 'Prajñā' refers to practice of moral discipline.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

171. The universality of 'Duḥkha' means that:
(A) Every moment is pain.
(B) No happiness exists.
(C) Existence is unsatisfactory.
(D) Only humans suffer.

172. The central argument against a permanent self (Anātma) is based on:
(A) Power of a creator God.
(B) Constant change in phenomena.
(C) Blissful nature of trance.
(D) Desire for eternal life.

173. Arrange the following four truths:
1. Path,
2. Cessation,
3. Suffering,
4. Origin.
(A) 3, 4, 2, 1
(B) 1, 2, 3, 4
(C) 4, 3, 1, 2
(D) 3, 1, 4, 2

174. Which of the following is NOT one of the six heretical thinkers?
(A) Pūraṇa Kassapa
(B) Makkhali Gosāla
(C) Nāgārjuna
(D) Ajita Kesakambalī

175. Consider the following statements:
1. Sīla is foundation.
2. Samādhi is cultivation.
3. Prajñā is wisdom.
4. Independent.
(A) 1 and 2 only
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1 and 4 only

176. The concept of 'Citta-santati' explains continuity through causal streams of:
(A) Unchanging substance
(B) Divine intervention
(C) Momentary mind-states
(D) Transmigrating soul

177. In the Madhyamaka context, Śūnyatā means empty of:
(A) Value or importance.
(B) Any form of existence.
(C) Inherent independent existence.
(D) Consciousness.

178. What distinguishes Vipassanā from Samatha meditation?
(A) Only for advanced yogis.
(B) Eyes closed vs open.
(C) Insight goal vs tranquility.
(D) Physical vs non-physical.

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179. The doctrine that wise and foolish alike are annihilated at death is:
(A) Eternalism
(B) Skepticism
(C) Materialism
(D) Fatalism

180. Consider the following:
Statement I : The Eightfold Path is sequential.
Statement II : The eight factors are developed simultaneously.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

181. The state of Nirvāṇa is 'unconditioned', implying it is not subject to:
(A) Happiness
(B) Purity
(C) Cause and effect
(D) Realization

182. Which of the 'Trilakṣaṇas' is most directly experienced when observing fleeting thoughts?
(A) Duḥkha
(B) Anitya
(C) Anātma
(D) Prajñā

183. The Ālaya-vijñāna is a level of consciousness that is:
(A) Foundations of sense-consciousnesses.
(B) Same as mental consciousness.
(C) Only for Buddhas.
(D) Synonym for physical brain.

184. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : Pūraṇa Kassapa's doctrine was rejected by the Buddha.
Reason (R) : Intentional actions have moral consequences in Buddhism.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

185. The interconnectedness of the three trainings means that:
(A) Ethics affect concentration.
(B) Concentration helps ethics.
(C) Wisdom guides both.
(D) All of the above.

186. The cause of suffering in the Second Noble Truth is:
(A) Will of God
(B) Taṇhā (craving)
(C) Existence of matter
(D) Illusion of world

187. The Madhyamaka concept of 'Śūnyatā' is most profoundly connected to:
(A) The Four Noble Truths
(B) Pratītya-samutpāda
(C) The Three Jewels
(D) Buddha's life story

188. Which two concepts help explain rebirth without a soul?
(A) Sīla and Samādhi
(B) Citta-santati and Pratītya-samutpāda
(C) Śūnyatā and Nirvāṇa
(D) Samatha and Vipassanā

189. Which of the following depicts the practice of Samatha-Vipassanā?
(A) Opposing techniques.
(B) Sequenced over years.
(C) Developed in tandem.
(D) Split between lay/monks.

190. Match the following:
List I
P. Ajita,
Q. Makkhali,
R. Pūraṇa,
S. Nigaṇṭha.
List II
1. Amoralism
2. Asceticism/Anekāntavāda
3. Materialism
4. Destiny.
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

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191. Consider the following:
1. Anitya (impermanence),
2. Anātma (no-self),
3. Pratītya-samutpāda (dependency),
4. Śūnyatā (emptiness),
5. Unrelated.

(A) 1 and 2 only
(B) 1, 2, 3, and 4
(C) 5 only
(D) 1, 3, and 5

192. The path out of suffering is:
(A) Extreme austerity
(B) Worship of Buddha
(C) Noble Eightfold Path
(D) Worldly power

193. Sassatavāda (Eternalism) refers to the belief in:
(A) Permanent soul
(B) Deathly annihilation
(C) Determination
(D) Non-moral laws

194. Consider the following:
Statement I : Samatha develops tranquility by focusing.
Statement II : Vipassanā develops insight by observing reality.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

195. 'Citta-santati' can be visualized as:
(A) solid block.
(B) causally connected moments.
(C) random thoughts.
(D) container for memories.

196. The philosopher who argued for unalterable destiny (niyati) was:
(A) Pūraṇa Kassapa
(B) Makkhali Gosāla
(C) Ajita Kesakambalī
(D) Pakudha Kaccāyana

197. Ultimate freedom from the cycle of rebirth is:
(A) Duḥkha
(B) Samādhi
(C) Nirvāṇa
(D) Prajñā

198. Pratītya-samutpāda helps one see:
(A) Chaotic universe.
(B) Causal web of phenomena.
(C) Single primary cause.
(D) Futility of effort.

199. The three divisions of the Noble Eightfold Path are:
(A) Body, Speech, Mind
(B) Sīla, Samādhi, Prajñā
(C) Past, Present, Future
(D) Suffering, Cause, Cessation

200. Anātma is a cornerstone because:
(A) Basis for behavior.
(B) Liberates from self-clinging.
(C) Proves higher power.
(D) Explains physical composition.

201. Which correctly pairs a thinker with their philosophy?
(A) Makkhali Gosāla - Materialism
(B) Ajita Kesakambalī - Fatalism
(C) Pūraṇa Kassapa - Amoralism
(D) Sañjaya Belaṭṭhiputta - Eternalism

202. Suffering from the fact that even pleasant things are impermanent is:
(A) Dukkha-dukkhata
(B) Vipariṇāma-dukkhata
(C) Saṅkhāra-dukkhata
(D) Kamma-dukkhata

203. Consider the following:
Statement I : Ālaya-vijñāna is a permanent soul.
Statement II : It is a modified stream.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

204. The primary object of Vipassanā meditation is:
(A) Fixed concepts.
(B) Moment-to-moment experience.
(C) Past Buddha lives.
(D) Abstract problems.

205. Śūnyatā is a development of earlier teachings on:
(A) Sīla and conduct.

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(B) Anātma and dependency.
(C) Historical life.
(D) Devotional practices.

206. Consider the following:
1. Goal.
2. Extinction.
3. 'Blow out'.
4. Conditioned.

(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3
(D) All of the above

207. Belief that there is no afterlife and humans are temporary elements belongs to:
(A) Pakudha Kaccāyana
(B) Ajita Kesakambalī
(C) Makkhali Gosāla
(D) Sañjaya Belaṭṭhiputta

208. The three modes provide a complete framework for:
(A) Understanding history.
(B) Theoretical study.
(C) Practical liberation.
(D) Performing rituals.

209. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : Impermanence leads to spiritual urgency.
Reason (R) : Realizing life is short encourages practice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

210. Relationship between Pratītya-samutpāda and the Four Noble Truths?
(A) Alternative teaching.
(B) Mechanics for 2nd/3rd Truths.
(C) Summary for laypeople.
(D) No direct relationship.

211. Citta-santati addresses personal identity based on:
(A) Substance
(B) Form
(C) Causality
(D) Divine Will

212. Which is NOT part of 'Samādhi' in the Eightfold Path?
(A) Right Effort
(B) Right Mindfulness
(C) Right Concentration
(D) Right Thought

213. Key function of Ālaya-vijñāna?
(A) Theravāda framework.
(B) Foundation for illusion.
(C) Madhyamaka tenet.
(D) Sarvāstivāda soul.

214. Śūnyatā is inseparable from:
(A) Karuṇā (compassion)
(B) Māna (pride)
(C) Lobha (greed)
(D) Dosa (hatred)

215. Consider the following:
1. Samatha power.
2. Vipassanā power.
3. Both necessary.
4. Samatha only.
5. Samatha concepts.

(A) 1, 2, and 3
(B) 1, 2, and 4
(C) 3, 4, and 5
(D) 1, 2, 3, and 5

216. If suffering is diagnosis and craving is cause, what is Magga?
(A) The prognosis
(B) The symptoms
(C) The prescription
(D) The history

217. Doctrine of Makkhali Gosāla?
(A) Human effort efficacy.
(B) Deterministic principle.
(C) Moral neutrality.
(D) Consciousness reality.

218. The 'three trainings' summarize which framework?
(A) Four Noble Truths
(B) Noble Eightfold Path

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(C) Twelve Nidānas
(D) Six Pāramitās

219. 'Duḥkha' encompasses:
(A) Joy of achievement.
(B) Conditioned unsatisfactoriness.
(C) Lasting perfect peace.
(D) Enlightened nature.

220. Consider the following:
Statement I : Anātma means person is nothing.
Statement II : Anātma means dynamic process.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

221. Root cause of Duḥkha in Pratītya-samutpāda?
(A) Jāti (Birth)
(B) Taṇhā (Craving)
(C) Aviṇjā (Ignorance)
(D) Vedanā (Feeling)

222. Yogācāra explanation for experience stability?
(A) Creator god.
(B) Ālaya-vijñāna.
(C) Random chance.
(D) Eternal elements.

223. Profound insight into reality?
(A) Sīla
(B) Samādhi
(C) Prajňā
(D) Karuṇā

224. 'Nirvāṇa' negatively defined?
(A) Absence of trainings.
(B) Absence of suffering.
(C) Absence of consciousness.
(D) Absence of joy.

225. Meditator combining concentration with observation?
(A) Sīla and Prajňā
(B) Samatha and Vipassanā
(C) Dāna and Sīla
(D) Mettā and Karuṇā

226. 'Heap of elements destroyed at death' is:
(A) Nigaṇṭha Nātaputta
(B) Ajita Kesakambalī
(C) Pūraṇa Kassapa
(D) Makkhali Gosāla

227. Match the following:
List I
P. Anitya,
Q. Duḥkha,
R. Anātma,
S. Śūnyatā.
List II
1. Unsatisfactoriness
2. No-self
3. Impermanence
4. Emptiness.
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-3, S-4

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228. Experience of being a person over time through:
(A) Unchanging soul.
(B) Causal mind-moments.
(C) Shared consciousness.
(D) Life script.

229. Ultimate 'truth' according to Buddhism?
(A) Supreme creator exists.
(B) Nature of Trilakṣaṇas.
(C) Authority of Vedas.
(D) Animal sacrifice.

230. Consider the following:
Statement I : Separate and unrelated paths.
Statement II : Integral and interdependent.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

231. 'Ucchedavāda' (Annihilationism) is:
(A) Religious spiritualism
(B) Ethical idealism
(C) Philosophical materialism
(D) Agnostic skepticism

232. In the formula, viññāṇa and nāmarūpa are:
(A) Unrelated
(B) Mutually conditioning
(C) Identical
(D) Final links

233. Direct purpose of contemplating impermanence?

(A) Anitya
(B) Duḥkha
(C) Anātma
(D) Nirvāṇa

234. Truth that corresponds to 'Middle Way'?
(A) The First Noble Truth
(B) The Second Noble Truth
(C) The Third Noble Truth
(D) The Fourth Noble Truth

235. Ālaya-vijñāna avoids belief in:
(A) Impermanence
(B) A permanent self
(C) Causality
(D) Suffering

236. The following question consists of two statements: Assertion (A) and Reason (R).
Assertion (A) : Śūnyatā is a nihilistic doctrine.
Reason (R) : Śūnyatā posits that because things are empty of inherent existence, they do not exist at all.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

237. The 'Trilakṣaṇas' are fundamental:
(A) Vows of monks.
(B) Marks of existence.
(C) Types of meditation.
(D) Refuges for Buddhists.

238. Refraining from lying/stealing/killing?
(A) Prajñā
(B) Samādhi
(C) Sīla
(D) Vipassanā

239. What is extinguished in Nirvāṇa?
(A) The soul
(B) Life itself
(C) Three fires (greed/etc)
(D) Physical body

240. Consider the following:
1. Dependent Origination.
2. Formula.
3. Twelve-link chain.
4. First cause.
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3
(D) 1, 2, 3, and 4

241. Feature of Samatha meditation?
(A) Vipassanā
(B) Meditative absorption
(C) Mettā
(D) Analytical Meditation

242. Niyativāda gives primacy to:
(A) Human action
(B) Chance
(C) Fate
(D) Divine will

243. Continuity from one life to the next is:
(A) Eternal soul.
(B) Causal mind-stream.
(C) Deity judgment.
(D) Random chance.

244. Tenet of Prajñāpāramitā Sūtras?
(A) Vinaya Piṭaka
(B) Dhammapada
(C) Śūnyatā
(D) Jātaka Tales

245. Consider the following:
Statement I : Suffering is accidental.
Statement II : Duḥkha is innate.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

246. Philosophy most opposed to karma?
(A) Amoralism (Kassapa)
(B) Eternalism (Kaccāyana)
(C) Agnosticism (Belaṭṭhiputta)
(D) Asceticism (Nātaputta)

247. Root of all suffering in the chain?
(A) Vedanā
(B) Taṇhā
(C) Avijjā (Ignorance)
(D) Jarāmaraṇa

248. Sīla, Samādhi, and Prajñā correspond to:

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(A) Wisdom/Morality/Concentration
(B) Past/Present/Future
(C) Morality/Concentration/Wisdom
(D) Body/Speech/Mind

249. Buddhism explains experience of self as:
(A) Proof of existence.
(B) Conventional truth.
(C) Divine gift.
(D) Random phenomenon.

250. Summary of the relationship?
(A) Identical practices.
(B) Opposing techniques.
(C) Complementary practices.
(D) Different monk levels.

Direction : Please read the following source carefully.

The foundational structure of the Buddha's teachings is encapsulated in the threefold training, or Trividha Śikṣā, comprising Sīla (ethical conduct), Samādhi (mental discipline), and Prajñā (wisdom). This is not a sequence of disconnected practices but an integrated and progressive path where each component supports and enhances the others. Sīla forms the indispensable groundwork, involving adherence to moral precepts that govern speech, action, and livelihood. By restraining unwholesome physical and verbal actions, an individual cultivates a life free from remorse and external conflict, which is a prerequisite for inner peace. This ethical foundation provides the stability necessary for the development of Samādhi. Samādhi refers to the cultivation of concentration and mental clarity, training the mind to remain focused and undistracted. Through practices like mindfulness of breathing, the mind is tamed, moving from a state of agitation to one of profound tranquility and one-pointedness. It is this collected and purified state of mind, achieved through Samādhi, that becomes the potent instrument for the cultivation of Prajñā. Prajñā, or transcendent wisdom, is the direct, experiential insight into the true nature of reality. It is the ultimate purpose of the path, leading to the eradication of ignorance and the attainment of liberation. Thus, Sīla provides the conducive environment for Samādhi, and Samādhi sharpens the mind for the penetrating insight of Prajñā.

Based on the above source, attempt the following five questions.

251. Which of the following statements best describes the relationship between Sīla, Samādhi, and Prajñā as presented in the text?
(A) They are three independent paths to liberation, and a practitioner may choose any one.
(B) They form an interdependent and sequential training where ethical conduct provides the basis for mental discipline, which in turn facilitates wisdom.
(C) They represent a hierarchical structure where Prajñā must be perfected before Sīla is undertaken.
(D) They are primarily philosophical concepts for intellectual debate rather than practical training modules.

252. According to the paragraph, what is the direct consequence of cultivating Sīla?
(A) A life free from remorse and the creation of a stable foundation for mental training.
(B) The immediate attainment of transcendent wisdom.
(C) The ability to perform advanced meditative states without prior practice.
(D) The complete eradication of all forms of suffering without the need for Samādhi.

253. The text suggests that the role of Samādhi is to:
(A) directly perceive the true nature of reality without any further steps.
(B) cultivate moral precepts related to right speech and right action.
(C) tame the mind, leading to a state of tranquility and one-pointedness suitable for insight.
(D) engage in philosophical inquiry about the nature of the self.

254. What does the term 'Prajñā' signify in the context of the threefold training?
(A) Adherence to a strict code of ethical and moral rules.
(B) A state of deep mental absorption and tranquility.
(C) The intellectual understanding of Buddhist scriptures.
(D) The direct, experiential insight into the

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nature of reality that leads to liberation.

255. Based on the passage, one can infer that a failure to develop Sīla would most likely result in:
(A) an enhanced ability to develop Prajñā through intellectual effort.
(B) a rapid progression through the path as moral concerns would not be a distraction.
(C) an obstacle to achieving the mental stability and peace required for successful Samādhi practice.
(D) the attainment of a different kind of liberation unrelated to the threefold training.

Direction : Please read the following source carefully.

Central to Buddhist philosophy are the Trilakṣaṇas, or the three marks of existence, which characterize all conditioned phenomena. These are Anitya (impermanence), Duḥkha (suffering or unsatisfactoriness), and Anātma (no-self). Anitya posits that every compounded thing, from the smallest particle to the vastest galaxy, is in a constant state of flux; nothing is static or permanent. This universal impermanence is not a mere philosophical proposition but an observable reality. The second mark, Duḥkha, is intrinsically linked to the first. Because all things are impermanent, clinging or attaching oneself to them as if they were permanent inevitably leads to suffering. This suffering ranges from gross physical pain and mental anguish to a more subtle, pervasive sense of unsatisfactoriness that arises from the instability of conditioned existence. The final and most profound characteristic is Anātma. This doctrine negates the existence of a permanent, unchanging, and independent self, soul, or ego (Ātman) within the psycho-physical constituents (skandhas) that make up a being. What we conventionally call a "self" is, according to this teaching, merely a dynamic, interdependent process of physical and mental events. The realization of Anātma is considered the key to liberation, as it cuts through the root of all craving and clinging—the mistaken belief in a substantial and enduring personal identity.

Based on the above source, attempt the following five questions.

256. According to the passage, what is the fundamental assertion of the doctrine of Anitya?
(A) Only mental phenomena are in a state of flux, while physical matter is permanent.
(B) All conditioned phenomena are subject to constant change and are not static.
(C) The universe is ultimately eternal and unchanging at a subatomic level.
(D) Impermanence applies only to negative experiences, not to pleasant ones.

257. How does the text explain the relationship between Anitya and Duḥkha?
(A) Duḥkha is the cause of Anitya, as suffering makes things impermanent.
(B) Anitya and Duḥkha are unrelated concepts from different Buddhist schools.
(C) The realization of Anitya immediately eliminates all graduation of Duḥkha.
(D) Attachment to impermanent phenomena as if they were permanent is a primary cause of Duḥkha.

258. Which of the following best defines the concept of Anātma as described in the paragraph?
(A) The denial of a permanent, independent self or soul within the psycho-physical constituents of a being.
(B) The belief that the physical body is an illusion, but the soul is real.
(C) The assertion that a person is reborn with the exact same self in each life.
(D) The idea that the self is a temporary creation that becomes permanent upon enlightenment.

259. The passage suggests that the realization of Anātma is crucial for liberation because it:
(A) allows the practitioner to achieve worldly power and success.
(B) confirms the existence of a higher, universal Self (Brahman).
(C) strikes at the root of craving by dismantling the belief in a substantial personal identity.
(D) proves that all existence is ultimately meaningless and nihilistic.

260. What can be inferred about the "self" from the perspective of the Trilakṣaṇas described in the text?
(A) It is a conventional designation for an

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interdependent process of changing physical and mental events.
(B) It is a permanent entity that witnesses the impermanence of the body and mind.
(C) It is a static substance that is the ultimate cause of all suffering.
(D) It is an illusion that ceases to exist entirely upon death, leading to annihilation.

Direction : Please read the following source carefully.

The Four Noble Truths represent the core of the Buddha's first teaching and provide a soteriological framework akin to a medical diagnosis. The First Noble Truth is the Truth of Suffering (Duḥkha), which acknowledges the pervasive nature of suffering in sentient existence. This includes not only overt pain, old age, sickness, and death, but also the subtle unsatisfactoriness inherent in all conditioned states due to their impermanence. The Second Noble Truth, the Truth of the Origin of Suffering (Samudāya), identifies the cause of this suffering as taṇhā, which translates to craving, thirst, or desire. This craving manifests in three forms: craving for sense pleasures, craving for existence, and craving for non-existence. This insatiable desire, rooted in ignorance (avidyā), fuels the cycle of rebirth. The Third Noble Truth is the Truth of the Cessation of Suffering (Nirodha), which asserts that there is a definitive end to suffering. This cessation is Nirvāṇa, a state achieved by the complete eradication of craving. It is the ultimate peace and liberation from the cycle of birth and death. The Fourth Noble Truth, the Truth of the Path to the Cessation of Suffering (Mārga), prescribes the practical method to achieve this cessation. This path is the Noble Eightfold Path, which is a detailed exposition of the threefold training in Sīla, Samādhi, and Prajñā.

Based on the above source, attempt the following five questions.

261. The analogy of a "medical diagnosis" used in the passage suggests that the Four Noble Truths function as a:
(A) set of abstract metaphysical speculations.
(B) historical account of the Buddha's life.
(C) rigid set of commandments for social conduct.
(D) systematic framework for identifying a problem, its cause, its prognosis, and its treatment.

262. According to the Second Noble Truth as described in the text, what is the primary cause of Duḥkha?
(A) The inherent evil in the world.
(B) Craving (taṇhā) rooted in ignorance.
(C) The will of a divine creator.
(D) The impermanence (Anitya) of matter.

263. The Third Noble Truth (Nirodha) proposes that:
(A) suffering is an inescapable feature of all possible forms of existence.
(B) suffering can be temporarily suspended but never completely ended.
(C) there is a state of complete cessation of suffering, known as Nirvāṇa.
(D) the cessation of suffering occurs automatically after a fixed number of rebirths.

264. How does the passage connect the Fourth Noble Truth (Mārga) to other fundamental Buddhist concepts?
(A) It is identified as the cause of all suffering.
(B) It is described as a state of perfect emptiness (Śūnyatā).
(C) It is a philosophical proof for the doctrine of no-self (Anātma).
(D) It is presented as a detailed exposition of the practical training in Sīla, Samādhi, and Prajñā.

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265. Based on the passage, which of the following is NOT encompassed by the First Noble Truth of Duḥkha?
(A) The state of Nirvāṇa achieved by eradicating craving.
(B) The pain of old age, sickness, and death.
(C) The subtle unsatisfactoriness of conditioned states.
(D) The mental anguish associated with loss and separation.

Direction : Please read the following source carefully.

The doctrine of Pratītya-samutpāda, or Dependent Origination, is a cornerstone of Buddhist metaphysics, explaining the process by which life continues in saṃsāra and how

liberation from it is possible. It articulates a vision of reality where no entity possesses independent, inherent existence; instead, all phenomena arise in dependence upon other factors. The classic formulation is summarized as: "When this is, that is; This arising, that arises. When this is not, that is not; This ceasing, that ceases." This principle of conditionality is most famously illustrated by the twelve nidānas, or links in the chain of causation, which explain the cycle of rebirth. The chain begins with ignorance (avidyā), which conditions the formation of volitional activities (saṃskāra). These, in turn, condition consciousness (vijñāna), and so on through name-and-form, the six sense bases, contact, feeling, craving, clinging, becoming, birth, and finally, old age and death. This cycle is not deterministic; by understanding this causal process, one can intervene. The cessation of ignorance, the root cause, leads to the cessation of the entire chain, culminating in the end of suffering. Pratītya-samutpāda thus serves as the "Middle Way," avoiding the extremes of eternalism (the belief in a permanent, unchanging self) and annihilationism (the belief that the self is utterly destroyed at death).

Based on the above source, attempt the following five questions.

266. What is the central principle of Pratītya-samutpāda as described in the paragraph?
(A) All phenomena exist independently and have an inherent essence.
(B) All phenomena arise interdependently, conditioned by other factors.
(C) The universe was created by a single, uncaused cause.
(D) Reality is a chaotic and random series of events with no causal connections.

267. According to the twelve nidānas illustration, what is the root cause that initiates the cycle of rebirth and suffering?
(A) Craving (taṇhā).
(B) Ignorance (avidyā).
(C) Consciousness (vijñāna).
(D) Birth (jāti).

268. The passage suggests that liberation from the cycle of saṃsāra is possible because:
(A) by understanding the causal chain, one can intervene and break it.
(B) the cycle is deterministic and runs its course automatically.
(C) an external deity can grant salvation to a devotee.
(D) the cycle is an illusion with no real effect on a person's true self.

269. How is Pratītya-samutpāda characterized as a "Middle Way"?
(A) It mediates between the practices of asceticism and hedonism.
(B) It is a compromise between theism and atheism.
(C) It avoids the metaphysical extremes of eternalism and annihilationism.
(D) It balances the importance of faith and reason in spiritual practice.

270. The summary "This arising, that arises. This ceasing, that ceases," implies that the relationship between phenomena is one of:
(A) random coincidence.
(B) logical identity.
(C) hierarchical command.
(D) necessary conditionality.

Direction : Please read the following source carefully.

Within the development of Buddhist thought, particularly in the Yogācāra school, sophisticated concepts emerged to explain the continuity of consciousness and karmic memory in the absence of a permanent self (Anātma). One such concept is Citta-santati, the 'mind-stream' or 'consciousness-continuum'. This describes the moment-to-moment flow of mental events, where each moment of consciousness arises, conditioned by the preceding one, and in turn conditions the one that follows. This creates a continuous, ever-changing stream that provides a sense of personal continuity across time and even between lifetimes, without positing a static, unchanging soul. The Yogācāra school further elaborated this with the concept of $\overline{A}$ laya-vijñāna, or 'storehouse consciousness'. This is posited as the deepest, most fundamental level of consciousness. It functions as a repository for all karmic impressions or 'seeds' (bījas) from past actions. These seeds lie dormant in the $\overline{A}$ laya-vijñāna until conditions are right for them to ripen, manifesting as our current experiences, perceptions, and even the

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subjective world we inhabit. The $\overline{A}$ laya-vijñāna itself is not a permanent self but is also a flowing stream, constantly being perfumed by new actions and experiences. It provides a robust theoretical framework for explaining karma, memory, and rebirth within a dynamic, process-oriented view of consciousness.

Based on the above source, attempt the following five questions.

271. What problem are the concepts of Citta-santati and $\overline{A}$ laya-vijñāna intended to address in Buddhist philosophy?
(A) Proving the existence of a creator God.
(B) Establishing a fixed set of ethical laws.
(C) Explaining the continuity of identity and karma without a permanent self.
(D) Describing the physical composition of the universe.

272. Which of the following best describes Citta-santati?
(A) A static, unchanging soul that resides in the body.
(B) The momentary flow of interconnected mental events creating a continuum of identity.
(C) A universal consciousness shared by all beings.
(D) The physical brain and its neurological processes.

273. According to the Yogācāra school's concept of $\overline{A}$ laya-vijñāna, what are 'bījas'?
(A) External objects that are perceived by the senses.
(B) Innate moral principles that guide human behavior.
(C) Metaphysical atoms that constitute the physical world.
(D) Karmic impressions or 'seeds' of past actions stored in the consciousness.

274. The passage indicates that the $\overline{A}$ laya-vijñāna is:
(A) a dynamic, flowing stream of consciousness that serves as a store for karmic seeds.
(B) a permanent, eternal self, equivalent to the Ātman.
(C) a static repository that is unaffected by new actions.
(D) the conscious, thinking mind that engages in day-to-day reasoning.

275. An inference that can be drawn from the description of $\overline{A}$ laya-vijñāna is that:
(A) karma only affects future lives and has no impact on the present one.
(B) memory is impossible, as each moment of consciousness is entirely new.
(C) an individual's perception of reality is heavily conditioned by their past karma.
(D) the world exists independently of the mind that perceives it.

Direction : Please read the following source carefully.

Two of the most profound concepts in Mahāyāna Buddhism are Śūnyatā (emptiness) and Nirvāṇa (liberation). Śūnyatā is frequently misunderstood as nihilism or nothingness, but its philosophical import is far more subtle. It refers to the absence of 'svabhāva', or intrinsic, independent existence, in all phenomena. According to this doctrine, nothing exists on its own, from its own side; everything arises in dependence upon causes and conditions (Pratītya-samutpāda) and is defined in relation to other things. Therefore, phenomena are 'empty' of a separate, inherent, and permanent essence. This realization of emptiness is not a denial of conventional reality but a deep insight into its true, relational nature. It is a core component of Prajñā (wisdom). Nirvāṇa, the ultimate goal of the Buddhist path, is directly related to this understanding. It is often described negatively as the 'extinguishing' or 'blowing out' of the fires of greed, hatred, and delusion, the very forces that perpetuate the cycle of suffering (saṃsāra). Positively, it is a state of supreme, unconditioned peace and freedom. In the Mahāyāna perspective, the deep realization that saṃsāra itself is empty of inherent existence reveals that Nirvāṇa is not a separate realm to be attained, but rather the true nature of reality, which is uncovered when ignorance and clinging are removed. Thus, there is a famous dictum: "Saṃsāra is Nirvāṇa."

Based on the above source, attempt the following five questions.

276. What is the correct philosophical meaning of Śūnyatā as explained in the passage?
(A) The absence of inherent, independent existence in all phenomena.

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(B) The non-existence of the world and a belief in absolute nothingness.
(C) The idea that reality is a chaotic void without any laws or structure.
(D) A state of emotional indifference and apathy towards the world.

277. The concept of Śūnyatā is philosophically dependent on which other core Buddhist doctrine mentioned in the text?
(A) The existence of six heretical thinkers.
(B) The detailed rules of Sīla.
(C) The concept of $\overline{A}$ laya-vijñāna.
(D) Pratītya-samutpāda (Dependent Origination).

278. Nirvāṇa is described in the paragraph as the 'extinguishing' of which three forces?
(A) Faith, effort, and mindfulness.
(B) Greed, hatred, and delusion.
(C) Impermanence, suffering, and no-self.
(D) Body, speech, and mind.

279. What does the Mahāyāna dictum "Saṃsāra is Nirvāṇa" imply?
(A) One must remain in the cycle of suffering forever as there is no escape.
(B) Nirvāṇa is a separate, heavenly place that can be reached after leaving saṃsāra.
(C) Liberation is found not by escaping the world, but by realizing the true, empty nature of the world itself.
(D) Saṃsāra and Nirvāṇa are identical in every respect, and there is no path to be followed.

280. Based on the passage, the realization of Śūnyatā is considered an aspect of which component of the threefold training?
(A) Sīla (ethical conduct).
(B) Samādhi (mental discipline).
(C) Dāna (generosity).
(D) Prajñā (wisdom).

Direction : Please read the following source carefully.

Buddhist meditation is broadly categorized into two interconnected practices: Samatha (calm-abiding) and Vipassanā (insight). These two forms of mental cultivation (bhāvanā) represent the practical application of the principles of Samādhi and Prajñā, respectively. The primary aim of Samatha meditation is to develop a mind that is serene, concentrated, and unified. Practitioners typically achieve this by focusing their attention on a single meditation object, such as the sensation of the breath at the nostrils. By consistently returning the mind to this object whenever it wanders, the practitioner gradually overcomes mental hindrances like sensual desire, ill will, and restlessness. The result is a state of profound mental tranquility and one-pointed concentration (Samādhi). While Samatha pacifies the mind, it does not, by itself, lead to liberation. It prepares the ground for Vipassanā. Vipassanā meditation involves using the sharpened and stabilized mind, developed through Samatha, to investigate the nature of one's own experience. The object of Vipassanā is not a single point but the totality of one's psycho-physical existence. The meditator observes the arising and passing of all mental and physical phenomena, discerning their true characteristics as impermanent (Anitya), unsatisfactory (Duḥkha), and devoid of a self (Anātma). This direct, experiential seeing is the insight or wisdom (Prajñā) that cuts through ignorance and leads to liberation.

Based on the above source, attempt the following five questions.

281. What is the principal objective of Samatha meditation as described in the passage?
(A) To develop a calm, focused, and tranquil state of mind.
(B) To analyze the philosophical teachings of the Buddha.
(C) To directly realize the truth of Anātma.
(D) To observe the constant arising and passing of all phenomena.

282. The passage suggests that Samatha practice corresponds to which element of the threefold training?
(A) Sīla.
(B) Samādhi.
(C) Prajñā.
(D) Mārga.

283. How does Vipassanā meditation differ from Samatha meditation according to the text?
(A) Vipassanā uses a single object of focus, whereas Samatha has no object.
(B) Vipassanā involves investigating the nature

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of existence, whereas Samatha aims to develop concentration.
(C) Vipassanā aims for tranquility, while Samatha aims for analytical investigation of experience.
(D) Vipassanā is a preliminary practice, while Samatha is the ultimate goal.

284. The "direct, experiential seeing" achieved through Vipassanā is an insight into which fundamental truths?
(A) The three marks of existence: Anitya, Duḥkha, and Anātma.
(B) The life story of the historical Buddha.
(C) The names of the six heretical thinkers.
(D) The rules of monastic discipline.

285. Based on the text, what is the role of Samatha in relation to Vipassanā?
(A) It is an alternative path to liberation that makes Vipassanā unnecessary.
(B) It is a hindrance to Vipassanā, as tranquility prevents insight.
(C) It prepares and stabilizes the mind, making it a suitable tool for insightful investigation.
(D) It is an optional practice with no real connection to Vipassanā.

Direction : Please read the following source carefully.

The relationship between Samatha and Vipassanā is a topic of central importance in Buddhist meditative theory. While they can be analyzed as distinct practices, the classical path emphasizes their integrated development as a balanced and unified pair (yuganaddha). Samatha meditation cultivates the power of concentration (Samādhi), leading to a mind that is pliant, steady, and free from gross agitations. This mental stillness is not an end in itself but serves as the essential platform for the practice of insight. Without the stability provided by Samatha, any attempt at Vipassanā or deep inquiry into the nature of reality would likely be shallow, sporadic, and easily overwhelmed by the discursive and distracted mind. The clear and calm mental state is analogous to a still lake, where one can see clearly to the bottom, whereas a turbulent mind is like a choppy lake with a distorted and obscured view. Conversely, Vipassanā gives purpose and direction to the practice of concentration. Without the aim of developing wisdom (Prajñā), Samatha practice could devolve into a mere indulgence in pleasant, tranquil states of absorption, lacking any liberating power. Vipassanā, with its focus on understanding the Trilakṣaṇas, ensures that the powerful tool of the concentrated mind is used effectively to sever the fetters of ignorance. The ideal is a synergistic cultivation where a calm mind investigates reality, and that investigation deepens the calm.

Based on the above source, attempt the following five questions.

286. What does the term 'yuganaddha' signify in the context of the passage?
(A) The complete separation of Samatha and Vipassanā.
(B) The primacy of Vipassanā over Samatha.
(C) A meditative practice exclusive to a single school of Buddhism.
(D) The balanced and unified development of Samatha and Vipassanā as a pair.

287. According to the analogy in the passage, a turbulent and distracted mind is like:
(A) a still lake with a clear view to the bottom.
(B) a powerful tool used to sever ignorance.
(C) a choppy lake with a distorted and obscured view.
(D) a platform for the practice of insight.

288. The passage warns that practicing Samatha without the direction of Vipassanā might lead to what outcome?
(A) Immediate and effortless liberation.
(B) Indulgence in pleasant states of absorption without achieving liberating wisdom.
(C) An increase in mental agitation and restlessness.
(D) A misunderstanding of the three marks of existence.

289. What is the primary function of Vipassanā in this synergistic relationship?
(A) To provide the mental stability and calmness necessary for meditation.
(B) To make the mind pliant and steady for its own sake.
(C) To replace the practice of Samatha entirely.
(D) To ensure the concentrated mind is used to develop wisdom and cut through ignorance.

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290. Based on the text, why would an attempt at Vipassanā be "shallow" and "sporadic" without a foundation in Samatha?
(A) Because the mind would be too distracted and agitated for deep, sustained inquiry.
(B) Because insight naturally arises only after many years of ethical conduct.
(C) Because true insight is a gift from a higher power, not a result of practice.
(D) Because Vipassanā is an advanced practice reserved only for monastics.

Direction : Please read the following source carefully.

The philosophical landscape during the time of the Buddha was vibrant and contentious, marked by the presence of numerous śramaṇa movements. Among the most prominent were the 'six heretical thinkers' whose doctrines the Buddha frequently addressed and refuted. Pūraṇa Kassapa was a proponent of akiriyavāda, or the theory of non-action. He espoused a radical amoralism, asserting that there was no merit in virtuous acts and no demerit in evil ones, effectively denying the principle of karma and moral responsibility. Another influential figure was Makkhali Gosāla, the foremost teacher of the Ājīvika school. He advocated for a doctrine of strict determinism or fatalism known as niyativāda. According to Gosāla, all beings are subject to an unalterable trajectory of cosmic destiny (niyati), which unfolds over a vast period. Human effort is futile, as liberation or continued suffering is predetermined and cannot be influenced by one's actions. A third thinker, Ajita Kesakambalī, is considered one of India's earliest systematic materialists (Lokayāta). He preached ucchedavāda, or annihilationism, arguing that a person is composed of four great elements (earth, water, fire, and air). Upon death, these elements disperse, and there is no afterlife, no soul, and no consequence of karma that carries over. His philosophy rejected all metaphysics and religious observances as pointless.

Based on the above source, attempt the following five questions.

291. Which thinker is associated with the doctrine of 'akiriyavāda' (non-action), which denies moral consequences for actions?
(A) Makkhali Gosāla.
(B) Ajita Kesakambalī.
(C) Pūraṇa Kassapa.
(D) Sañjaya Belaṭṭhiputta.

292. The philosophy of Makkhali Gosāla, known as 'niyativāda', can be best described as:
(A) Fatalism.
(B) Materialism.
(C) Skepticism.
(D) Amoralism.

293. Ajita Kesakambalī's doctrine of 'ucchedavāda' (annihilationism) is characterized by the belief that:
(A) human effort can alter one's destiny.
(B) all actions have inescapable moral consequences in a future life.
(C) a permanent soul transmigrates from one body to another.
(D) a person is composed of elements that disperse at death, with no afterlife.

294. What common theme did the philosophies of Pūraṇa Kassapa, Makkhali Gosāla, and Ajita Kesakambalī share, in opposition to Buddhist thought?
(A) A strong belief in a creator God.
(B) A denial of the efficacy of volitional action and moral karma.
(C) The affirmation of a permanent, unchanging soul (Ātman).
(D) The promotion of extreme ascetic practices as the path to liberation.

295. A follower of Makkhali Gosāla would most likely believe that:
(A) performing good deeds is essential for a better rebirth.
(B) there is no life after the death of the physical body.
(C) their spiritual progress is entirely a matter of unchangeable destiny.
(D) one should suspend judgment on all metaphysical questions.

Direction : Please read the following source carefully.

Continuing the survey of the Buddha's philosophical contemporaries, three other thinkers presented distinct challenges to his teachings. Pakudha Kaccāyana was an eternalist

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(sassatavāda) who proposed that reality consists of seven immutable and uncreated elemental categories: earth, water, fire, air, pleasure, pain, and the soul (jīva). These elements were considered eternal and non-interactive; thus, there is no killer or one who is killed, merely a sword passing through the space between these elements. His view negated the possibility of genuine change or causal interaction. In stark contrast stood Sañjaya Belaṭṭhiputta, an agnostic and a prominent skeptic. He practiced what was called 'amarāvikkhepika', or 'eel-wriggling', refusing to take a definitive stance on any metaphysical question. When asked about an afterlife, karma, or the state of an enlightened being after death, he would refuse to affirm or deny any position, arguing that definitive knowledge on such matters was impossible, and commitment to any view was a potential source of mental vexation. Finally, Nigaṇṭha Nātaputta, widely identified with Mahāvīra, the Tīrthaṅkara of Jainism, presented a complex and sophisticated alternative. His philosophy included Anekāntavāda (non-absolutism), the view that reality is multifaceted and can only be understood from a plurality of viewpoints. He also taught a rigorous path of purification through extreme asceticism and a strict adherence to Ahiṃsā (non-harm), based on the belief in an eternal soul (jīva) that is tainted by karmic matter.

Based on the above source, attempt the following five questions.

296. Which thinker proposed a form of eternalism (sassatavāda) based on seven immutable elemental categories?
(A) Sañjaya Belaṭṭhiputta.
(B) Ajita Kesakambalī.
(C) Nigaṇṭha Nātaputta.
(D) Pakudha Kaccāyana.

297. The practice of 'amarāvikkhepika' or 'eel-wriggling' is associated with Sañjaya Belaṭṭhiputta and represents a philosophical stance of:
(A) agnosticism or skepticism.
(B) materialism.
(C) determinism.
(D) eternalism.

298. According to the passage, the philosophy of Nigaṇṭha Nātaputta (Mahāvīra) is distinguished by which two key doctrines?
(A) Annihilationism and materialism.
(B) Non-absolutism (Anekāntavāda) and a belief in an eternal soul (jīva).
(C) Fatalism (niyativāda) and amoralism (akiriyavāda).
(D) Denial of karma and rejection of asceticism.

299. How did Pakudha Kaccāyana's philosophy negate the concept of karma?
(A) By stating that destiny was predetermined and unchangeable.
(B) By proposing that elements were eternal and non-interactive, making true action impossible.
(C) By arguing that there was no afterlife in which karmic results could manifest.
(D) By refusing to take any definitive position on the matter of karma.

300. A key metaphysical difference between the teachings of the Buddha and Nigaṇṭha Nātaputta, as implied in the text, lies in their views on:
(A) the existence of a permanent, eternal soul (jīva).
(B) the importance of non-harm (Ahiṃsā).
(C) the rejection of a creator God.
(D) the reality of pleasure and pain as experiences.

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ANSWERS

1. (B) Sīla, Samādhi, Prajñā
The Buddhist path is traditionally organized into three core areas of development known as the Threefold Training. Ethical conduct provides the necessary moral foundation for mental cultivation. Concentration involves training the mind to achieve stability and one-pointedness. Finally, wisdom represents the direct realization of reality, which is the ultimate goal of the entire spiritual practice and final liberation from suffering.

2. (A) Both Statement I and Statement II are true.
Impermanence suggests that all conditioned phenomena are subject to constant change and flux, preventing anything from remaining static. This lack of permanence directly implies the absence of an unchanging essence or self within any being. Since no component of existence is stable, the concept of a fixed, independent soul is fundamentally incompatible with the reality of constant change and interdependence.

3. (C) Nirvāṇa (Liberation)
The three marks of existence define the fundamental nature of all conditioned things in the universe. These characteristics include the transience of all phenomena, the inherent unsatisfactoriness of worldly experiences, and the total absence of a permanent, independent self. While liberation represents the cessation of suffering and the ultimate spiritual goal, it is distinct from these three pervasive marks of conditioned existence.

4. (D) Samudāya
The framework of the Four Noble Truths identifies the causes and solutions to human suffering. The specific term for the origin or arising of this suffering identifies craving as the primary driving force behind the cycle of existence. Understanding how dissatisfaction emerges from desire allows practitioners to address the root of the problem through systematic mental training and ethical living.

5. (C) Ajita Kesakambalī
This particular philosophical school argued that human beings consist entirely of material elements that dissolve at death, leaving no survival or rebirth. Such a materialistic view denies any moral efficacy of actions or the existence of a spiritual dimension. By asserting that the individual is completely annihilated after life ends, this doctrine stands in direct opposition to the theory of karma.

6. (B) To cultivate mental calm and tranquility.
Tranquility meditation focuses on steadying the mind by fixing attention on a single object to suppress mental distractions. This practice aims to develop deep concentration and inner peace, creating a stable foundation for further spiritual inquiry. By quieting the turbulent flow of thoughts and emotions, the practitioner attains a state of clarity and stillness essential for higher realizations and direct insight.

7. (B) 1, 2, and 3
Ethical discipline involves following moral precepts to purify behavior, while mental development focuses on achieving one-pointedness of mind. Wisdom refers to the profound understanding of reality as it truly exists. These three components are interdependent and essential for spiritual progress. Unlike compassion, which is a virtuous quality, morality specifically concerns the restraint of unwholesome physical and verbal actions in life.

8. (A) The principle of dependent origination.
This central doctrine explains that all phenomena arise in dependence upon various causes and conditions rather than existing independently. It posits a causal chain where every event is linked to preceding factors, illustrating the interconnected nature of existence. By understanding this process, practitioners can identify how suffering is produced and how it can be systematically ended through the specific cessation of causes.

9. (B) Both Statement I and Statement II are false.
Insight meditation differs from concentration practices by emphasizing the mindful observation

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of the changing nature of experience rather than absorption in a single object. Its primary objective is the direct realization of the three marks of existence rather than the attainment of deep meditative absorption. This technique cultivates a clear awareness of mental and physical processes as they occur in real time.

10. (A) P-4, Q-1, R-2, S-3
Various philosophical views existed during the period of early spiritual inquiry. Some proponents argued that actions have no moral consequences, while others believed that destiny is entirely predetermined. Materialists held that life ends completely at death, and certain skeptics avoided definitive answers to metaphysical questions. These diverse perspectives provided a rich intellectual backdrop against which new religious and philosophical systems emerged.

11. (D) Innate unsatisfactoriness.
The concept of suffering in this philosophical context extends far beyond mere physical discomfort or emotional distress. It encompasses the pervasive quality of unsatisfactoriness that characterizes all conditioned existence due to its transient nature. Even pleasant experiences are considered a form of this quality because they are temporary and cannot provide lasting fulfillment, leading to inevitable disappointment when they inevitably change.

12. (B) The absence of a permanent, independent self.
The doctrine of no-self asserts that there is no unchanging essence, soul, or permanent identity to be found within the components of a being. Instead, what is perceived as an individual is a dynamic stream of physical and mental processes. Recognizing this lack of a fixed core is essential for overcoming attachment and achieving liberation from the cycle of worldly suffering.

13. (A) Both A and R are true and R is the correct explanation of A.
Moral conduct serves as the essential groundwork for spiritual development because it resolves the internal conflicts and guilt that agitate the mind. Without this ethical stability, achieving the deep concentration necessary for meditation becomes extremely difficult. A disciplined life provides the clarity and calm required to eventually develop the profound wisdom that leads to ultimate liberation from all conditioned suffering.

14. (D) The continuity of the mind-stream.
This concept describes the succession of mental states that appear to form a continuous personality without requiring an unchanging soul. Each moment of consciousness arises based on the preceding one, creating a causal flow over time. This mind-stream allows for the persistence of memory and karmic tendencies while remaining consistent with the fundamental teaching that all things are subject to change.

15. (A) Makkhali Gosāla
The proponent of this deterministic view taught that every event in the universe is governed by an unalterable destiny. According to this theory, human effort and free will are powerless to change the course of one's life or the timing of liberation. The process of purification and existence follows a fixed path that must be completed by every living being.

16. (B) It signifies a void or absolute nothingness.
Emptiness refers to the lack of inherent, independent existence in all phenomena rather than the total absence of reality. It highlights that things exist only in relation to causes and conditions. Misunderstanding this concept as nihilism or nothingness fails to recognize its role in explaining how change and interdependence are possible. It is a vital component of profound spiritual wisdom.

17. (B) 2, 3, 1
Spiritual progress typically begins with the purification of conduct to create a stable environment for mental training. Once the mind is disciplined and calm through concentration, it becomes capable of seeing reality clearly. This clarity eventually leads to the development of wisdom, which is the direct realization of truth. Thus, ethical behavior and mental focus are prerequisites for achieving final spiritual insight.

18. (A) Yogācāra
The concept of a storehouse consciousness was developed by a major school of thought to explain how karmic potentials persist across lifetimes. It acts as a repository for the impressions left by past actions, which later ripen into future experiences.

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This foundational consciousness provides a framework for continuity and causality within a system that denies the existence of a permanent self.

19. (C) Samatha provides the stability for effective Vipassanā.
Tranquility and insight are complementary aspects of mental development that often work together. A calm and concentrated mind is necessary to observe the subtle and changing nature of reality without being overwhelmed by distractions. While focus stabilizes the attention, analytical awareness penetrates the nature of existence. Therefore, developing a steady mental foundation enhances the effectiveness of investigative spiritual practices.

20. (A) 1, 2, and 3
The doctrine of dependent origination consists of a twelve-link chain that describes the process of birth, suffering, and rebirth. It identifies ignorance as the fundamental starting point that triggers the entire cycle. By explaining how personal identity and experiences are causally linked without an eternal soul, this theory provides a rational framework for understanding existence and the potential for liberation.

21. (C) The cessation of suffering.
The third truth of the spiritual framework describes the ultimate goal of the path, which is the final ending of all dissatisfaction and the cycle of rebirth. This state is achieved through the complete eradication of craving and ignorance. It represents a condition of perfect peace and unconditioned reality, where the causes of suffering no longer have any influence.

22. (B) Wisdom
Within the framework of the three trainings, this term refers to the intuitive understanding of the true nature of reality. It involves a direct realization of impermanence, suffering, and the absence of a permanent self. Developing this quality is necessary to cut through the delusions that bind beings to the cycle of rebirth, ultimately leading to complete spiritual liberation.

23. (D) Materialism
This particular philosophical stance argues that human existence is limited to the physical body and its material components. It posits that at the time of death, the individual completely dissolves into the elements, leaving no spiritual essence or continuity. Such a view denies the efficacy of moral actions and the existence of any afterlife or process of rebirth.

24. (A) The seeds of past karmic actions.
The storehouse consciousness serves as a repository for the impressions and results of all previous physical, verbal, and mental activities. These latent traces, often described as seeds, remain within this foundational consciousness until the appropriate conditions arise for them to ripen into experiences. This mechanism explains how moral responsibility and personal continuity are maintained without requiring an unchanging soul.

25. (C) The Noble Eightfold Path
The final component of the Four Noble Truths provides a practical and systematic guide for spiritual development. It encompasses ethical conduct, mental discipline, and the cultivation of wisdom. By following these specific steps, practitioners can gradually overcome the causes of suffering and move toward the ultimate goal of liberation. This path avoids the extremes of self-indulgence and self-mortification.

26. (A) Right Mindfulness
The group of the path dedicated to morality focuses on the ethical behavior of the practitioner in their daily interactions. It specifically includes the disciplines of speech, action, and livelihood. While mental awareness is a crucial part of the overall path, it is categorized under the group of mental concentration rather than the foundational rules of ethical conduct and discipline.

27. (A) Both A and R are true and R is the correct explanation of A.
The realization that there is no permanent self is considered a vital step toward spiritual freedom. Suffering is deeply rooted in the habitual tendency to grasp at an unchanging identity and protect its interests. By seeing through this illusion, an individual can release the attachments and cravings that fuel the cycle of dissatisfaction and achieve a state of liberation.

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28. (B) Eternalism (Sassatavāda)
The teaching of impermanence directly refutes the belief that there are unchanging, permanent substances or souls in the universe. It emphasizes that all conditioned phenomena are in a constant state of flux and eventual decay. This perspective challenges any philosophical view that posits an eternal essence, highlighting instead the dynamic and transient nature of all aspects of worldly existence.

29. (C) Evading answers to metaphysical questions.
This thinker was known for a skeptical approach that refused to take a definitive position on complex metaphysical issues, such as the existence of an afterlife or the nature of the self. This method of avoiding clear answers was often criticized by contemporary schools. It reflects a philosophical stance that doubts the possibility of obtaining certain knowledge about ultimate spiritual truths.

30. (A) P-3, Q-4, R-1, S-2
Fundamental concepts in this tradition describe the nature of reality and the process of existence. These include the realization that all things are temporary, the recognition of the inherent unsatisfactoriness of life, and the understanding that no permanent self exists. Additionally, the principle of causality explains how all phenomena arise in dependence upon various factors, forming a complex web of existence.

31. (A) Duḥkha
Among the three marks of existence, this specific characteristic highlights the pervasive sense of dissatisfaction found in all conditioned phenomena. It encompasses physical pain, the distress caused by change, and the subtle instability of even pleasant experiences. Recognizing this quality is essential for motivating the search for a permanent solution to the problems of life and achieving ultimate liberation.

32. (B) Samatha provides the calm for Vipassanā.
These two meditation practices are interdependent and work together to transform the mind. Concentration techniques steady the attention and suppress mental agitation, creating a peaceful environment. This tranquility then allows the practitioner to effectively engage in the analytical observation of reality. A calm and focused mind is necessary to clearly perceive the subtle nature of impermanence and no-self.

33. (A) 1 and 4 only
The period of early spiritual development featured several influential thinkers with diverse views. One argued that actions have no moral effect, while another became the prominent leader of the Jain tradition. Other contemporary views included strict fatalism and materialism. These contrasting perspectives helped define the unique position of the middle path regarding ethics, free will, and the nature of the soul.

34. (A) Continuity for karma without a soul.
This concept explains how moral responsibility and personal identity persist over time without the need for a permanent essence. It describes a sequence of mental states where each moment influences the next through causal links. This flowing mind-stream allows for the transfer of karmic results and memories across lifetimes while remaining consistent with the fundamental teaching of universal change.

35. (C) Nirvāṇa
The ultimate spiritual goal is defined as the complete and final cessation of all forms of suffering and the end of the cycle of rebirth. This state is reached by extinguishing the fires of greed, hatred, and delusion. It represents an unconditioned reality that is free from the transient and unsatisfactory nature of the worldly existence, providing perfect and lasting peace.

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36. (A) Both Statement I and Statement II are true.
The principle of dependent origination describes a causal chain where each event arises only when the necessary conditions are present. For example, the experience of aging and death is fundamentally dependent on the prior occurrence of birth. This systemic explanation of existence highlights that nothing happens by chance or through the will of a creator, but through a predictable process.

37. (C) Eternalism, positing seven elements.
This philosophical view proposed that reality is composed of seven unchanging and indestructible elements, including the soul and physical matter. According to this theory, these elements do not interact or change, and actions like killing do not

affect them. This stance represents an extreme form of eternalism that denies the possibility of genuine transformation or the efficacy of moral deeds.

38. (B) Madhyamaka
This major school of philosophy centers its teachings on the concept of emptiness, which asserts that all phenomena lack an independent, inherent nature. It argues that things exist only in a relational and dependent way. By using rigorous logic to refute both existence and non-existence, this tradition aims to guide practitioners toward a direct realization of the ultimate truth.

39. (A) 3, 2, 1, 4
The early stages of the twelve-fold causal chain begin with a lack of spiritual understanding, which leads to the formation of volitional activities. These activities then condition the arising of consciousness in a new life. Subsequently, this consciousness leads to the development of the mental and physical components of the individual. This sequence illustrates the origins of personal existence and suffering.

40. (A) Developing mental concentration.
Mental discipline involves training the mind to focus exclusively on a single object or theme, leading to states of deep tranquility and stability. This practice is essential for suppressing mental hindrances and preparing the mind for higher insight. By achieving a one-pointed state, the practitioner creates the necessary inner environment to clearly perceive the true nature of all phenomena.

41. (C) Pūraṇa Kassapa - Agnosticism
Historical records from the time of the early spiritual movements identify various thinkers and their distinct doctrines. One famous teacher argued for amoralism, asserting that deeds have no inherent merit or demerit. Another contemporary promoted fatalism, while a third was a pure materialist. The teacher associated with skeptical evasiveness and agnosticism was a different figure altogether in the intellectual landscape.

42. (A) Karmic continuity without a self.
The concept of a foundational consciousness was introduced to resolve the challenge of how the results of past actions are carried forward without an eternal soul. It functions as a repository that stores karmic impressions as seeds, which later produce effects. This mechanism allows for the explanation of personal identity and moral accountability within the framework of universal impermanence.

43. (D) The First Noble Truth (Duḥkha)
The imagery of the entire world being on fire illustrates the pervasive and burning nature of human experience driven by passion and delusion. This vivid sermon emphasizes that all sensory contact and feelings are subject to the heat of greed, hatred, and decay. It serves as a profound explanation of the inherent unsatisfactoriness and suffering that characterize all aspects of conditioned existence.

44. (B) 2, 3, and 5
Ultimate liberation is defined as the total eradication of craving and the cessation of the cycle of suffering. It is a state that can be realized during one's lifetime and is the primary objective of the spiritual path. Contrary to misconceptions, it is not a sensory paradise or the total annihilation of existence, but rather an unconditioned and peaceful reality.

45. (C) Insight into the Trilakṣaṇas.
This meditation technique emphasizes the direct and mindful observation of all physical and mental phenomena to understand their true nature. The goal is to clearly perceive that all things are transient, unsatisfactory, and devoid of a permanent self. By developing this deep experiential knowledge, the practitioner can break the habits of attachment and achieve lasting liberation from the cycle of suffering.

46. (D) Pratītya-samutpāda
This foundational formula expresses the core principle of causality, stating that the existence of one thing is entirely dependent on the presence of another. It describes a universe where every event arises from specific conditions rather than being uncaused or divinely ordained. This doctrine explains the mechanics of suffering and provides the basis for understanding how to achieve spiritual liberation.

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47. (A) Both A and R are true and R is the correct explanation of A.
In certain philosophical traditions, even the state of liberation is considered empty of inherent, independent existence because it is defined in contrast to the cycle of suffering. It cannot be understood as a separate entity but only in relation to the world of conditioned phenomena. Recognizing this interdependence avoids the error of viewing the ultimate goal as a static or eternal substance.

48. (B) Unethical actions cause agitation.
Ethical conduct is necessary because harmful behaviors create mental guilt, regret, and restlessness, which prevent the mind from achieving stillness. A person who lives a moral life experiences a natural sense of ease and clarity, making it much easier to develop deep concentration. Thus, self-discipline acts as a direct prerequisite for the successful practice of advanced mental training.

49. (B) Actions lack moral efficacy.
This doctrine posits that physical and mental deeds have no inherent moral value and do not result in merit or demerit. According to this view, neither virtuous acts nor harmful ones produce any lasting spiritual consequences for the individual. This perspective directly contradicts the principle of karma, which asserts that every intentional action inevitably leads to a corresponding result for the doer.

50. (B) P-4, Q-1, R-2, S-3
The Four Noble Truths provide a logical structure for understanding and overcoming the human predicament. They address the reality of universal dissatisfaction, the specific causes behind its arising, and the possibility of reaching a state where it no longer exists. Finally, they provide a systematic path involving ethical and mental training to reach this goal of complete and final liberation.

51. (C) All conditioned things are transient.
The principle of impermanence teaches that everything brought into existence through causes is subject to constant change and eventual cessation. No physical object, mental state, or cosmic phenomenon remains static or eternal. Recognizing this pervasive transience is vital for reducing attachment to worldly things and understanding why they cannot provide lasting satisfaction or serve as a permanent basis for identity.

52. (D) The Second Noble Truth
This specific teaching identifies the fundamental cause of suffering as the persistent thirst or craving for sensory pleasure, existence, and even non-existence. It explains that this deep-seated desire is what drives the cycle of rebirth and leads to continued dissatisfaction. By pinpointing this origin, the tradition provides a clear target for spiritual practice aimed at achieving the cessation of all suffering.

53. (C) Prajñā is realized without Sīla.
The three modes of training are deeply interconnected and cannot be practiced in isolation. Ethical conduct provides the necessary foundation of mental peace, which is essential for achieving deep concentration. Without this stability, the mind lacks the clarity required to develop profound wisdom. Therefore, moral discipline and mental training are indispensable steps toward realizing the direct insight that leads to ultimate liberation.

54. (B) It holds all karmic impressions.
This specialized level of consciousness is compared to a storehouse because it carries the latent results and tendencies of all previous intentional actions. These impressions act as potential causes for future experiences and the continuation of the individual stream across lifetimes. This framework provides a causal explanation for personal continuity and moral responsibility within a system that rejects a permanent soul.

55. (D) Detachment and liberation.
Realizing that all things are empty of independent existence allows a person to let go of the clinging and aversion that cause suffering. This profound understanding leads to a state of mental freedom where one is no longer bound by the illusions of permanent identity or stable worldly gain. It is the key to achieving ultimate peace and complete release from the cycle.

56. (A) Both Samatha and Vipassanā

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Focusing on the breath is a versatile practice that can lead to different outcomes depending on how it is applied. It can be used to develop deep one-pointed concentration and mental stillness, which characterizes tranquility meditation. Alternatively, it can serve as a basis for observing the transient and selfless nature of physical sensations, which is the primary aim of insight meditation.

57. (B) 1, 2, and 3
The three marks of existence characterize all conditioned phenomena in the world, including physical matter and mental states. They encompass the reality that everything changes, that such transience leads to unsatisfactoriness, and that no permanent self can be found anywhere. These universal truths apply to all aspects of existence, not just those related to human beings or physical experiences.

58. (A) Nigaṇṭha Nātaputta
This historical figure was a prominent contemporary of the Buddha and the leader of a major ascetic tradition. He taught a path centered on extreme non-violence and rigorous self-discipline to purify the soul from karmic matter. His philosophical system included the doctrine of many-sidedness, which emphasizes that reality is complex and can be viewed from multiple, equally valid perspectives.

59. (A) Both Statement I and Statement II are true.
Continuity of personality is explained through the causal flow of successive mental moments, ensuring that memory and identity persist without a permanent soul. Additionally, a specialized concept of foundational consciousness was developed to describe how karmic seeds are carried across different lifetimes. Both theories provide sophisticated ways to understand personal persistence and moral causality within a framework of universal and constant change.

60. (B) 2, 3, 1
The standard progression of the path begins with establishing moral discipline to purify one's actions and speech. This ethical foundation allows for the successful cultivation of mental concentration and tranquility. Finally, a focused and stable mind is required to develop the deep wisdom that results in the direct realization of truth. Thus, morality and concentration are prerequisites for achieving final insight.

61. (C) Not subject to arising/ceasing.
Ultimate liberation is described as unconditioned because it exists outside the causal laws that govern worldly phenomena. It is not something that is produced by causes or subject to the process of change and decay. Because it does not arise or pass away like conditioned things, it represents a permanent state of peace that is completely free from suffering.

62. (D) All parts arise dependently.
The principle of causality shows that everything in existence is the result of a complex web of interactions rather than an independent essence. Since every aspect of an individual arises from specific conditions, there is no room for a separate, unchanging soul. This understanding undermines the illusion of selfhood and encourages the realization that what we call a person is a process.

63. (A) Both A and R are true and R is the correct explanation of A.
After experiencing both royal luxury and severe asceticism, the teacher concluded that neither extreme leads to spiritual awakening. Excessive indulgence traps the mind in craving, while self-mortification weakens the body and agitates the mind. He instead advocated for a balanced approach that maintains physical health while disciplined, allowing for the clarity needed to achieve ultimate spiritual insight and liberation.

64. (B) Pakudha Kaccāyana
This contemporary thinker proposed a theory where existence is composed of several eternal and uncreated elements, such as earth, water, and the soul. According to this view, these elements are static and do not interact, meaning that actions like violence do not truly change anything. This philosophical stance represents a form of eternalism that rejects the possibility of genuine causal change or moral influence.

65. (B) Samatha is tranquility; Vipassanā is insight.
These two forms of meditation serve different but complementary functions in spiritual development. One focuses on calming the mind and achieving deep states of focus by narrowing

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the attention to a single object. The other involves a broad and mindful investigation of experience to understand the fundamental marks of existence. Together, they provide both the stability and the clarity required for total liberation.

66. (A) Nirodha
The third truth of the core framework refers to the complete ending of all suffering and the potential for a state beyond the cycle of rebirth. It is reached when the causes of dissatisfaction, particularly craving and ignorance, are entirely removed. This state represents the ultimate unconditioned reality where the fires of passion have been extinguished, resulting in perfect and permanent mental peace.

67. (B) 2 and 4
The concept of emptiness is a central pillar of advanced philosophical schools, asserting that all things are devoid of an independent, inherent nature. It is understood as a profound expression of wisdom rather than a nihilistic denial of reality. By realizing that phenomena exist only through relational conditions, practitioners can transcend attachment and gain a perfect understanding of the way things truly are.

68. (D) Vedanā (Feeling)
In the twelve-link chain of causality, the arising of desire or craving is specifically triggered by the experience of pleasant, unpleasant, or neutral sensations. When a person feels something, the habitual response is to grasp at the pleasant and push away the unpleasant. This reaction creates the momentum of craving, which further binds the individual to the cycle of rebirth and continued suffering.

69. (C) Statement I is false, but Statement II is true.
While ethical conduct provides a necessary foundation, the three areas of training are not strictly linear in practice. A practitioner often works on morality, concentration, and wisdom simultaneously, as they are mutually reinforcing. Improving ethical discipline helps stabilize meditation, and greater mental clarity through wisdom enhances one's moral choices. They are integrated aspects of a single path toward complete spiritual development.

70. (C) P-3, Q-1, R-4, S-2
The core teachings are built upon the development of ethical conduct, mental focus, and profound understanding. These correspond to following moral precepts, training the mind in concentration, and achieving direct realization of the nature of existence. Additionally, the rejection of a permanent soul is a central philosophical tenet that distinguishes this tradition from others and is essential for achieving final liberation.

71. (D) Anātma
This specific mark of existence directly challenges the idea that there is an unchanging, eternal self or soul within any being. It posits that what we call an individual is simply a collection of changing physical and mental processes. By refuting the existence of a fixed essence, this doctrine provides a radical departure from contemporary views that emphasized the reality of a permanent spirit.

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72. (A) Beings follow an unalterable fate.
This philosophical doctrine argued that every aspect of life and the process of liberation are governed by a fixed, pre-ordained destiny. According to this view, human effort, prayer, or moral choices have no power to change the course of one's journey through existence. All beings must pass through a predetermined cycle of lives until they naturally reach the end of their suffering.

73. (C) Karmic memory and rebirth.
The concept of a foundational consciousness was specifically designed to explain the persistence of karmic potentials in a system that lacks an eternal soul. It acts as a repository for the impressions left by past actions, ensuring that their results can manifest in future moments or lifetimes. This theoretical framework provides a consistent way to maintain moral causality and personal continuity over time.

74. (A) The unconditioned state of peace.
Ultimate liberation is best understood as a profound state of reality that is not subject to the laws of cause and effect or the cycle of change. It represents the complete ending of suffering and the fires of greed and delusion. Unlike sensory heavens or total non-existence, it is a stable and peaceful condition that characterizes the final goal of all spiritual practice.

75. (D) To observe change.
The primary goal of insight meditation is to mindfully watch the shifting nature of mental and physical events as they occur. By paying close attention to these processes, the practitioner directly perceives the reality of impermanence and the lack of a permanent self. This experiential understanding allows the individual to develop detachment and eventually achieve liberation from the cycle of attachment and pain.

76. (B) Pratītya-samutpāda
This specific formula summarizes the law of causality, illustrating that nothing in the universe arises independently or without conditions. It explains that when certain factors are present, their results will inevitably follow, and when those factors are removed, the results will also cease. This principle is fundamental to understanding both the origin of suffering and the method for achieving its final cessation.

77. (C) Samādhi
This division of the threefold training is dedicated to the systematic development of mental stability and one-pointedness. It involves techniques designed to calm the mind, suppress distractions, and achieve high levels of meditative absorption. By refining the power of concentration, the practitioner prepares the mind for the deep investigative work of wisdom, which is necessary for the final realization of truth and liberation.

78. (D) Sañjaya Belaṭṭhiputta
Known for his elusive and skeptical philosophical style, this teacher refused to provide definite answers to metaphysical questions. He would systematically negate every possible position on an issue to avoid commitment to any particular view. This approach was intended to prevent intellectual attachment and was often described by his critics using metaphors of slippery movements to emphasize his refusal to take a stand.

79. (D) 1, 2, 3, and 4
The core framework of the tradition addresses the reality of universal dissatisfaction and identifies its cause in craving and ignorance. It also asserts the optimistic possibility that such suffering can be completely ended. To reach this state, it provides a comprehensive eightfold path of ethical and mental discipline. Together, these truths offer a complete diagnosis and treatment plan for the human predicament.

80. (A) Both Statement I and Statement II are true.
The realization that things lack inherent, independent existence is a direct consequence of understanding that they arise only in dependence upon causes and conditions. These two concepts are essentially two ways of describing the same relational nature of reality. One emphasizes the absence of a fixed essence, while the other describes the dynamic web of causality that makes all phenomena and change possible.

81. (B) A permanent soul.
The idea of a continuous stream of consciousness explains how memory, personality, and karmic results can persist over time without needing an unchanging spirit. Each moment of awareness arises based on the previous one, forming a causal link that gives the appearance of a stable identity. This dynamic model allows for continuity while remaining true to the principle that all things are impermanent.

82. (A) Both A and R are true and R is the correct explanation of A.
Understanding the absence of a fixed self is crucial because suffering is fundamentally rooted in the attempt to protect and satisfy an illusory identity. Attachment to the self leads to craving for what is pleasant and aversion to what is unpleasant. By realizing that no such permanent self exists, the practitioner can dismantle the very foundation of these destructive mental patterns and achieve peace.

83. (A) 4, 2, 3, 1
The final stages of the causal chain illustrate how attachment to sensory objects leads to the accumulation of karmic energy for a new existence. This momentum then results in the event of birth, which inevitably brings about the process of aging and eventual death. This sequence highlights the inescapable link between desire and the continuation of the cycle of suffering and physical decay.

84. (D) Right Understanding and Right Thought
The wisdom component of the path is focused on developing a correct perspective on the nature

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of reality and cultivating wholesome mental intentions. It involves gaining deep insight into the four truths and the laws of causality, alongside the resolve to live a life characterized by non-attachment and compassion. These factors provide the intellectual and volitional direction needed to progress toward ultimate liberation.

85. (C) Subject to impermanence (Anitya).
Ultimate liberation is defined as an unconditioned state, meaning it is not subject to the process of change, decay, or arising that characterizes worldly phenomena. It represents the end of suffering and the final exit from the cycle of rebirth. Because it is not produced by causes that are themselves temporary, it is described as a stable and permanent state of supreme peace.

86. (B) Suppress mental hindrances.
By training the mind to remain fixed on a single object, tranquility meditation helps to temporarily quiet the five mental obstacles, such as desire, ill-will, and restlessness. This process results in a state of inner calm and high mental clarity. A mind free from these distractions is then capable of more advanced meditative work and deeper investigation into the nature of existence and truth.

87. (D) Ajita Kesakambalī
This thinker promoted a materialistic philosophy that rejected the possibility of any spiritual continuity after death. He argued that human beings are merely a combination of physical elements that return to nature when the body dies. This view denies that actions have moral weight and suggests that seeking spiritual liberation or understanding karma is ultimately futile, as death brings an absolute end to the individual.

88. (A) Santati is a general stream; Ālaya is a specific Yogācāra theory.
The concept of a mind-stream is a broad explanation for personal continuity that is found throughout early traditions. In contrast, the storehouse consciousness is a more specialized and developed theory within a specific philosophical school that explains how karmic seeds are carried. Both address the challenge of continuity without a soul, but they operate at different levels of philosophical detail and traditional focus.

89. (A) 1, 2, 3, and 4
The three marks of existence characterize all conditioned things and are considered universal truths that apply to all levels of reality. Understanding that everything is transient, unsatisfactory, and selfless is the primary goal of the wisdom training. These realizations are not merely intellectual beliefs but are intended to be directly experienced as eternal principles governing the nature of the universe and the human experience.

90. (C) Statement I is true, but Statement II is false.
Ethical discipline involves the purification of all physical, verbal, and mental activities by following specific moral precepts. This training is not merely for obtaining a better rebirth, but is an essential foundation for the entire path to liberation. Without the mental stability and lack of remorse that come from moral living, a practitioner cannot succeed in concentration or achieve the wisdom needed for final freedom.

91. (B) P-4, Q-1, R-3, S-2
The intellectual environment of the time featured many competing philosophies, ranging from absolute fatalism and amoralism to materialism and eternalism. Each teacher proposed a different explanation for the nature of reality and the value of human action. Understanding these varied positions allows for a better appreciation of how the middle way provided a unique alternative that balanced moral responsibility with the denial of a permanent self.

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92. (B) The Majjhimā Paṭipadā
This term describes the balanced spiritual path that avoids the unhelpful extremes of pursuing sensory pleasures or engaging in painful self-mortification. It emphasizes a moderate approach that maintains physical health while disciplined, providing the ideal conditions for mental development. This balanced way is considered the most effective method for achieving clarity of mind and realizing the ultimate truth of liberation from all suffering.

93. (C) The cessation of suffering (nirodha-dukkhata)

The first truth encompasses several layers of dissatisfaction, including obvious physical pain, the distress caused by the loss of pleasant things, and the subtle instability of all conditioned states. These categories illustrate that suffering is an inherent part of the cycle of existence. However, the term for the final ending of this dissatisfaction is categorized under a different truth, representing the solution rather than the problem.

94. (D) Nihilism
The concept of emptiness describes the lack of inherent, independent existence in phenomena but does not suggest that nothing exists at all. It is a middle way between believing things are permanent and believing they are completely non-existent. Misinterpreting it as a denial of all reality or value fails to recognize its purpose as an explanation of the interdependent and relational nature of existence.

95. (A) To develop a calm, focused mind.
The primary function of tranquility meditation is to train the mind to stay one-pointedly on a single object. This practice leads to mental stillness and the temporary suppression of distractions and hindrances. By achieving this state of inner quiet, the practitioner creates a powerful and sharp mental instrument that can later be used to investigate reality and gain deep insight into the nature of things.

96. (B) Inaction and lack of results.
This amoralist doctrine teaches that human actions have no spiritual power and do not produce merit or demerit. It asserts that even extreme acts of violence or great deeds of generosity have no lasting effect on the person who performs them. This perspective removes the motivation for ethical behavior by denying the existence of moral causality and the efficacy of personal effort in spiritual matters.

97. (B) Ālaya-vijñāna
This major philosophical school emphasizes that reality is primarily a product of consciousness. It developed the theory of a storehouse consciousness to explain how experiences and karmic results are maintained. This foundational level of mind acts as the source for all perceived objects and phenomena, suggesting that the external world is a manifestation of mental processes rather than an independent material reality existing apart from awareness.

98. (A) Both A and R are true and R is the correct explanation of A.
Ultimate liberation is not a physical place or a heavenly realm, but a profound transformation of the human mind. It is realized internally when the destructive forces of greed, hatred, and delusion are completely removed. This shift in consciousness results in a state of perfect peace and unconditioned freedom that can be experienced by an individual during their own lifetime through systematic spiritual practice.

99. (B) Morality, Concentration, and Wisdom
The entire spiritual path is summarized into these three essential areas of practice. Ethical discipline purifies one's conduct, while mental development focuses on achieveing concentration and tranquility. Wisdom represents the direct realization of reality. These trainings are interdependent and work together to guide the practitioner from the state of ordinary suffering to the final achievement of complete and permanent spiritual liberation.

100. (D) Anitya and Duḥkha
To overcome the desire for sensory pleasure and repeated existence, one must deeply understand that all conditioned phenomena are temporary and ultimately unsatisfactoriness. When the mind realizes that even the most pleasant experiences must end and cannot provide lasting fulfillment, the habit of clinging to them begins to fade. This direct perception of transience and dissatisfaction provides the necessary motivation to seek a permanent spiritual solution.

101. (D) Cessation craving
The causes of suffering are identified as various forms of deep-seated desire, including the thirst for sensory pleasures, the urge to continue existing, and even the wish to be annihilated or cease to exist. These three types of craving drive the cycle of rebirth and maintain the state of dissatisfaction. The final ending of suffering, however, is a separate goal and is not considered a form of craving.

102. (D) 1, 2, 3, and 4

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Concentration and insight are two essential and mutually reinforcing components of mental development. A calm and steady mind provides the necessary foundation for observing the nature of reality clearly. Conversely, gaining insight into the true nature of things further refines and deepens the quality of tranquility. Both practices are required to achieve the level of mental transformation necessary for ultimate spiritual liberation and peace.

103. (C) Mind-continuum
This term refers to the succession of mental states that flow from one moment to the next, creating the appearance of a stable identity. Each state is causally linked to the one before it, ensuring the persistence of memory and karmic results without requiring an unchanging soul. This model of a dynamic stream provides a sophisticated explanation for personal continuity over time and across multiple lifetimes.

104. (A) Anekāntavāda
This prominent teacher promoted a path of rigorous self-discipline and non-violence. His philosophy included a doctrine that emphasizes the complexity of reality, asserting that truth can be viewed from many different perspectives. He taught that since no single viewpoint can capture the whole truth, it is essential to recognize the multiple facets of existence. This view supported a tolerant and multifaceted approach to philosophical inquiry.

105. (D) Statement I is false, but Statement II is true.
The teaching of no-self does not deny that a person exists or has continuity, but rather rejects the idea of a permanent, unchanging soul. Identity and survival are explained through the causal flow of successive mental states, which carry information and karma from one life to another. This model allows for the experience of a persistent individual without contradicting the truth that everything is subject to change.

106. (C) Inherent self-nature.
Emptiness signifies that all things lack an independent, permanent, and static essence. Instead, phenomena arise and exist only because of their relationship to various causes and conditions. Recognizing this lack of inherent nature is not a denial of existence itself, but an understanding that all things are relational and interconnected. This realization is a key component of the highest wisdom that leads to total liberation.

107. (B) 4, 1, 2, 3
The causal chain of existence describes how mental and physical components arise from consciousness, which in turn is conditioned by volitional formations that stem from ignorance. By tracing these links backward, the tradition explains the origins of birth and suffering. This analysis shows that the individual is a product of specific causes, and by removing those causes, one can systematically end the cycle of repeated existence.

108. (B) Samādhi
This specific training is directly concerned with the internal discipline of the mind through concentration and mindfulness. It involves techniques to achieve mental stability, quiet the turbulent flow of thoughts, and develop states of deep meditative absorption. By refining these mental faculties, the practitioner creates the necessary inner environment of focus and clarity that is required for the final investigative work of wisdom to occur effectively.

109. (A) Pūraṇa Kassapa
The doctrine of amoralism directly contradicts the principle of karma by asserting that intentional actions have no moral consequences. This teacher claimed that neither virtuous deeds nor harmful acts result in spiritual merit or demerit. Such a view undermines the very foundation of ethical living and the idea of personal transformation through effort, standing in complete opposition to the core Buddhist teaching on moral causality.

110. (B) P-2, Q-3, R-1, S-4
The Noble Eightfold Path is organized into three training divisions: morality, concentration, and wisdom. Right speech is classified under ethical conduct, while right mindfulness and concentration are part of mental discipline. Right understanding belongs to the wisdom category. This structure ensures that ethical behavior and mental focus provide the necessary foundation for the development of profound insight into reality and the ultimate nature of phenomena.

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111. (C) Prajñā
The direct realization of the Four Noble Truths represents the culmination of the training in wisdom. While ethical conduct and mental concentration are essential prerequisites, it is the faculty of deep insight that finally cuts through ignorance and delusion. This profound understanding of the nature of suffering and its causes is what ultimately leads to the final liberation of the mind from all worldly bonds.

112. (C) Eternalism and Annihilationism
The doctrine of dependent origination avoids two extreme views by explaining existence as a causal process. It refutes the idea of an unchanging soul that lasts forever, as well as the belief that the individual is completely destroyed at death without any continuity. Instead, it describes a middle path where things arise and pass away based on specific conditions, providing a rational basis for change and continuity.

113. (A) 1, 2, 3, and 4
This concept describes a specialized level of mind that acts as a receptacle for karmic impressions. Within this foundational consciousness, past actions leave behind traces that ripen into future experiences and influence the continuation of the individual. While it provides continuity, it is not considered a permanent soul because its contents are constantly changing. It is a central part of a major philosophical school's explanation of reality.

114. (B) Eradication of craving.
The removal of suffering is possible only by identifying and eliminating its fundamental cause, which is the deep-seated thirst or desire for sensory pleasures and existence. When this craving is completely extinguished through spiritual practice, the individual attains a state of total freedom and peace. This process requires a systematic approach involving both ethical conduct and the systematic development of mental discipline.

115. (B) Vipassanā
Developing insight involves the objective observation of mental and physical phenomena as they arise and pass away in each moment. By maintaining non-judgmental awareness, the practitioner begins to see the true nature of these processes, specifically their impermanence and lack of a core self. This direct experience of reality leads to the gradual dismantling of habitual attachments and the eventual achievement of mental liberation.

116. (A) Both A and R are true and R is the correct explanation of A.
The designation of certain contemporary teachers as heretical highlights the significant differences between their doctrines and the core principles of the middle path. These thinkers proposed views such as fatalism, amoralism, and materialism, which directly conflicted with the teachings on karma and the potential for liberation. Contrasting these diverse perspectives helps to clarify the unique philosophical and ethical position of the Buddhist tradition.

117. (C) To develop intuitive wisdom.
The purpose of this training is to cultivate a direct and profound understanding of the true nature of reality. It goes beyond intellectual knowledge to reach a state of experiential insight where one clearly perceives the marks of impermanence, suffering, and no-self. This realization is what finally eliminates the ignorance that binds beings to the cycle of rebirth, leading to ultimate spiritual freedom and peace.

118. (A) Anitya (Impermanence)
The realization that every phenomenon that comes into being must eventually pass away is a central insight into the transient nature of existence. It reveals that nothing in the world is static or eternal, as everything is subject to the law of change. Understanding this truth is essential for reducing attachment to unstable things and finding a permanent source of peace that lies beyond conditioned phenomena.

119. (D) Statement I is false, but Statement II is true.
The concept of emptiness is not a denial of the world we experience but an explanation of how it truly exists. While it holds that things lack an independent essence, it affirms that they exist conventionally through interdependence and causal relationships. This philosophical middle ground allows for a practical engagement with everyday reality while maintaining the ultimate understanding that all things are fundamentally relational and empty.

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120. (C) Pakudha Kaccāyana
This thinker proposed a philosophical view where existence is composed of seven uncreated and unchanging elements, including the physical elements and the soul. He argued that these components do not interact or change, meaning that even violent actions do not truly harm anyone or produce any spiritual result. This perspective represents an extreme form of eternalism that rejects the possibility of moral consequence or genuine transformation.

121. (B) Nirvāṇa attained during life.
This specific state represents the achievement of complete liberation while the physical body and sensory faculties are still present. Although the individual has extinguished the mental defilements of greed, hatred, and delusion, the results of past karma continue to sustain biological existence. It is characterized by deep peace and the absence of any new karmic production throughout the remaining years of the individual's lifespan.

122. (B) Volitional Formations (Saṅkhārā)
In the causal chain of existence, the lack of spiritual understanding acts as the primary condition for the arising of mental and physical activities driven by intention. These volitional acts create the karmic momentum that shapes future experiences and conditions the continuation of consciousness in the next life. By identifying this root cause, the tradition explains how ignorance fuels the entire process of birth and suffering.

123. (C) Right Effort, Right Mindfulness, Right Concentration
This group of the eightfold path focuses on the systematic discipline and development of the mind. It involves the persistent effort to cultivate wholesome states, the maintenance of clear awareness in every moment, and the practice of deep focus to achieve mental stability. These factors work together to quiet the mind and prepare it for the investigative work of gaining direct insight into reality.

124. (A) 1 only
The relationship between the core trainings and their descriptions is essential for understanding the path. Ethical conduct specifically refers to the purification of speech, action, and livelihood. While other concepts like concentration and wisdom are related, they represent different stages of development. Accurate definitions are necessary to follow the systematic approach to spiritual progress and to correctly identify the various characteristics and marks of existence.

125. (B) Bare, non-judgmental attention.
Mindfulness involves maintaining a clear and objective awareness of physical and mental phenomena as they occur in the present moment. Instead of judging or analyzing experiences, the practitioner simply observes them as they arise and pass away. This quality of bare attention allows one to see the true nature of thoughts and sensations without being overwhelmed by habitual reactions or emotional attachments.

126. (B) P-2, Q-1, R-4, S-3
Major philosophical schools and concepts explain reality through different lenses, such as the storehouse consciousness in the mind-only tradition or the concept of emptiness in the middle-way school. Personal continuity is described as a mind-stream, while the entire process of existence is governed by the principle of dependent origination. Together, these theories provide a comprehensive and consistent framework for understanding identity, causality, and the nature of phenomena.

127. (B) Suffering of change
This particular aspect of suffering highlights that even pleasant experiences are ultimately unsatisfactory because they are temporary and must end. When a person encounters something enjoyable, the knowledge that it will eventually fade creates a subtle sense of insecurity or loss. Recognizing this instability is crucial for understanding why worldly pleasures cannot provide lasting fulfillment and for motivating the search for a permanent peace.

128. (B) Makkhali Gosāla
The belief that fate is entirely sealed and unchangeable aligns with the deterministic doctrine of this historical thinker. He taught that every event in the universe follows a fixed path that human effort cannot alter. According to this theory, moral choices and personal actions have no power to influence one's future or the

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timing of liberation, as all beings must follow a predetermined cycle of existence.

129. (D) Statement I is false, but Statement II is true.
The three marks of existence are not intended to be accepted as dogmatic beliefs or articles of faith. Instead, they are taught as universal truths that every practitioner should verify through personal experience and meditation. By directly observing the nature of physical and mental events, one can personally realize that all things are transient, unsatisfactory, and selfless, leading to a profound transformation of the mind.

130. (C) Passing away without residue.
This term describes the final state of liberation attained at the death of an enlightened being, where all conditioned existence comes to an absolute end. Unlike the state experienced during life, there is no longer any physical or mental residue remaining to sustain future rebirth or experience. It represents the complete and final cessation of the cycle of suffering and all forms of conditioned existence.

131. (B) 1, 2 and 3
The relationship between tranquility and insight is central to mental development, with both serving as essential tools for transformation. Using objects like the breath helps to steady the attention and create a peaceful mental environment. While these practices lead to deep calm and profound understanding, they are specifically directed toward spiritual liberation rather than worldly success. They provide the necessary mental clarity for realizing the truth.

132. (B) Carries potentials of past karma.
This specialized level of consciousness functions as a receptacle that stores the results and impressions of all intentional actions performed by an individual. These latent traces, or seeds, remain in the mind until they find the right conditions to manifest as future experiences. This mechanism provides a causal explanation for the continuation of personal identity and moral accountability across different lives without needing a permanent soul.

133. (A) Both A and R are true and R is the correct explanation of A.
The principle of causality is a central pillar of the tradition because it explains the world and human experience through rational, interdependent factors. It describes how suffering arises and how it can be ended without relying on an external creator or an unchanging spiritual essence. By showing that everything is conditioned, it provides a practical method for achieving liberation through the systematic removal of causes.

134. (A) Sīla
This specific training division is dedicated to the ethical behavior of the practitioner in their daily interactions. It involves following moral guidelines related to how one speaks, acts, and earns a living. By purifying these external behaviors, the individual creates a peaceful and stable mental environment, which is essential for progressing to the more advanced stages of mental concentration and the development of wisdom.

135. (D) Madhyamaka
This influential school of philosophy is renowned for its systematic development of the concept of emptiness. Using sophisticated logic, it demonstrates that all phenomena lack an independent, inherent nature and exist only in a relational way. This teaching is intended to guide practitioners away from extreme views and toward a direct, experiential realization of the ultimate truth, which is necessary for achieving complete spiritual liberation.

136. (B) It is a pessimistic statement.
The observation that life involves suffering is often misunderstood as an inherently negative or hopeless view of existence. In reality, it is intended as a realistic diagnosis of the human condition, acknowledging that conditioned experiences are transient and ultimately unsatisfactory. This recognition is not an end in itself but serves as the necessary first step toward finding a practical and permanent solution to the problem.

137. (C) Establishing a permanent self.
Understanding the transient nature of all things leads to a reduction in clinging to material possessions and worldly success. It also creates a sense of spiritual urgency, as one realizes that life is short and unstable. This realization directly

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contradicts any attempt to find or create a permanent identity, highlighting instead that all components of a person are constantly changing and devoid of an unchanging essence.

138. (D) Unconditioned reality.
Ultimate liberation is best defined as a state that is not produced by causes or subject to the laws of change and decay. It is a peaceful and stable reality that lies beyond the cycle of suffering and rebirth. It is neither a physical place nor a form of total non-existence, but rather the perfect cessation of the mental defilements that cause dissatisfaction and instability.

139. (C) Statement I is true, but Statement II is false.
The intellectual environment during the Buddha's life included several famous contemporary thinkers who proposed widely varying philosophical views. While they were influential figures during that period, historical records indicate that they maintained their own distinct schools and doctrines rather than converting to the Buddha's teachings. Their presence provided a diverse range of perspectives that helped to define and clarify the unique position of the middle path.

140. (B) 1, 2, 3, 5
The spiritual journey is built upon the interdependent development of ethical conduct, mental concentration, and profound wisdom. Morality provides the essential foundation by purifying behavior and calming the mind. This stability allows for the successful practice of mental training, which in turn leads to the realization of truth. These stages are interconnected parts of a single path directed toward the goal of final liberation and peace.

141. (B) Designation for mental streams.
In the absence of an unchanging soul, the concept of a person is understood as a conventional label for a continuous flow of mental and physical events. These processes are linked through causality, ensuring that memory and karmic results persist without a static identity. Recognizing that the self is a dynamic continuum rather than an eternal essence is key to overcoming attachment and achieving spiritual freedom.

142. (A) A self-created uncaused entity.
The principle of dependent origination asserts that every phenomenon in the universe arises from specific causes and conditions, meaning nothing can exist independently or without a prior cause. This directly refutes the possibility of an uncaused creator or an autonomous, self-existent entity. By emphasizing universal interdependence, this doctrine provides a causal explanation for all aspects of existence and the potential for achieving spiritual liberation.

143. (C) P-4, Q-1, R-2, S-3
Competing philosophical views from the Buddha's era ranged from the denial of moral consequence to the belief in an unalterable destiny. Some teachers argued that the individual is completely annihilated at death, while others claimed that the soul is an eternal and unchanging substance. Understanding these diverse perspectives illustrates the complex intellectual landscape and the various ways people attempted to explain the nature of life, ethics, and the afterlife.

144. (C) Insight
While tranquility meditation aims to steady the mind and achieve states of deep concentration and calm, the specific goal of the complementary practice is to gain direct knowledge of reality. This involves investigating the three marks of existence to clearly perceive the transient, unsatisfactory, and selfless nature of all phenomena. Achieving this deep understanding is what ultimately allows the practitioner to break the bonds of suffering and reach liberation.

145. (C) Yogācāra
This philosophical school developed the idea of a specialized consciousness that carries latent karmic potentials across lifetimes. These traces, described as seeds, ripen into experiences when the appropriate conditions are met. This theory provides a consistent way to explain personal continuity and the results of moral actions without resorting to the concept of a permanent soul, forming a core part of this tradition's unique perspective on mind and reality.

146. (B) The goal of Nirvāṇa.
The third truth of the core framework refers to the complete ending of all suffering and the potential for a state beyond the cycle of rebirth. It is reached when the causes of dissatisfaction,

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particularly craving and ignorance, are entirely removed. This state represents the ultimate unconditioned reality where the fires of passion have been extinguished, resulting in perfect and permanent mental peace and spiritual liberation.

147. (A) Anitya, because they must end.
The mark of transience explains that even the most joyful and pleasant experiences are inherently unsatisfactory because they cannot last. Because all conditioned things are subject to change and decay, any happiness derived from them is unstable and will eventually lead to a sense of loss or disappointment. Recognizing this pervasive impermanence is essential for reducing attachment to fleeting worldly pleasures and seeking a more stable peace.

148. (A) Both Statement I and Statement II are true.
The amoralist doctrine taught that physical and mental actions have no inherent merit or demerit and do not lead to any lasting spiritual results. This perspective completely rejects the principle of karma, which holds that intentional deeds inevitably produce corresponding consequences for the individual. By asserting that actions lack moral efficacy, this view stands in direct opposition to the foundational ethical teachings of the middle path.

149. (B) Moral conduct purifying mind.
This training division focuses on the development of ethical discipline by following specific moral precepts in one's daily life. It involves refraining from harmful physical and verbal actions, which helps to purify the mind of guilt and agitation. By establishing a firm foundation of moral integrity, the practitioner creates the necessary inner conditions for achieving mental stability and the eventually realizing deep wisdom.

150. (A) Both A and R are true and R is the correct explanation of A.
The concept of emptiness is not a denial of existence, but a description of the relational nature of phenomena. It asserts that things lack an independent essence because they are entirely dependent on various causes and conditions to arise and exist. This understanding aligns perfectly with the principle of dependent origination, explaining how reality functions without needing to posit any permanent or autonomous substances or entities.

151. (C) Anātma posits a permanent soul.
Fundamental philosophical concepts define the nature of reality as transient and characterized by a pervasive sense of unsatisfactoriness. Central to these teachings is the rejection of the idea that there is an unchanging, permanent essence or soul within any being. Instead, all phenomena are understood as being interdependent and subject to constant change, forming a dynamic web of causality that defines the process of existence and suffering.

152. (C) The Trilakṣaṇas.
To see things as they really are means to directly perceive their fundamental nature as transient, unsatisfactory, and devoid of a permanent self. Instead of relying on conventional concepts or personal stories, the practitioner observes phenomena objectively through mindful awareness. This experiential realization of the three marks of existence is the core goal of insight meditation and the key to achieving ultimate spiritual liberation and peace.

153. (B) Citta-santati
This concept describes the succession of mental states that appear to form a continuous identity over time without requiring a permanent soul. Each moment of consciousness is causally linked to the one before it, ensuring that memory and karmic momentum are maintained across lifetimes. This dynamic model of a mind-stream provides a sophisticated explanation for personal continuity within a philosophical framework that emphasizes universal and constant change.

154. (D) Sañjaya Belaṭṭhiputta
This contemporary thinker was well-known for his skeptical approach, often refusing to take a definite stand on difficult metaphysical questions. He would use complex patterns of negation to avoid committing to any particular viewpoint, a method intended to prevent intellectual attachment. His refusal to provide clear answers led to him being described with metaphors of evasion, highlighting a philosophical stance that doubted the possibility of reaching ultimate certainty.

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155. (C) 1, 2, 3, and 4
The entire spiritual path is summarized into three essential trainings that cover ethical behavior, mental focus, and philosophical understanding. Morality involves right speech, action, and livelihood, while mental discipline includes right effort, mindfulness, and concentration. Wisdom is developed through right understanding and thought. Together, these factors provide a comprehensive and integrated framework for transforming the individual and achieving the final goal of complete spiritual liberation.

156. (A) Avijjā (Ignorance)
The persistent craving that causes suffering is fundamentally rooted in a lack of spiritual understanding regarding the true nature of reality. When individuals do not see that all things are transient and selfless, they habitually grasp at objects and experiences to find lasting satisfaction. This ignorance fuels the cycle of desire and attachment, which in turn leads to continued dissatisfaction and the momentum of the cycle of rebirth.

157. (D) Statement I is false, but Statement II is true.
The concept of a specialized foundational consciousness is not found in the earliest layers of the tradition's scriptures. It was instead developed later by a specific school of philosophy to address complex questions about personal continuity and the storage of karmic seeds. This theory represents a sophisticated expansion of earlier ideas, providing a more detailed framework for understanding how mental processes and causality function over multiple lifetimes.

158. (B) Relational
The realization that things lack an independent, inherent nature implies that reality is fundamentally interconnected and dependent on various factors. Nothing exists in isolation; instead, every phenomenon arises and changes in relation to other conditions. This relational understanding is the essence of emptiness and dependent origination, providing a dynamic view of existence that avoids the extremes of believing in permanent substances or absolute non-existence.

159. (B) Practice of mental tranquility.
This meditation technique is dedicated to achieving a state of deep inner peace and focus by narrowing the attention to a single theme or object. It involves calming the turbulent activities of the mind and temporarily suppressing distractions and negative mental states. By attaining high levels of concentration, the practitioner creates a stable mental foundation that is necessary for the successful pursuit of higher insight and wisdom.

160. (A) P-3, Q-4, R-1, S-2
Personal continuity is explained as a dynamic stream of mental states, while the storage of karmic potential is described through a specialized foundational consciousness. The ultimate nature of reality is characterized by the absence of independent existence, known as emptiness. Finally, the cessation of the cycle of suffering and the attainment of unconditioned peace represents the highest spiritual goal. These concepts together form a consistent philosophical framework.

161. (B) Ucchedavāda
This materialistic doctrine asserts that the individual is entirely composed of physical elements that dissolve at the moment of death, bringing a complete end to the self. It denies the existence of any spiritual essence, survival after life, or the moral consequences of actions. According to this view, death is the final annihilation of the being, making any search for spiritual liberation or understanding of karma pointless.

162. (B) The Three Trainings
The Buddha's entire system of teachings is traditionally categorized into three essential areas of development: ethical conduct, mental discipline, and the cultivation of wisdom. These three modes of practice are designed to work together to transform the practitioner's behavior, mind, and understanding. By following this comprehensive framework, an individual can systematically remove the causes of suffering and move toward the final goal of complete spiritual liberation.

163. (C) Happiness is impossible.
The observation of universal suffering acknowledges the reality of physical pain and the inherent unsatisfactoriness of transient

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experiences. It does not suggest that joy or happiness are nonexistent, but rather that such worldly pleasures are unstable and cannot provide permanent fulfillment. This diagnosis is intended to be a realistic assessment of the conditioned world, encouraging practitioners to seek a higher, unconditioned peace that is not subject to change.

164. (C) Interdependent process.
The rejection of a permanent soul leads to the understanding of the person as a dynamic and changing stream of mental and physical events. These events are linked by causal relationships, meaning that the individual is an ever-evolving process rather than a static entity. This perspective highlights the interconnected nature of all phenomena and provides a rational basis for change, moral responsibility, and the possibility of spiritual transformation.

165. (B) 2, 3, and 4
The principle of causality explains the process of rebirth and suffering by identifying a chain of interdependent factors. It is not a linear sequence but a complex web that describes how ignorance and craving fuel the continuation of the individual stream. Understanding this process is a key aspect of wisdom, as it reveals how dissatisfaction arises and how it can be systematically ended by removing its specific causes.

166. (B) calm; insight
These two primary forms of meditation are dedicated to different but complementary goals within spiritual practice. One technique focuses on stabilizing the mind to achieve inner tranquility and one-pointedness of focus. The other involves a mindful investigation of experience to gain a direct understanding of the nature of reality. Together, they provide the mental stability and the analytical clarity needed to achieve ultimate liberation from all suffering.

167. (A) Both A and R are true and R is the correct explanation of A.
Studying the diverse philosophical views of contemporary thinkers is valuable because it provides a context for understanding the unique position of the middle path. By examining doctrines like fatalism, amoralism, and materialism, the specific ethical and metaphysical claims of the tradition become clearer. This contrast highlights the balance between rejecting a permanent self while maintaining a strong emphasis on moral responsibility and the potential for liberation.

168. (C) Yogācāra
This specialized concept of a storehouse consciousness is a defining feature of a major school of philosophy that emphasizes the primary role of the mind in constructing reality. It provides a mechanism for the continuity of karma and memory in the absence of a permanent soul. By explaining how latent seeds ripen into experience, this theory offers a sophisticated framework for understanding identity, causality, and perception.

169. (C) Fires of greed/hatred/delusion
Ultimate liberation is described using a metaphor of extinguishing, which refers to the complete removal of the destructive mental forces that cause suffering. When the fires of passion, ill-will, and ignorance are put out, the individual reaches a state of unconditioned peace and freedom. It is not the destruction of the being or consciousness itself, but the ending of the harmful habits that bind one to the cycle.

170. (B) Both Statement I and Statement II are false.
Ethical discipline is focused on the purification of behavior and speech, while wisdom refers to the deep realization of the nature of reality. These two trainings represent distinct stages and areas of development on the spiritual path. One provides the necessary moral foundation for mental cultivation, while the other provides the final insight that cuts through ignorance. Confusing their definitions misinterprets the systematic structure of the entire teaching.

171. (C) Existence is unsatisfactory.
The observation that suffering is universal means that every aspect of conditioned life contains an inherent element of instability and unsatisfactoriness. This is not just about obvious pain, but includes the distress caused by the transience of all experiences. Because everything is subject to change, no worldly attainment can provide perfect or lasting fulfillment. Recognizing this truth is essential for motivating the search for a permanent spiritual solution.

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172. (B) Constant change in phenomena.
The primary reason for rejecting the idea of a permanent self is the observation that every physical and mental component of an individual is always changing. Since there is no static core to be found within the shifting stream of thoughts, feelings, and sensations, the concept of an unchanging soul is seen as an illusion. This realization is vital for eliminating the self-clinging that serves as the root cause of suffering.

173. (A) 3, 4, 2, 1
The logical structure of the core truths begins with a diagnosis of universal dissatisfaction and then identifies the specific causes that bring it about. It continues by asserting the possibility of reaching a final end to this state and then provides the practical eightfold path as the specific method to reach that goal. This systematic approach ensures that the problem, its origin, the goal, and the solution are all clearly understood.

174. (C) Nāgārjuna
The intellectual world of the Buddha's time included several prominent teachers who proposed views that directly contrasted with his middle path, such as fatalism and materialism. While other important philosophers emerged later to develop and systematize various aspects of the tradition, they were not part of the original group of six contemporary thinkers whose diverse and often extreme doctrines are frequently discussed in early spiritual discourses.

175. (B) 1, 2, and 3
The three divisions of the path cover morality, concentration, and wisdom, providing a comprehensive guide for transformation. Ethical behavior acts as the foundational step that stabilizes conduct, which then allows for the systematic cultivation of mental tranquility and focus. Finally, these developed mental faculties are used to achieve the deep realization of truth. These stages are interdependent parts of a single, integrated journey toward final liberation.

176. (C) Momentary mind-states
Continuity is explained through the causal sequence of individual mental moments, where each state arises and passes away while influencing the next. This flow of consciousness ensures that memory and karmic results are maintained without requiring an unchanging or permanent essence. This model of a dynamic stream allows for the persistence of identity over time while remaining consistent with the fundamental truth that all things are subject to change.

177. (C) Inherent independent existence.
In certain advanced philosophical schools, emptiness specifically refers to the fact that all phenomena lack a static, autonomous nature. Things only arise and exist because of their relationships with other factors and conditions. Recognizing this absence of inherent self-nature is not a denial of existence itself, but an understanding of its relational and interdependent character, which is the key to gaining direct insight into the nature of reality.

178. (C) Insight goal vs tranquility.
The fundamental difference between these two meditation techniques lies in their primary objectives. One aims to achieve mental stillness and deep one-pointed focus by steadying the attention. The other is designed to mindfully investigate the nature of experience to understand the universal marks of transience and no-self. Together, they provide the stability and the analytical clarity needed to dismantle the causes of suffering and achieve ultimate peace.

179. (C) Materialism
This philosophical view asserts that human beings are composed entirely of physical elements that return to the earth and sky at the moment of death. It denies the existence of a soul, an afterlife, or any spiritual continuity, teaching that both the virtuous and the wicked share the same final annihilation. Such a perspective rejects the efficacy of moral choices and the possibility of achieving any form of spiritual liberation.

180. (D) Statement I is false, but Statement II is true.
Although the eightfold path is sometimes presented in a sequence, its various factors are intended to be practiced and developed simultaneously. Each component, from ethical conduct to mental discipline and wisdom, supports and strengthens the others. For example, moral discipline provides the calm needed for meditation, and meditation develops the clarity that leads to better moral choices. They form an

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integrated and mutually reinforcing spiritual framework.

181. (C) Cause and effect
Ultimate liberation is described as unconditioned because it exists outside the causal web that governs all worldly and transient phenomena. Unlike ordinary experiences, which are produced by specific factors and are subject to change, this state does not arise or pass away. Because it is not a result of unstable conditions, it represents a permanent and supreme peace that is completely free from the cycle of birth and suffering.

182. (B) Anitya
By mindfully watching the rapid rise and fall of thoughts and sensations, a practitioner directly experiences the truth that everything is in a constant state of flux. This perception reveals that no mental or physical event is static or permanent. Seeing this transience in every moment is a key stage in developing wisdom, as it helps to break the habit of clinging to fleeting experiences as a source of lasting satisfaction.

183. (A) Foundations of sense-consciousnesses.
This specialized level of consciousness acts as the deep repository for all mental and sensory experiences, serving as the source from which individual awareness arises. It carries the latent impressions of past actions and provides the basis for our perception of a stable world. By functioning beneath the level of active thought, it explains how karmic momentum and personal continuity are maintained in a dynamic and ever-changing mental process.

184. (A) Both A and R are true and R is the correct explanation of A.
The doctrine that actions have no moral consequence was rejected because it undermines the foundational belief in moral responsibility and personal transformation. In the middle path, every intentional deed is believed to have an effect on the practitioner's future state. Therefore, any view that denies the connection between behavior and its spiritual results is seen as a significant error that prevents an individual from achieving liberation.

185. (D) All of the above.
The three areas of training are deeply interconnected and function as a unified system for spiritual development. Ethical conduct provides the mental stability needed for concentration, while concentration creates the focus required for wisdom. In turn, wisdom provides the insight that clarifies one's moral values and deepens the quality of meditation. This mutual reinforcement ensures that all aspects of the individual are transformed together toward the goal of liberation.

186. (B) Taṇhā (craving)
The primary cause of dissatisfaction and the cycle of rebirth is identified as a deep-seated thirst or desire for sensory experiences and continued existence. This craving drives the individual to grasp at unstable things, inevitably leading to disappointment and pain when those things change. By identifying this origin, the tradition provides a clear focus for spiritual practice, which aims to extinguish this desire to achieve ultimate peace.

187. (B) Pratītya-samutpāda
The concept of emptiness is a direct development of the principle of causality, which explains that things exist only in relation to various causes and conditions. Because everything is dependent on other factors, no phenomenon possesses an independent or inherent nature. These two ideas are central to understanding reality as a dynamic web of relationships rather than a collection of separate and static entities, providing a key for liberation.

188. (B) Citta-santati and Pratītya-samutpāda
The continuation of the individual across lifetimes is explained through the causal stream of mental states and the general principle of dependent origination. These concepts allow for the persistence of memory and karma without needing a permanent, unchanging soul. By showing how each moment and life conditions the next through a process of cause and effect, the tradition provides a rational and dynamic framework for identity and rebirth.

189. (C) Developed in tandem.
Tranquility and insight are complementary aspects of meditation that are often practiced together to transform the mind. Concentration

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techniques provide the necessary calm and focus to suppress mental agitations, while investigative practices use that steady attention to realize the true nature of phenomena. By cultivating both, the practitioner ensures that their spiritual development is balanced, leading more effectively to the direct realization of truth and ultimate liberation.

190. (A) P-3, Q-4, R-1, S-2
The intellectual world of the Buddha's era included diverse thinkers who proposed materialistic, fatalistic, or amoralistic views. One teacher argued that the self is destroyed at death, while another promoted the belief in an unchangeable destiny. A third asserted that actions lack moral efficacy, and another prominent ascetic emphasized rigorous self-discipline and the complexity of truth. Each perspective offered a different answer to the fundamental questions of life.

191. (B) 1, 2, 3, and 4
Universal marks of existence, the principle of causality, and the concept of emptiness are all deeply related ways of describing reality. They all emphasize that phenomena are transient, interdependent, and devoid of a permanent essence. Understanding these connections is essential for developing the deep wisdom needed to overcome ignorance and suffering. Together, these teachings provide a consistent and unified philosophical framework for the entire spiritual path.

192. (C) Noble Eightfold Path
The systematic guide to achieving liberation consists of eight practical factors that cover ethical behavior, mental discipline, and the development of wisdom. By following this path, an individual can gradually overcome the causes of suffering and reach the final goal of unconditioned peace. It provides a balanced approach to spiritual life, avoiding the extremes of worldly indulgence and painful self-mortification through the middle way of discipline.

193. (A) Permanent soul
This philosophical view posits that there is an unchanging and eternal spirit or substance that defines the essence of a being. It asserts that while the body and the world change, this core identity remains static and continues across lifetimes. This belief is directly refuted by the doctrine of impermanence, which teaches that all aspects of existence are subject to constant change and lack any fixed essence.

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194. (A) Both Statement I and Statement II are true.
One form of meditation is dedicated to achieveing mental stillness and deep concentration by focusing the attention on a single object. This practice suppresses distractions and creates a state of tranquility. The complementary practice involves mindfully observing experience to understand the true nature of reality as transient and selfless. Together, these two techniques provide both the stability and the clarity necessary for complete spiritual liberation.

195. (B) causally connected moments.
The mind-stream is best understood as a succession of mental states where each one arises based on the previous moment. This causal relationship ensures that information, memory, and karmic results are carried forward over time. It creates the appearance of a continuous personality without requiring any permanent or unchanging soul. This dynamic model is consistent with the fundamental teaching that all things are in a constant state of flux.

196. (B) Makkhali Gosāla
This historical teacher was the leader of a major ascetic tradition that promoted absolute fatalism. He taught that the journey of every living being through the cycle of rebirth is governed by a fixed and unalterable destiny. According to this view, personal effort and moral choices are entirely powerless to influence one's path, as everything must follow a predetermined course until it eventually reaches its natural conclusion.

197. (C) Nirvāṇa
The final objective of the spiritual path is a state of complete and permanent freedom from the cycle of birth and suffering. It is reached by extinguishing the mental defilements that bind an individual to worldly existence. This state represents an unconditioned and peaceful reality that is not subject to change or decay. It is the ultimate goal toward which all ethical conduct and mental training are directed.

198. (B) Causal web of phenomena.
The principle of dependent origination shows that the entire world is composed of interconnected factors that arise and pass away based on specific causes. By understanding this complex web of causality, a practitioner can see that nothing in existence is uncaused or truly independent. This realization is crucial for identifying how suffering is produced and for discovering the method to systematically end it by removing its underlying conditions.

199. (B) Sīla, Samādhi, Prajñā
The eight factors of the practical guide to liberation are grouped into three training divisions: ethical conduct, mental discipline, and wisdom. This structure highlights that moral behavior provides the foundation for meditation, which in turn leads to the development of profound insight. By practicing all three divisions in a balanced way, the individual can transform their entire life and move effectively toward the goal of final spiritual peace.

200. (B) Liberates from self-clinging.
The realization that there is no permanent, independent self is considered fundamental for reaching liberation. Suffering is caused by the habitual attempt to protect and satisfy an illusory core identity. By seeing through this illusion and understanding that the self is a dynamic process, an individual can release the attachments and cravings that maintain the cycle of dissatisfaction. This insight is key to achieving mental freedom and peace.

201. (C) Pūraṇa Kassapa - Amoralism
Historical records identify various thinkers and their distinct doctrines on the nature of reality and ethics. One famous teacher argued for amoralism, asserting that deeds have no inherent merit or demerit. Another contemporary promoted fatalism, while a third was a pure materialist. Understanding these varied positions highlights the unique position of the middle path, which emphasizes moral responsibility while denying the existence of a permanent, unchanging soul.

202. (B) Vipariṇāma-dukkhata
This specific aspect of suffering refers to the dissatisfaction that arises from the transient nature of pleasant experiences. Even the most joyful moments are considered a form of suffering because they are subject to change and must eventually end. This recognition highlights that worldly pleasures are inherently unstable and cannot provide permanent fulfillment, motivating the search for a source of peace that is not conditioned by the process of change.

203. (D) Statement I is false, but Statement II is true.
The foundational level of consciousness is not an unchanging or eternal essence like a soul. Instead, it is described as a dynamic and changing stream of mental processes that carries karmic seeds and information. It provides a mechanism for personal continuity and the results of actions while remaining consistent with the principle of universal impermanence. Its contents are always shifting as new experiences leave impressions and old seeds ripen.

204. (B) Moment-to-moment experience.
The practice of insight meditation focuses on maintaining mindful awareness of mental and physical phenomena as they arise in the present. By paying close attention to these events without judgment, the practitioner directly observes their transient and selfless nature. This objective observation allows the individual to develop a deep and experiential understanding of reality, leading to the gradual dismantling of attachments and the final achievement of spiritual liberation and peace.

205. (B) Anātma and dependency.
The concept of emptiness is an advanced development of earlier teachings on the absence of a permanent self and the principle of causality. It asserts that because all things arise from causes and conditions, they lack an independent or inherent nature. These ideas are fundamentally linked, providing a comprehensive explanation of reality as a relational and interconnected process. Understanding these connections is essential for reaching the highest levels of spiritual wisdom.

206. (C) 1, 2, and 3
Ultimate liberation is the primary goal of the path and is described as the complete extinguishing of the mental defilements that cause suffering. The term literally suggests the blowing out of the fires of passion and ignorance. It is an unconditioned state, meaning it is not subject to the causal laws

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of change and decay. Recognizing its nature as a permanent and stable peace is key for all spiritual aspirants.

207. (B) Ajita Kesakambalī
This materialistic philosopher taught that human beings are composed of four physical elements that return to nature at death. He argued that there is no soul, no afterlife, and no moral consequence for actions, as the entire person is destroyed when the body dies. This perspective completely rejects the possibility of spiritual progress or the efficacy of religious effort, asserting that death brings a final and absolute end to existence.

208. (C) Practical liberation.
The three modes of training provide a complete and systematic framework for transforming the individual and reaching the final goal of peace. By developing ethical behavior, mental focus, and profound wisdom, a practitioner addresses every aspect of their physical, mental, and intellectual life. This comprehensive approach is not merely theoretical but is intended as a practical guide to permanently ending the causes of suffering and achieving spiritual freedom.

209. (A) Both A and R are true and R is the correct explanation of A.
Understanding that all things are transient and that life is short creates a powerful sense of motivation for spiritual practice. When one realizes that the opportunity for transformation is limited and unstable, it encourages a diligent and focused effort toward reaching liberation. This sense of urgency is vital for overcoming laziness and deep-seated habitual patterns, helping the practitioner to make steady progress on the spiritual path.

210. (B) Mechanics for 2nd/3rd Truths.
The principle of causality provides the detailed explanation for how suffering arises through craving and ignorance, and how it can be ended through the removal of those causes. It serves as the logical foundation for the four truths by showing the specific steps in the process of birth and dissatisfaction. Understanding these mechanics is essential for seeing how the transition from the cycle of rebirth to liberation is achieved.

211. (C) Causality
Personal identity is explained through the causal links between successive moments of consciousness and the impressions left by past actions. This model shows that the individual is a continuous but ever-changing stream of events rather than a static substance. By relying on cause and effect, the tradition can account for memory, personality, and moral responsibility without needing to posit an unchanging soul or a permanent essence.

212. (D) Right Thought
The training division dedicated to mental discipline specifically includes the persistent effort to cultivate wholesome states, the maintenance of clear awareness, and the development of deep meditative focus. While wholesome intentions and intellectual resolve are essential parts of the path, they are categorized under the division of wisdom rather than the group that focuses on the systematic training and concentration of the mind during meditation.

213. (B) Foundation for illusion.
This specialized level of consciousness acts as the source from which the entire world of perception arises, providing the basis for our experience of reality. It explains how the mind constructs the appearance of external objects and a stable self based on latent karmic seeds. By functioning as the deep foundation for awareness, it shows how ignorance and delusion shape our understanding of existence and how that process can be reversed.

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214. (A) Karuṇā (compassion)
The realization that all things lack an independent essence is deeply connected to the development of virtuous qualities toward others. When a person understands the interdependent and selfless nature of reality, the barriers between self and others begin to dissolve, naturally leading to a profound sense of empathy and the wish to relieve the suffering of all beings. In certain traditions, these two qualities are seen as inseparable.

215. (A) 1, 2, and 3
Both concentration and insight are essential powers that must be developed to achieve complete spiritual transformation. One provides the mental stability and calm needed to focus,

while the other provides the analytical clarity to understand the true nature of reality. They work together as necessary tools on the path, ensuring that the practitioner has both the focus and the wisdom required to overcome all suffering.

216. (C) The prescription
Within the medicinal framework of the core truths, the path serves as the specific treatment plan to cure the human predicament. It provides the systematic steps and practices needed to eliminate the underlying causes of dissatisfaction. By following this guidance, an individual can move from the state of suffering toward the goal of final health and liberation, representing a practical and comprehensive way to achieve spiritual well-being.

217. (B) Deterministic principle.
This historical teacher promoted a philosophy of absolute fatalism, asserting that every event in the universe is governed by an unalterable destiny. He taught that human effort, free will, and moral choices have no power to change the course of one's journey through existence. This doctrine stands in direct contrast to the belief in personal efficacy and the ability to transform one's future through intentional ethical action.

218. (B) Noble Eightfold Path
The three divisions of morality, concentration, and wisdom serve as a useful summary of the entire eight-factor guide to liberation. This framework highlights the essential areas of training that an individual must master to achieve spiritual transformation. By organizing the path into these three core modes, the tradition provides a clear and structured approach to practicing the ethical and mental disciplines needed for ultimate peace.

219. (B) Conditioned unsatisfactoriness.
Suffering is a pervasive quality that characterizes all conditioned existence because everything that arises from causes is subject to change and decay. This includes obvious physical and mental pain, but also the subtle instability of even pleasant states. Recognizing this inherent lack of lasting fulfillment is the first step toward seeking an unconditioned source of peace that lies beyond the cycle of transience and dissatisfaction.

220. (D) Statement I is false, but Statement II is true.
The teaching of no-self does not mean that a person is non-existent or that life is meaningless. Instead, it describes the individual as a dynamic and ever-changing stream of physical and mental processes. Identity is viewed as a conventional label for this continuous flow of events rather than a static essence. Understanding the self as a process allows for the possibility of change and spiritual transformation.

221. (C) Avijjā (Ignorance)
The fundamental root of all dissatisfaction in the causal chain is identified as the lack of spiritual understanding regarding the true nature of reality. This ignorance triggers the formation of intentional activities and the cycle of rebirth. By not seeing the reality of transience and selflessness, beings remain trapped in habitual patterns of craving and attachment, which maintain the state of suffering throughout successive lives.

222. (B) Ālaya-vijñāna.
To explain why our experiences appear stable despite the constant change of phenomena, certain philosophical schools proposed the existence of a foundational consciousness. This level of mind carries the latent seeds of past actions and provides a continuous basis for perception and memory. It explains the persistence of identity and the order of the perceived world without needing to posit an unchanging soul or a permanent material reality.

223. (C) Prajñā
This training division is dedicated to the development of the highest faculty of understanding, which allows an individual to see things as they really are. It involves gaining direct and experiential insight into the fundamental marks of existence and the causal nature of phenomena. This wisdom is what finally cuts through the delusions of ignorance and craving, resulting in the complete and final liberation of the mind.

224. (B) Absence of suffering.
Ultimate liberation is often described in terms of what it is not, particularly the total cessation of all forms of dissatisfaction and the causes that bring it about. It represents the ending of the fires of passion, ill-will, and delusion. By defining

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the goal as the complete absence of suffering, the tradition highlights the transformative and peaceful nature of this unconditioned reality, which marks the final exit from the cycle.

225. (B) Samatha and Vipassanā
In meditation practice, achieving a balance between mental stability and analytical observation is essential for spiritual progress. One technique focuses on calming the mind to create focus, while the other uses that focus to investigate the nature of experience. Combining these two approaches ensures that the practitioner develops both the inner peace and the deep understanding needed to achieve the direct realization of truth and ultimate liberation.

226. (B) Ajita Kesakambalī
This thinker argued that human beings are merely a collection of physical elements that return to the material world at death. He taught that neither the soul nor any form of consciousness survives the destruction of the body, meaning that the individual is completely and finally annihilated. This perspective denies the spiritual dimension of life and the possibility of moral results, suggesting that existence ends with the physical decay.

227. (A) P-3, Q-1, R-2, S-4
The nature of reality is characterized by universal marks such as transience, the inherent sense of dissatisfaction in conditioned things, and the total absence of a permanent self. Additionally, certain advanced traditions emphasize that all phenomena lack an independent essence and are fundamentally relational. Recognizing these truths through meditation is essential for overcoming ignorance and achieving the final goal of complete spiritual liberation and peace.

228. (B) Causal mind-moments.
The experience of personal continuity is maintained through the succession of mental states, where each moment arises based on the previous one. This causal relationship ensures that information and habits are carried forward without needing an unchanging soul. This model explains how memory and personality persist over time while remaining true to the principle that all parts of the human experience are in a constant state of change.

229. (B) Nature of Trilakṣaṇas.
The most profound and ultimate truth in this tradition is the direct realization that all conditioned things are transient, unsatisfactory, and devoid of a permanent self. These three marks define the nature of everything in the universe. Gaining deep experiential insight into these characteristics is what allows a practitioner to dismantle the causes of suffering and achieve a permanent state of peace beyond the cycle.

230. (D) Statement I is false, but Statement II is true.
The different divisions of the spiritual path are not separate or unrelated ways of living. Instead, they are deeply integral and interdependent aspects of a single training system. Ethical conduct, mental discipline, and the cultivation of wisdom all support and reinforce each other. Mastering one area naturally aids in the development of the others, ensuring a balanced and comprehensive approach to reaching the final goal.

231. (C) Philosophical materialism
This doctrine posits that reality is composed entirely of physical matter and that everything can be explained through material factors. It denies the existence of spiritual entities, survival after death, or the efficacy of moral actions. According to this view, the individual is completely destroyed when the physical body dies, making the pursuit of spiritual liberation or an understanding of karma irrelevant to human life and its ending.

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232. (B) Mutually conditioning
Within the causal chain, consciousness and the mental-physical components of a being are described as having a reciprocal relationship. Each factor depends on the presence of the other to exist and function, much like two sheaves of reeds leaning against one another. This interdependence highlights that the individual is a complex and unified process rather than a collection of independent or static entities, illustrating the mechanics of existence.

233. (A) Anitya
Contemplating the transient nature of all phenomena is intended to develop a direct understanding of the mark of impermanence. This practice reveals that nothing in the world is static or eternal, as everything is subject to the law

of constant change and decay. Recognizing this truth is vital for reducing attachment to unstable objects and for motivating the search for a source of peace beyond conditioned things.

234. (D) The Fourth Noble Truth
The final truth of the core framework corresponds to the practical middle way, providing the systematic steps needed to reach liberation. This path avoids the extremes of self-indulgence and self-mortification, offering a balanced approach that includes ethical, mental, and wisdom training. By following these specific guidelines, an individual can systematically remove the causes of suffering and achieve the goal of permanent spiritual peace and freedom.

235. (B) A permanent self
The concept of a specialized foundational consciousness explains how karmic momentum and personal continuity are maintained without needing an unchanging soul. It shows that identity is a dynamic process where impressions from past actions are carried forward and produce results. This mechanism allows for the explanation of a persistent individual while remaining consistent with the fundamental teaching that all things lack a static and independent essence.

236. (D) A false but R is true.
The assertion that emptiness is a nihilistic doctrine is incorrect, although it accurately notes that things lack an inherent, independent existence. In this philosophical framework, emptiness does not mean non-existence but relational existence. Misunderstanding this concept as denying all reality fails to recognize its purpose as an explanation of how change and interdependence are possible, providing a middle way between extreme existence and absolute non-existence.

237. (B) Marks of existence.
These three fundamental characteristics define the nature of all conditioned things in the universe, describing them as transient, unsatisfactory, and selfless. They are not mere rules or beliefs, but universal truths that are intended to be directly verified through meditation. Gaining experiential insight into these marks is the key to developing the wisdom needed to overcome ignorance and achieve ultimate liberation from the cycle of suffering.

238. (C) Sīla
This training division is focused on the ethical discipline of the practitioner, specifically related to physical and verbal conduct. It involves refraining from harmful actions such as killing, stealing, and dishonest speech. By maintaining these moral standards, the individual purifies their behavior and creates a stable mental foundation that is necessary for achieving deeper levels of concentration and the final realization of profound spiritual wisdom.

239. (C) Three fires (greed/etc)
Ultimate liberation is described as the extinguishing of the destructive mental states that drive suffering and rebirth. When the fires of passion, ill-will, and ignorance are completely removed through spiritual practice, the individual reaches a state of perfect and permanent peace. It is not the destruction of the being or life itself, but the cessation of the harmful habits that maintain the cycle of attachment and universal dissatisfaction.

240. (C) 1, 2, and 3
The doctrine of dependent origination is often expressed through a specific formula describing the conditional nature of existence. It is typically represented as a twelve-link chain that illustrates how ignorance leads to suffering and rebirth. This teaching emphasizes that nothing arises without a cause, thereby rejecting the idea of a first cause or a permanent creator in the universe, providing a causal explanation for all aspects of existence.

241. (B) Meditative absorption
This meditation practice is dedicated to achieving mental stillness and one-pointedness of focus. By training the mind to remain fixed on a single object, the practitioner can achieve deep states of tranquility where the ordinary distractions of the senses are temporarily suppressed. This high level of concentration creates a powerful and clear mental state that is necessary for successfully pursuing the investigative work of gaining insight into reality.

242. (C) Fate

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This philosophical doctrine argues that every aspect of life and the process of liberation are governed by a fixed and unalterable destiny. According to this view, human effort, moral choices, and the use of free will are completely powerless to influence the course of one's journey through existence. All beings must follow a predetermined path until they naturally reach the end of their cycle of birth and suffering.

243. (B) Causal mind-stream.
Continuity across different lifetimes is explained through the succession of mental states and the impressions left by past intentional actions. Each moment influences the next, creating a flow of awareness and karma without needing a permanent or unchanging soul. This model of a dynamic continuum provides a sophisticated and rational explanation for personal persistence while remaining consistent with the fundamental teaching that all phenomena are impermanent.

244. (C) Śūnyatā
Central to the teachings of advanced philosophical scriptures is the realization that all phenomena lack an independent, inherent nature. This concept of emptiness highlights the relational and interdependent character of everything in the universe. Understanding this truth is considered the perfection of wisdom, as it allows practitioners to transcend all forms of attachment and dualistic thinking, leading to ultimate spiritual freedom and a state of deep, unconditioned peace.

245. (D) Statement I is false, but Statement II is true.
The observation that suffering is an innate part of existence acknowledges that dissatisfaction is an inherent quality of all conditioned and transient things. It is not an accidental event but a fundamental aspect of the worldly process. Recognizing this reality is the starting point of the spiritual path, as it provides the motivation to understand the causes of suffering and to follow the systematic method to end it.

246. (A) Amoralism (Kassapa)
The doctrine that denies the moral efficacy of actions is most directly opposed to the principle of karma. It teaches that intentional deeds have no inherent merit or demerit and do not lead to spiritual results. This perspective removes the motivation for ethical living and personal transformation through effort, standing in complete opposition to the core belief that our behavior significantly shapes our future experiences and our spiritual path.

247. (C) Avijjā (Ignorance)
The fundamental starting point of the causal chain that leads to suffering is the lack of spiritual understanding regarding the true nature of reality. This ignorance triggers the momentum of intentional acts and the entire process of rebirth. By not seeing things as they really are, beings remain bound to habitual patterns of attachment and desire, which perpetuate the cycle of birth, decay, and universal dissatisfaction over time.

248. (C) Morality, Concentration, and Wisdom
The three modes of training provide a comprehensive and integrated structure for spiritual practice. Ethical conduct purifies behavior, while mental discipline focuses on achieving tranquility and stability. Wisdom represents the direct realization of reality. These three divisions work together to transform the individual, ensuring that moral integrity and mental focus provide the necessary foundation for the development of the insight that leads to final liberation and peace.

249. (B) Conventional truth.
The experience of being a persistent individual is understood as a useful label for a complex and ever-changing flow of mental and physical events. While no permanent or independent self can be found upon analysis, the concept of a person is accepted as a pragmatic truth in daily life. This distinction allows the tradition to explain continuity and moral responsibility without resorting to the illusion of an unchanging essence or soul.

250. (C) Complementary practices.
Mental tranquility and analytical insight are regarded as complementary practices that lead to the same spiritual goal. While one technique focuses on stabilizing the mind and suppressing distractions to create inner calm, the other investigates the true nature of phenomena through mindful awareness. Together, they create a balanced approach to meditation, where a calm mind provides the necessary clarity

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for profound wisdom to arise and lead toward ultimate liberation.

251. (B) They form an interdependent and sequential training where ethical conduct provides the basis for mental discipline, which in turn facilitates wisdom.
The threefold training consists of ethical conduct, mental discipline, and wisdom, functioning as an integrated and progressive system. Ethical conduct establishes the necessary stability for cultivating mental concentration. Once the mind is tamed and one-pointed through discipline, it becomes a sharp instrument for developing direct, experiential insight into reality. This interdependent structure ensures each component supports the next.

252. (A) A life free from remorse and the creation of a stable foundation for mental training.
Adherence to moral precepts through ethical conduct restrains unwholesome physical and verbal actions. This practice fosters a life devoid of remorse and external conflict, which is essential for achieving inner peace. Consequently, this state of tranquility provides the stability required to develop mental discipline. Without this moral groundwork, the mind remains too agitated for effective spiritual training.

253. (C) tame the mind, leading to a state of tranquility and one-pointedness suitable for insight.
Mental discipline involves training the mind to remain focused and undistracted through specific practices like mindfulness of breathing. This process tames the mind, transitioning it from a state of agitation to profound tranquility and one-pointedness. Such a purified mental state is vital because it serves as the potent tool needed for cultivating transcendent wisdom and direct insight.

254. (D) The direct, experiential insight into the nature of reality that leads to liberation.
Transcendent wisdom represents the ultimate purpose of the spiritual path, involving a direct and experiential insight into the true nature of reality. This profound understanding goes beyond mere intellectual knowledge, leading to the eradication of ignorance. By attaining this insight, a practitioner achieves liberation from suffering, as the mind finally perceives things as they truly exist without distortion.

255. (C) an obstacle to achieving the mental stability and peace required for successful Samādhi practice.
Ethical conduct serves as the indispensable groundwork for the entire training path. If one fails to establish a moral foundation, the resulting remorse and external conflict create significant mental agitation. This lack of inner peace becomes a major obstacle to developing concentration. Without the stability provided by ethical restraint, achieving the focused and purified mind necessary for deeper insight is impossible.

256. (B) All conditioned phenomena are subject to constant change and are not static.
The doctrine of impermanence asserts that every compounded thing in existence exists in a constant state of flux. This principle applies to all conditioned phenomena, ranging from microscopic particles to vast celestial bodies. Nothing is static or permanent in this reality. Recognizing this universal characteristic is essential for understanding the nature of existence and the inevitability of change.

257. (D) Attachment to impermanent phenomena as if they were permanent is a primary cause of Duḥkha.
Impermanence and suffering are intrinsically linked because individuals often attempt to find lasting satisfaction in changing phenomena. When one clings or attaches to things as if they were permanent, the inevitable change of those objects leads to mental anguish and unsatisfactoriness. This suffering arises from the fundamental mismatch between the desire for stability and the reality of constant flux.

258. (A) The denial of a permanent, independent self or soul within the psycho-physical constituents of a being.
The doctrine of no-self negates the existence of a permanent, unchanging, and independent soul or ego within the human personality. Instead of a substantial identity, what is conventionally called a person is viewed as a dynamic, interdependent process of physical and mental events. This teaching challenges the notion of an enduring

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self that exists separately from the various constituents.

259. (C) strikes at the root of craving by dismantling the belief in a substantial personal identity.
Realizing the absence of a permanent self is considered the primary key to achieving liberation. This insight effectively cuts through the root of all craving and clinging by dismantling the mistaken belief in a substantial and enduring personal identity. When the illusion of a solid ego is removed, the driving forces of attachment lose their foundation, leading to ultimate spiritual freedom.

260. (A) It is a conventional designation for an interdependent process of changing physical and mental events.
From the perspective of the three marks of existence, the concept of a self is merely a conventional designation. It refers to a dynamic and interdependent flow of physical and mental events rather than a static substance. This process-oriented view highlights that there is no independent entity witnessing the changes, as the self itself is subject to constant transformation.

261. (D) systematic framework for identifying a problem, its cause, its prognosis, and its treatment.
The Four Noble Truths function as a systematic soteriological framework comparable to a clinical medical diagnosis. They identify the fundamental problem of suffering, diagnose its primary cause in craving, offer a prognosis that cessation is possible through liberation, and prescribe the treatment path. This structured approach provides a clear and logical method for addressing the core challenges of sentient existence.

262. (B) Craving (taṇhā) rooted in ignorance.
The primary cause of suffering is identified as craving or thirst, which manifests in forms such as desire for sense pleasures, existence, or non-existence. This insatiable craving is deeply rooted in ignorance regarding the true nature of reality. By fueling the continuous cycle of rebirth, this powerful force ensures that sentient beings remain trapped in an unsatisfactory state.

263. (C) there is a state of complete cessation of suffering, known as Nirvāṇa.
The Truth of Cessation asserts that a definitive end to suffering is achievable. This state, known as Nirvāṇa, is attained through the complete eradication of craving and the extinguishing of ignorance. It represents ultimate peace and liberation from the cycle of birth and death, proving that suffering is not an inherent or permanent part of the mind's true nature.

264. (D) It is presented as a detailed exposition of the practical training in Sīla, Samādhi, and Prajñā.
The Fourth Noble Truth prescribes the practical method required to achieve the cessation of suffering. This path is detailed through the Noble Eightfold Path, which organizes spiritual practice into the threefold training. By cultivating ethical conduct, mental discipline, and wisdom, a practitioner follows a structured journey. This training integrates all essential aspects of the Buddhist spiritual life.

265. (A) The state of Nirvāṇa achieved by eradicating craving.
The Truth of Suffering encompasses the pervasive nature of unsatisfactoriness in sentient existence, including physical pain, sickness, and death. It also accounts for the subtle dissatisfaction found in conditioned states due to their impermanent nature. However, the state of liberation achieved by eradicating craving is defined by the cessation of suffering, placing it outside the scope of suffering.

266. (B) All phenomena arise interdependently, conditioned by other factors.
The central principle of Dependent Origination posits that no entity possesses independent or inherent existence. Instead, all phenomena arise in dependence upon specific causes and conditions. This vision of reality suggests that everything is part of an interconnected web where one factor conditions the next. This fundamental metaphysics explains the process of life in the cycle of existence and liberation.

267. (B) Ignorance (avidyā).
In the chain of causation, the entire cycle of rebirth and suffering is initiated by ignorance. This fundamental misunderstanding of reality conditions the formation of volitional activities, which then lead to consciousness and subsequent links in the chain. By identifying ignorance as the

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root cause, the doctrine highlights the specific point where intervention is necessary to achieve spiritual liberation.

268. (A) by understanding the causal chain, one can intervene and break it.
Liberation is possible because the cycle of dependent origination is not deterministic but follows a specific causal process. By gaining a deep understanding of these links, a practitioner can intervene to stop the root cause. When ignorance ceases, the entire chain of suffering begins to collapse. This demonstrates that beings have the agency to influence their spiritual trajectory.

269. (C) It avoids the metaphysical extremes of eternalism and annihilationism.
Dependent Origination is characterized as the Middle Way because it navigates between two flawed metaphysical extremes. It avoids eternalism, which is the belief in a permanent and unchanging self. Simultaneously, it rejects annihilationism, which claims that the self is utterly destroyed at death. By showing how phenomena arise through conditions, it provides a dynamic alternative to these views.

270. (D) necessary conditionality.
The formulation stating that things arise when conditions are present and cease when they are absent implies a relationship of necessary conditionality. This principle dictates that phenomena are neither random occurrences nor identical entities. Instead, their existence depends entirely on the presence of supporting factors. Understanding this conditionality is crucial for grasping how the cycle of suffering is maintained.

271. (C) Explaining the continuity of identity and karma without a permanent self.
The concepts of the mind-stream and storehouse consciousness were developed to address the philosophical challenge of explaining personal continuity. They clarify how identity and karmic results persist across time and lifetimes without requiring a permanent or unchanging self. These ideas reconcile the doctrine of no-self with the observable reality of individual experience and the moral framework of karmic retribution.

272. (B) The momentary flow of interconnected mental events creating a continuum of identity.
The mind-stream describes the continuous, moment-to-moment flow of mental events. Each instance of consciousness arises based on the preceding one and subsequently conditions the next. This creates a functional continuum of identity that persists without any static underlying soul. It provides a process-oriented explanation for how a person feels like the same individual over time despite constant internal changes.

273. (D) Karmic impressions or 'seeds' of past actions stored in the consciousness.
Within the storehouse consciousness, karmic impressions are referred to as seeds. These seeds are the results of past actions that remain dormant until specific conditions allow them to ripen. When they manifest, they shape an individual's current experiences, perceptions, and their subjective world. This mechanism explains how past conduct continues to influence the present state of a conscious being.

274. (A) a dynamic, flowing stream of consciousness that serves as a store for karmic seeds.
The storehouse consciousness represents the deepest level of mental activity, serving as a repository for all karmic seeds. It is not a permanent or static entity but is itself a flowing stream that is constantly changed by new experiences. This dynamic nature allows it to store impressions while simultaneously being influenced by every new action a person performs during life.

275. (C) an individual's perception of reality is heavily conditioned by their past karma.
The description of the storehouse consciousness implies that an individual's subjective experience is deeply influenced by their past actions. Since karmic seeds stored in the consciousness ripen to manifest as perceptions and the world one inhabits, reality is not perceived objectively. Instead, the way a person experiences their life is a result of accumulated impressions from previous conduct.

276. (A) The absence of inherent, independent existence in all phenomena.

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Emptiness refers to the profound philosophical insight that all phenomena lack inherent, independent existence. Nothing exists solely from its own side; instead, everything arises through a complex web of causes and conditions. This concept does not deny that things exist conventionally, but it clarifies that their existence is relational and devoid of a separate, permanent, or unchanging essence.

277. (D) Pratītya-samutpāda (Dependent Origination).
The doctrine of emptiness is fundamentally based on the principle of Dependent Origination. Because all phenomena arise only in dependence upon various causes and conditions, they cannot possess a self-sufficient or independent nature. The relational character of reality, where one thing depends on another, is exactly what makes all things empty of an intrinsic essence, linking these core concepts.

278. (B) Greed, hatred, and delusion.
Nirvāṇa is often described as the blowing out or extinguishing of three specific destructive forces. These are greed, hatred, and delusion, which serve as the primary drivers perpetuating the cycle of suffering. By completely removing these mental poisons, a practitioner attains a state of supreme peace. This liberation marks the end of the psychological causes that maintain saṃsāra.

279. (C) Liberation is found not by escaping the world, but by realizing the true, empty nature of the world itself.
The Mahāyāna perspective suggests that liberation is not a movement to a separate physical realm. Instead, it involves realizing that the cycle of existence itself is empty of inherent existence. When ignorance and clinging are removed, the true nature of reality is uncovered. This implies that freedom is found within a profound shift in understanding the world, rather than escaping.

280. (D) Prajñā (wisdom).
Achieving a deep realization of emptiness is considered a primary function of wisdom. This insight into the relational and essence-less nature of reality is the pinnacle of the spiritual training. By cultivating this specific understanding, a practitioner eradicates the fundamental ignorance that blinds them to the truth. Thus, emptiness serves as the essential object of the wisdom component of practice.

281. (A) To develop a calm, focused, and tranquil state of mind.
The primary goal of calm-abiding meditation is to cultivate a mind that is serene, concentrated, and unified. By focusing attention on a single meditation object, such as the breath, practitioners train the mind to remain steady. This process helps to overcome various mental hindrances, resulting in a state of profound tranquility and one-pointedness that is essential for further development.

282. (B) Samādhi.
Within the framework of the threefold training, the practice of calm-abiding meditation corresponds directly to the cultivation of mental discipline. It provides the practical methods for achieving the focused and purified state of mind known as concentration. Through this training, the practitioner develops the necessary stability and clarity that serve as the foundation for the subsequent development of insight and wisdom.

283. (B) Vipassanā involves investigating the nature of existence, whereas Samatha aims to develop concentration.
These two forms of meditation differ primarily in their immediate objectives and methods. Calm-abiding focuses on developing mental stillness and one-pointed concentration by using a single object. In contrast, insight meditation uses that stable mind to investigate the totality of one's psycho-physical existence. While the former pacifies the mind, the latter aims to discern the true characteristics of reality.

284. (A) The three marks of existence: Anitya, Duḥkha, and Anātma.
Insight meditation leads to a direct, experiential understanding of the three marks of existence. The meditator observes the constant arising and passing of all mental and physical phenomena to see their true nature. This process reveals that all conditioned things are impermanent, unsatisfactory, and devoid of a permanent self. This seeing is the wisdom that cuts through spiritual ignorance.

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285. (C) It prepares and stabilizes the mind, making it a suitable tool for insightful investigation.
Calm-abiding meditation serves as the essential preparation for the development of insight. It stabilizes and sharpens the mind, transforming it into a potent instrument capable of deep investigation. Without the tranquility and concentration provided by this preliminary practice, the mind would be too distracted to perceive the subtle truths of existence. Thus, it provides the necessary foundation for insight.

286. (D) The balanced and unified development of Samatha and Vipassanā as a pair.
The term refers to the integrated and balanced development of calm-abiding and insight meditation as a unified pair. This classical approach emphasizes that neither practice should be developed in isolation. Instead, they should work together synergistically to advance the practitioner's spiritual progress. This unification ensures that the mind is both perfectly tranquil and capable of the deep inquiry required.

287. (C) a choppy lake with a distorted and obscured view.
A mind that is turbulent and distracted is compared to a choppy lake where the view of the bottom is distorted and obscured. This analogy illustrates why concentration is vital for spiritual progress. Just as one cannot see clearly through rough water, a distracted mind cannot accurately perceive the true nature of reality. Tranquility provides the necessary clarity for investigation.

288. (B) Indulgence in pleasant states of absorption without achieving liberating wisdom.
Practicing concentration without the direction provided by insight can lead to a spiritual dead end. In such cases, the meditation may become a mere indulgence in pleasant and tranquil states of absorption. While these states are peaceful, they lack the liberating power to sever the fetters of ignorance. Therefore, the goal of wisdom is necessary to ensure concentration serves its purpose.

289. (D) To ensure the concentrated mind is used to develop wisdom and cut through ignorance.
In the synergistic relationship between the two practices, insight meditation provides the essential purpose and direction for concentration. It ensures that the powerful tool of a calm and focused mind is applied effectively to investigate the marks of existence. By focusing on wisdom, it uses the stability gained from concentration to dismantle the ignorance that keeps beings bound.

290. (A) Because the mind would be too distracted and agitated for deep, sustained inquiry.
Attempting insight without a foundation in calm-abiding often leads to shallow and sporadic results. A mind lacking stability is easily overwhelmed by discursive thoughts and constant distractions. Without the mental stillness provided by concentration, it is impossible to maintain the deep and sustained inquiry necessary to perceive the true nature of reality. Stability is the platform for inquiry.

291. (C) Pūraṇa Kassapa.
Pūraṇa Kassapa was a prominent thinker who taught the doctrine of non-action. He advocated for a radical form of amoralism, claiming that virtuous acts produce no merit and evil acts produce no demerit. This philosophy effectively denied the existence of karma and moral responsibility, suggesting that human actions have no inherent consequences that affect an individual's spiritual or future state.

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292. (A) Fatalism.
The philosophy of Makkhali Gosāla is best characterized as strict fatalism or determinism. He taught that all beings are governed by an unalterable cosmic destiny that unfolds over vast periods. According to this view, human effort is entirely futile because the trajectory of one's life and the eventual attainment of liberation are predetermined and cannot be changed by any action.

293. (D) a person is composed of elements that disperse at death, with no afterlife.
Ajita Kesakambalī was an early materialist who preached the doctrine of annihilationism. He argued that humans are composed merely of four physical elements: earth, water, fire, and air. According to his teaching, these elements disperse upon death, resulting in the total destruction of the person. Consequently, he rejected the existence of an afterlife, a soul, or any karmic consequences.

294. (B) A denial of the efficacy of volitional action and moral karma.
Despite their different metaphysical bases, these three thinkers shared a common rejection of the efficacy of volitional action. Whether through amoralism, fatalism, or materialism, they each denied that moral conduct has significant consequences. This position directly opposed the Buddhist emphasis on karma and the idea that intentional actions are the primary drivers of one's spiritual progress and future experiences.

295. (C) their spiritual progress is entirely a matter of unchangeable destiny.
A follower of Makkhali Gosāla would believe that their spiritual journey and ultimate liberation are governed by an unchangeable cosmic destiny. Since his doctrine of fatalism posits that all events are predetermined, individual effort or moral choices are seen as irrelevant to the outcome. One's progress through the cycle of existence is simply a matter of the unfolding of destiny.

296. (D) Pakudha Kaccāyana.
Pakudha Kaccāyana proposed a form of eternalism based on seven uncreated and immutable elemental categories. These included the four physical elements along with pleasure, pain, and the soul. He argued that these elements are eternal and do not interact with one another. This perspective suggests that no real change or action occurs, as phenomena are merely combinations of these entities.

297. (A) agnosticism or skepticism.
The practice of refusing to take a definitive stance on metaphysical questions is a hallmark of agnosticism or skepticism. Sañjaya Belaṭṭhiputta avoided committing to any specific view regarding the afterlife or karma, believing that definitive knowledge on such matters was impossible. This approach was intended to avoid the mental agitation that comes from attachment to conflicting and unprovable philosophical positions.

298. (B) Non-absolutism (Anekāntavāda) and a belief in an eternal soul (jīva).
The teachings of Nigaṇṭha Nātaputta, or Mahāvīra, are distinguished by the doctrine of non-absolutism and the belief in an eternal soul. He argued that reality is multifaceted and can be understood from various perspectives. Additionally, his path involved the purification of the eternal soul from karmic matter through rigorous asceticism and non-harm, presenting a sophisticated alternative to Buddhist teachings.

299. (B) By proposing that elements were eternal and non-interactive, making true action impossible.
Pakudha Kaccāyana negated the concept of karma by asserting that the fundamental elements of reality are eternal and non-interactive. Because these elements do not affect one another, he concluded that no genuine action or change is possible. For example, he claimed that a sword passing through a person only moves through space between elements, meaning no one is actually killed.

300. (A) the existence of a permanent, eternal soul (jīva).
A fundamental metaphysical difference between the Buddha and Nigaṇṭha Nātaputta involves their conflicting views on the nature of the self. While the Buddha taught the doctrine of no-self, denying any permanent essence, Mahāvīra affirmed the existence of an eternal soul. This disagreement over the existence of a substantial soul led to different spiritual paths and methods for achieving liberation.

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CHAPTER 03

Buddhist Institutions, Art, and Social Impact

1. Which of the following ancient Buddhist educational institutions was particularly renowned for its specialization in Hinayāna teachings and was often compared to Nālandā?
(A) Vikramaśilā
(B) Valabhi
(C) Somapurī
(D) Udantapurī

2. Read the following statements regarding the Bodhagayā Temple.
Statement I : The current structure of the Mahābodhi temple at Bodhagayā dates entirely back to the time of Emperor Aśoka.
Statement II : The temple is built at the location where Gautama Buddha is said to have attained Enlightenment.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

3. What was the most significant impact of Buddhist monasteries (vihāras) on the economic life of ancient India?
(A) They minted and circulated unique local currency.
(B) They controlled all major trade routes to China.
(C) They managed large-scale agricultural landholdings.
(D) They served as primary military bases for kings.

4. Which ancient Mahāvihāra is believed to have been established by Gopāla I, the founder of the Pāla dynasty, and was located near Nālandā?
(A) Vikramaśilā
(B) Somapurī
(C) Jagaddala
(D) Udantapurī

5. Which of the following statements about the Great Stūpa at Sāncī is incorrect?
(A) The original brick stūpa was built by Emperor Aśoka.
(B) The four gateways (toranas) were added during the Śuṅga period.
(C) The stūpa contains the primary corporeal relics of the Buddha.
(D) The carvings on the gateways depict scenes from the Jātaka tales.

6. Lumbinī, the birthplace of Gautama Buddha, is currently located in which modern-day country?
(A) India
(B) Nepal
(C) Bhutan
(D) Bangladesh

7. Which of the following figures in the revival of Buddhism is credited with the establishment of the Mahā Bodhi Society?
(A) Kṛpāśaraṇa Mahāthera
(B) Candramaṇi Mahāthera
(C) Bhikṣhu Jagadīśa Kāśyapa
(D) Anāgarika Dharmapāla

8. A historical text describes a Mahāvihāra founded by the Pāla king Dharmapāla, which became a premier center for Tantric Buddhist studies. Which institution is being described?
(A) Vikramaśilā
(B) Nālandā
(C) Valabhi
(D) Udantapurī

9. Identify the correct pair from the following.
(A) Somapurī - Founded by the Gupta dynasty
(B) Valabhi - Specialized in Mahāyāna philosophy

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(C) Vikramaśilā - Patronized by the Pāla dynasty
(D) Nālandā - Primarily focused on vocational training

10. Which Buddhist pilgrimage site is associated with the Buddha's Parinirvāṇa?
(A) Kuśīnārā
(B) Lumbinī
(C) Bodhagayā
(D) Sāranātha

11. The architectural plan of the Somapurī Mahāvihāra, with its cruciform central temple and surrounding monastic cells, is considered a prototype for temple architecture in which region?
(A) Central Asia
(B) Sri Lanka
(C) Gandhara
(D) Southeast Asia

12. Read the following statements about Bhikṣhu Jagadīśa Kāśyapa.
Statement I : He was the founding director of the Nava Nalanda Mahavihara.
Statement II : His primary contribution was the revival of Buddhism in the Bengal region through the Bauddha Dharmankur Sabha.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

13. All of the following are part of the four main pilgrimage sites related to the Buddha's life EXCEPT:
(A) The location where he was born.
(B) The location of his first sermon.
(C) The site where he spent most rains.
(D) The location of his enlightenment.

14. What is the primary subject matter of the murals in the Ajantā Caves?
(A) The life of Emperor Aśoka and his state conversion.
(B) The proceedings of various ancient Buddhist councils.
(C) The military victories of the historical Gupta kings.
(D) The Jātaka tales of the Buddha's previous lives.

15. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The teachings of Buddhism had a significant impact on social equality in ancient India.
Reason (R) : Buddhism rejected the hereditary basis of the caste system and opened the monastic Sangha to people from all social strata.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

16. The famous Lion Capital, which has been adopted as the National Emblem of India, was originally erected by Emperor Aśoka at which Buddhist site?
(A) Bodhagayā
(B) Sāranātha
(C) Sāncī
(D) Nālandā

17. Kṛpāśaraṇa Mahāthera is a key figure in the Buddhist revival primarily associated with which region of India?
(A) Maharashtra
(B) Bengal
(C) Uttar Pradesh
(D) Ladakh

18. The destruction of which Mahāvihāra by Bakhtiyar Khilji's forces in the late 12th century is often cited as a major blow to Buddhism in India?
(A) Nālandā
(B) Valabhi
(C) Somapurī
(D) Jagaddala

19. Which of the following is the best description of the term 'Mahāvihāra' in the context of ancient India?
(A) A small, isolated mountain hermitage for a single monk.
(B) A royal palace structure adorned with

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Buddhist motifs.
(C) A major monastic-cum-educational Buddhist institution.
(D) A rock-cut cave temple designed for common lay worship.

20. The establishment of the Bauddha Dharmankur Sabha (Bengal Buddhist Association) in 1892 was a pivotal contribution of which modern Buddhist revivalist?
(A) Anāgarika Dharmapāla
(B) Candramaṇi Mahāthera
(C) Bhikṣhu Jagadīśa Kāśyapa
(D) Kṛpāśaraṇa Mahāthera

21. Match List I with List II.
List I: (Pilgrimage Site)
P. Lumbinī
Q. Bodhagayā
R. Sāranātha
S. Kuśīnārā
List II: (Associated Event)
1. First Sermon (Dhammacakkappavattana)
2. Parinirvāṇa
3. Birth
4. Enlightenment (Bodhi)
Choose the correct answer from the options given below:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

22. A student of art history is studying a site known for its rock-cut cave architecture, elaborate murals depicting Jātaka stories, and sculptures from the Vākāṭaka period. Which site is being studied?
(A) Sāncī
(B) Ajantā Caves
(C) Sāranātha
(D) Bodhagayā Temple

23. Which one of the following statements about the impact of Buddhism on economic life is incorrect?
(A) Non-violence promoted agriculture over hunting.
(B) Monasteries became key units through land grants.
(C) Pilgrimage routes stimulated trade around sites.
(D) The teachings discouraged commerce as a distraction.

24. Candramaṇi Mahāthera, a notable Buddhist monk from Burma (Myanmar), made Kuśīnārā his center of activity. What was his primary focus there?
(A) To revive the site as a living center for worship and monastic life.
(B) To excavate new archaeological sites.
(C) To translate Pāli texts into English.
(D) To establish a political movement for Buddhist rights.

25. Consider the following statements regarding the Mahāvihāras:
1. Nālandā was patronized by the Gupta kings and later by the Pāla dynasty.
2. Valabhi was a major center for Hinayāna studies, located in present-day Gujarat.
3. Vikramaśilā was established by Dharmapāla and was a noted center for Vajrayāna.
4. Udantapurī was built as a replica of a Tibetan monastery.
Which of the above statements are correct?
(A) 1 and 2 only
(B) 2, 3 and 4 only
(C) 1, 2 and 3 only
(D) 1, 3 and 4 only

26. The architectural design of the Somapurī Mahāvihāra in present-day Bangladesh is best described as:
(A) A cruciform temple centered within a quadrangle of cells.
(B) A circular stūpa featuring a large processional pathway.
(C) A series of rock-cut chaitya halls and monastic vihāras.
(D) A multi-storied tower resembling the Mahābodhi Temple.

27. The 'Wheel of Dharma' (Dharmacakra) is a central symbol in Buddhist art. Its first turning is artistically and historically associated with which location?
(A) Lumbinī
(B) Bodhagayā
(C) Kuśīnārā
(D) Sāranātha

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28. Bhikṣhu Jagadīśa Kāśyapa is highly regarded for his monumental work in which area?
(A) The physical restoration and conservation of Sāncī stūpa.
(B) The publication of the Pāli Tipiṭaka in Devanāgarī script.
(C) The revival of pilgrimage activities at the Bodhagayā site.
(D) The founding of several vihāras across Europe and America.

29. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The art of Ajantā is primarily religious in nature.
Reason (R) : The paintings almost exclusively depict the life and previous births of the Buddha, serving a didactic and devotional purpose.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

30. The Jagaddala Mahāvihāra, founded by the Pāla king Rāmapāla, was a significant center for learning located in:
(A) Southern Bihar
(B) Saurashtra, Gujarat
(C) The vicinity of modern-day Delhi
(D) Northern Bengal (Varendra)

31. Which of the following is an incorrect pair of a Buddhist revivalist and their major area of contribution?
(A) Candramaṇi Mahāthera - Vikramaśilā University restoration
(B) Anāgarika Dharmapāla - Mahā Bodhi Society
(C) Kṛpāśaraṇa Mahāthera - Bauddha Dharmankur Sabha
(D) Bhikṣhu Jagadīśa Kāśyapa - Nava Nalanda Mahavihara

32. The social impact of Buddhism included the elevation of ethical conduct over ritualism. Which concept best embodies this shift?
(A) The worship of Bodhisattvas for material gain.
(B) The adherence to the Pañcaśīla (Five Precepts).
(C) The practice of elaborate fire sacrifices (yajñas).
(D) The strict observance of hereditary caste duties.

33. Which of the following Mahāvihāras was situated in the western part of India, under the patronage of the Maitraka dynasty?
(A) Nālandā
(B) Valabhi
(C) Vikramaśilā
(D) Somapurī

34. Read the following statements regarding Buddhist architecture.
Statement I : The architectural form of a stūpa, like the one at Sāncī, is symbolic of the Buddha's physical body and his parinirvāṇa.
Statement II : The main body of the stūpa (the aṇḍa) is a solid, hemispherical dome and is not meant to be entered.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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35. A key objective of the Mahā Bodhi Society, founded by Anāgarika Dharmapāla, was to:
(A) Translate the entire Buddhist canon into European tongues.
(B) Founding a politically independent Buddhist state in India.
(C) Restoring Buddhist control over the Mahābodhi Temple.
(D) Provide secular education for children in rural districts.

36. The artistic style of the sculptures at Sāranātha, particularly from the Gupta period, is celebrated for its:
(A) Rough and abstract forms lacking specific physical detail.
(B) Heavy physiques characteristic of Kushan period artwork.
(C) Dynamic and emotional depictions of various violent scenes.
(D) Serene expressions, smooth surfaces, and

sheer drapery.

37. Which of the following events marks the beginning of the Buddhist pilgrimage circuit, representing the Buddha's entry into the world?
(A) His enlightenment at Bodhagayā.
(B) His first sermon at Sāranātha.
(C) His birth at Lumbinī.
(D) His passing away at Kuśīnārā.

38. The decline of the great Mahāvihāras like Nālandā and Vikramaśilā in the late 12th and early 13th centuries was most directly caused by:
(A) A series of devastating earthquakes.
(B) Invasions by Turko-Afghan armies.
(C) The withdrawal of royal patronage by the Pāla kings.
(D) Internal doctrinal conflicts leading to their fragmentation.

39. As the head of the Nava Nalanda Mahavihara, Bhikṣhu Jagadīśa Kāśyapa envisioned it as:
(A) A museum to house artifacts from the original excavations.
(B) A technical institute providing modern vocational training.
(C) A political body representing the Indian Buddhist community.
(D) A modern center for Pāli studies following old traditions.

40. Consider the following statements about Buddhist architecture and sites:
1. The Sāncī Stūpa's gateways (toranas) are made of wood.
2. The Ajantā caves are a mix of Chaitya (worship halls) and Vihāra (monastery) caves.
3. The Bodhagayā Temple's current form is an exact replica of the original Aśokan structure.
4. The Lion Capital at Sāranātha originally supported a large Dharma-chakra.
5. Nālandā was primarily a single large temple, not a university complex.

Which of the above statements are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 5 only
(D) 2, 4 and 5 only

41. Which Mahāvihāra served as a key administrative center for the Pāla dynasty, in addition to being a major educational institution?
(A) Nālandā
(B) Valabhi
(C) Somapurī
(D) Udantapurī

42. How did the Buddhist concept of Sangha impact the social structure of its time?
(A) A democratic community where caste origin was irrelevant.
(B) A separate caste that reinforced the existing varna system.
(C) A selective order open only to Brahmins and Kshatriyas.
(D) A secret society focused on challenging local monarchies.

43. Candramaṇi Mahāthera, a Burmese monk, played a crucial role in the revival of which specific pilgrimage site?
(A) Sāranātha
(B) Bodhagayā
(C) Lumbinī
(D) Kuśīnārā

44. Match List I with List II.
List I: (Architectural Element)
P. Ornate Toranas (Gateways)
Q. Murals of Jātaka Tales
R. Bodhi Tree and Vajrāsana
S. Dhamek Stūpa
List II: (Associated Site/Concept)
1. Ajantā Caves
2. Sāncī Stūpa
3. Sāranātha
4. Bodhagayā
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

45. Anāgarika Dharmapāla's efforts for the Buddhist revival were characterized by:
(A) A quiet, meditative approach focused on personal insight.
(B) A mission to convert Indian royalty back to the faith.

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(C) An activist approach using publications and legal means.
(D) A scholarly project of translating ancient manuscripts.

46. What was the primary medium of instruction and scholarship at Valabhi Mahāvihāra, reflecting its doctrinal focus?
(A) Pāli
(B) Ardhamagadhi
(C) Apabhraṁśa
(D) Sanskrit

47. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The pilgrimage site of Sāranātha is also a repository of some of the finest examples of Gupta-period sculpture.
Reason (R) : The prosperity under the Gupta empire, which patronized Buddhism, led to the creation of highly refined Buddha images at Sāranātha, marking a classical phase in Indian art.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

48. Which of the following statements about the Somapurī Mahāvihāra is incorrect?
(A) It is a UNESCO World Heritage Site located in present-day Bangladesh.
(B) It was primarily a center for the study of Hinayāna Buddhism, similar to Valabhi.
(C) It was founded by the Pāla king Dharmapāla.
(D) Its layout influenced the architecture of temples in places like Java and Cambodia.

49. The Buddhist emphasis on 'Majjhimā Paṭipadā' (the Middle Path) had a significant impact on social life by:
(A) Encouraging extreme forms of asceticism and self-mortification.
(B) Promoting a balanced life, avoiding the extremes of sensual indulgence and severe austerity.
(C) Justifying the accumulation of immense wealth by householders.
(D) Advocating for a violent overthrow of social hierarchies.

50. Consider the following activities related to the Buddhist revival:
1. Establishment of the Mahā Bodhi Society.
2. Publication of the Pāli Tipiṭaka in Devanāgarī script.
3. Foundation of the Bauddha Dharmankur Sabha.
4. Revival of monastic life at Kuśīnārā.
Which of the following correctly pairs the activity with the person primarily responsible?
(A) 1-Kṛpāśaraṇa, 2-Anāgarika Dharmapāla, 3-Bhikṣhu Jagadīśa Kāśyapa, 4-Candramaṇi Mahāthera
(B) 1-Anāgarika Dharmapāla, 2-Bhikṣhu Jagadīśa Kāśyapa, 3-Kṛpāśaraṇa Mahāthera, 4-Candramaṇi Mahāthera
(C) 1-Bhikṣhu Jagadīśa Kāśyapa, 2-Candramaṇi Mahāthera, 3-Anāgarika Dharmapāla, 4-Kṛpāśaraṇa Mahāthera
(D) 1-Anāgarika Dharmapāla, 2-Kṛpāśaraṇa Mahāthera, 3-Candramaṇi Mahāthera, 4-Bhikṣhu Jagadīśa Kāśyapa

51. The site of Nālandā is significant in Buddhist art and architecture for all the following reasons EXCEPT:
(A) It contains the ruins of numerous temples (chaityas) and monasteries (vihāras).
(B) Excavations have revealed a wealth of sculptures in stone, bronze, and stucco.
(C) It features the earliest surviving examples of rock-cut cave paintings.
(D) Its planned layout reflects a highly organized monastic university.

52. Arrange the following events in the life of the Buddha in chronological order, which also form the basis for the four great pilgrimage sites:
(i) Parinirvāṇa
(ii) Birth
(iii) First Sermon
(iv) Enlightenment
Choose the correct sequence from the options below:
(A) (i), (ii), (iii), (iv)
(B) (ii), (iv), (iii), (i)
(C) (ii), (iii), (iv), (i)

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(A) Nālandā was broad-based; Vikramaśilā was more Tantric.
(B) Nālandā was Mahāyāna; Vikramaśilā was strictly Hinayāna.
(C) Nālandā was Gupta-patronized; Vikramaśilā had no kings.
(D) Nālandā was in Bihar; Vikramaśilā was in modern Bengal.

107. Which of the following is an incorrect statement about the social impact of Buddhism?
(A) It improved the status of women by allowing them to join the Sangha as bhikkhunīs.
(B) It promoted a universal ethical code applicable to all, irrespective of caste.
(C) It fostered a spirit of compassion and non-violence towards all living beings.
(D) It led to the complete eradication of the caste system in all parts of India.

108. The main stūpa at Nālandā, known as Site No. 3, is notable for its:
(A) Single, monolithic dome carved from a single rock.
(B) Series of successive encasements, showing its enlargement over several centuries.
(C) Four large, ornate gateways similar to Sāncī.
(D) Central chamber which housed the main library of the university.

109. Anāgarika Dharmapāla's speech at the 1893 World's Parliament of Religions in Chicago was significant because it:
(A) Publicly announcing the discovery of the Buddha's relics.
(B) Criticizing the impact of Western colonialism on the East.
(C) Highlighting the rational nature of Buddhism and site neglect.
(D) Calling for a military movement to recapture sacred sites.

110. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The art of the Ajantā caves provides a rich visual record of contemporary life during its period.
Reason (R) : Besides religious themes, the murals depict scenes of royal courts, city life, merchants, and common people, offering valuable insights into the society, costumes, and culture of the time.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

111. The ancient university of Valabhi, a rival to Nālandā, was located in the modern state of:
(A) Gujarat
(B) Bihar
(C) Uttar Pradesh
(D) Maharashtra

112. The journey of a Buddhist pilgrim to the four holy places follows the path of the Buddha's life. A pilgrimage to Sāranātha commemorates which major event?
(A) The Buddha's birth.
(B) The Buddha's final passing away.
(C) The Buddha's attainment of supreme knowledge.
(D) The Buddha's first proclamation of the Dharma.

113. Consider the following pairs:
1. Somapurī Mahāvihāra : Founded by Gopāla I
2. Vikramaśilā Mahāvihāra : Founded by Dharmapāla
3. Udantapurī Mahāvihāra : Founded by Rāmapāla

Which of the above pairs is/are correctly matched?
(A) 2 only
(B) 1 and 2 only
(C) 2 and 3 only
(D) 1, 2 and 3

114. Kṛpāśaraṇa Mahāthera, a pioneer of the Buddhist revival in Bengal, was originally from:
(A) The Chittagong region (in modern Bangladesh).
(B) The city of Calcutta.
(C) Bodhgaya, Bihar.
(D) Sri Lanka.

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Ātman (the eternal soul).
Statement II : This doctrinal challenge had a social impact by undermining the idea of a divinely ordained, unchanging social order based on birth.
Which of the following is correct?
(A) Statement I and Statement II are both correct, and Statement II is the correct explanation of Statement I.
(B) Statement I and Statement II are both correct, but Statement II is not the correct explanation of Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

63. The great stūpa at Sāncī is surrounded by a stone railing with four magnificently carved gateways. These gateways are known as:
(A) Toraṇas
(B) Harmikās
(C) Vedikās
(D) Chatras

64. Which of the following ancient universities was located in what is now modern-day Bangladesh and is a UNESCO World Heritage site?
(A) Nālandā
(B) Somapurī
(C) Vikramaśilā
(D) Valabhi

65. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : Anāgarika Dharmapāla's work had a significant international dimension.
Reason (R) : He represented Buddhism at the World's Parliament of Religions in Chicago in 1893, bringing global attention to the Buddhist cause in India.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

66. The concept of economic morality in Buddhism, discouraging deceit, theft, and exploitation, is best captured by which part of the Noble Eightfold Path?
(A) Right Livelihood (Sammā Ājīva)
(B) Right View (Sammā Diṭṭhi)
(C) Right Mindfulness (Sammā Sati)
(D) Right Effort (Sammā Vāyāma)

67. Which of the following is NOT a feature of the architectural complex at Nālandā?
(A) Rows of brick-built monasteries facing a central courtyard.
(B) Several large stūpas and temples (chaityas).
(C) A large, central cruciform temple similar to Somapurī.
(D) An advanced drainage system.

68. The revival of Kuśīnārā as an active center for Buddhist worship in the modern era owes a great deal to the tireless efforts of which monk?
(A) Bhikṣhu Jagadīśa Kāśyapa
(B) Anāgarika Dharmapāla
(C) Kṛpāśaraṇa Mahāthera
(D) Candramaṇi Mahāthera

69. The 'Deer Park' at Sāranātha is historically significant as the place where the Buddha:
(A) Was born.
(B) Attained enlightenment.
(C) Preached his first sermon.
(D) Passed away.

70. Consider the following statements about key figures in the Buddhist revival:
1. Anāgarika Dharmapāla was born in Sri Lanka.
2. Kṛpāśaraṇa Mahāthera founded the Bauddha Dharmankur Sabha in Calcutta.
3. Bhikṣhu Jagadīśa Kāśyapa was a native of the Chittagong Hill Tracts.
4. Candramaṇi Mahāthera was a Burmese monk who worked at Kuśīnārā.
5. Anāgarika Dharmapāla's primary focus was the revival of Buddhist art forms.

Which of the above statements are correct?
(A) 1, 2, and 4 only
(B) 2, 3, and 5 only
(C) 1, 2, 3 and 4 only
(D) 1, 3, and 5 only

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(A) The newly converted Buddhists in Maharashtra.
(B) The Tibetan refugee community in India.
(C) The international community of Buddhist scholars.
(D) The traditional Buddhist communities of Bengal and the northeastern frontier.

124. The presence of donatory inscriptions by guilds (śreṇis) of ivory carvers on the gateways of Sāncī indicates:
(A) The general economic decline of the local monarchy.
(B) The economic prosperity and social weight of artisan groups.
(C) The fact that ivory carving was taught at the monastery.
(D) A systemic conflict between guilds and monastic leaders.

125. Match List I with List II.
List I: (Site)
P. Nālandā
Q. Sāncī
S. Ajantā
R. Sāranātha
List II: (Key Feature/Significance)
1. Great Stūpa with symbolic art and no anthropomorphic Buddha image (early phase).
2. Rock-cut caves with exquisite murals and sculpture.
3. Site of the First Sermon and the 'classical' Gupta Buddha image.
4. Ruins of a great monastic university with numerous vihāras and temples.
Choose the correct answer from the options given below:
(A) P-4, Q-1, S-2, R-3
(B) P-1, Q-4, S-3, R-2
(C) P-4, Q-2, S-1, R-3
(D) P-3, Q-1, S-2, R-4

126. Which Pāla king, the founder of the dynasty, is credited with establishing the Udantapurī Mahāvihāra?
(A) Dharmapāla
(B) Devapāla
(C) Rāmapāla
(D) Gopāla

127. Which of the following was NOT a direct social impact of the spread of Buddhism in ancient India?
(A) Establishment of the divine right of kings to rule.
(B) Promotion of the Pāli and Prakrit languages over the exclusive use of Sanskrit.
(C) Weakening of the varna system's rigidity.
(D) Rise in the status of women, with the option to become nuns.

128. A pilgrim visiting the four major Buddhist holy sites would travel to Kuśīnārā to commemorate the Buddha's:
(A) Birth.
(B) Parinirvāṇa.
(C) Enlightenment.
(D) First Sermon.

129. The most significant contribution of Bhikṣhu Jagadīśa Kāśyapa to modern Buddhist scholarship was:
(A) The establishment of the Mahā Bodhi Society.
(B) The monumental task of editing and publishing the Pāli Tipiṭaka in Devanāgarī script.
(C) The creation of a unified international Buddhist flag.
(D) The translation of the Dhammapada into multiple European languages.

130. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Valabhi Mahāvihāra was particularly important for the study of Hinayāna Buddhism.
Reason (R) : Its curriculum and library were renowned for texts related to the Sarvāstivāda school, a prominent branch of Hinayāna.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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(B) Jagaddala
(C) Somapurī
(D) Vikramaśilā

81. Consider the following statements about the impact of Buddhism:
1. It promoted the use of Pāli and other local languages, making religion more accessible.
2. It opened monastic life to women, creating the Bhikkhunī Sangha.
3. It encouraged trade and commerce by sanctioning the practice of lending money at interest.
4. Its principle of non-violence led to a decline in animal sacrifices.

Which of the above statements are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 4 only
(D) 1, 2, 3 and 4

82. The thematic content of the elaborate carvings on the four toraṇas (gateways) of the Sāncī stūpa primarily consists of:
(A) Narrative scenes from the Jātakas and the Buddha's life.
(B) Portraits of the Śuṅga and Sātavāhana royal families.
(C) Complex abstract geometric and floral decorative patterns.
(D) Complete inscriptions detailing the entire Pāli canon.

83. Which Buddhist revivalist is most acclaimed for his scholarly contribution of editing the Pāli Tipiṭaka in Devanagari script and serving as the first director of Nava Nalanda Mahavihara?
(A) Anāgarika Dharmapāla
(B) Kṛpāśaraṇa Mahāthera
(C) Bhikṣhu Jagadīśa Kāśyapa
(D) Candramaṇi Mahāthera

84. Valabhi, an ancient center of learning in Gujarat, was destroyed during:
(A) The Hūṇa invasions.
(B) The raids of Mahmud of Ghazni.
(C) The invasion of Bakhtiyar Khilji.
(D) Arab invasions of Sindh.

85. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The architecture of Nālandā shows a systematic and organized layout.
Reason (R) : The monastery complexes (vihāras) were built in a row, each with a similar plan of a central courtyard surrounded by cells, indicating a centrally planned and evolving design.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

86. The pilgrimage to Bodhagayā is centered around the veneration of:
(A) The stūpa containing the Buddha's ashes.
(B) The Bodhi tree and the Vajrāsana (Diamond Throne) where the Buddha attained enlightenment.
(C) The spot where the first sermon was given.
(D) The pillar erected by Emperor Aśoka to mark the Buddha's birthplace.

87. Which of the following is an incorrect statement regarding the Ajantā Caves?
(A) The caves were excavated in two distinct phases, centuries apart.
(B) They contain both Chaitya halls and Vihāras.
(C) The paintings were done using the fresco-secco technique on a dry plaster surface.
(D) All the caves belong exclusively to the Mahāyāna phase of Buddhism.

88. The Bauddha Dharmankur Sabha, founded by Kṛpāśaraṇa Mahāthera in Calcutta, aimed to:
(A) Unite the Buddhists of Bengal and promote their welfare.
(B) Re-establish the Nālandā University.
(C) Launch a political campaign for a separate Buddhist state.
(D) Translate Buddhist texts from Pāli to Sanskrit.

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(D) (iv), (ii), (i), (iii)

53. A scholar studying ancient Indian education finds that a particular university received extensive land grants from villages, which provided the revenue for its upkeep. This economic model was characteristic of which type of institution?
(A) A small, forest-based Gurukul.
(B) An urban craft guild's training center.
(C) A large Mahāvihāra like Nālandā.
(D) A Vedic Pāṭhaśālā supported by community alms.

54. The term 'Anāgarika' adopted by Dharmapāla literally means:
(A) "The Enlightened One"
(B) "The Homeless One"
(C) "The Guardian of the Dharma"
(D) "The Learned Monk"

55. Consider the following statements about Buddhist sites:
1. The Sāranātha museum houses the iconic Lion Capital of Aśoka.
2. The Ajantā caves are located in present-day Maharashtra.
3. The Mahābodhi Temple at Bodhagayā is a UNESCO World Heritage site.
4. The Great Stūpa at Sāncī was commissioned by Kaniṣka.

Which of the above statements are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 3 only
(D) 2, 3 and 4 only

56. The curriculum at Nālandā Mahāvihāra was most noted for being:
(A) A broad curriculum covering religious and secular subjects.
(B) A narrow focus on the Pāli Canon and Hinayāna doctrines.
(C) A vocational focus on skills like weaving and metallurgy.
(D) A ritualistic focus on Tantric and esoteric practices.

57. The depiction of sensuous and graceful Bodhisattvas, such as Padmapāṇi and Vajrapāṇi, is a prominent feature of the murals at which site?
(A) Sāncī
(B) Sāranātha
(C) Ajantā Caves
(D) Nālandā

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58. Which of the following best explains the significance of Kuśīnārā as a place of Buddhist pilgrimage?
(A) It is the site where the Buddha passed into Mahāparinirvāṇa.
(B) It is where the Buddha delivered his first discourse on the Four Noble Truths.
(C) It is the location of the famous Jetavana monastery.
(D) It is the birthplace of the Buddha's chief disciple, Sāriputta.

59. The Pāla rulers, who patronized institutions like Vikramaśilā and Somapurī, were primarily followers of which school of Buddhist thought?
(A) Sthaviravāda
(B) Sarvāstivāda
(C) Sautrāntika
(D) Mahāyāna and Vajrayāna

60. Which modern Buddhist leader is most closely associated with the project to compile and publish the Pāli Tipiṭaka in Devanāgarī script, making it accessible to a wider Indian audience?
(A) Anāgarika Dharmapāla
(B) Bhikṣhu Jagadīśa Kāśyapa
(C) Kṛpāśaraṇa Mahāthera
(D) Candramaṇi Mahāthera

61. What distinguishes a 'Chaitya' from a 'Vihāra' in Buddhist rock-cut architecture?
(A) A Chaitya is a residence, while a Vihāra is a prayer hall.
(B) Both terms are used interchangeably for Buddhist sites.
(C) A Chaitya is a worship hall, while a Vihāra is a residence.
(D) A Chaitya is freestanding, while a Vihāra is rock-cut.

62. Read the following statements regarding Buddhist doctrines.
Statement I : The Buddhist doctrine of Anattā (no-self) challenged the Brahminical concept of

97. Who among the following revivalists was not from the Indian subcontinent by birth but dedicated his life to the revival of Buddhism in India?
(A) Kṛpāśaraṇa Mahāthera
(B) Anāgarika Dharmapāla
(C) Bhikṣhu Jagadīśa Kāśyapa
(D) All of them were from the Indian subcontinent.

98. The architectural plan of Vikramaśilā, as described in Tibetan sources, was:
(A) A central temple surrounded by smaller shrines and colleges.
(B) A single, multi-storied tower used for storage and housing.
(C) A series of deep underground caves for monastic meditation.
(D) A circular layout of cells radiating from a central stūpa.

99. Which of the following best describes the social composition of the patrons of the Sāncī stūpa, as revealed by the donatory inscriptions?
(A) Exclusive patronage from the various Mauryan emperors.
(B) Royal families from the Sātavāhana dynasty specifically.
(C) Devotees from many classes, including royalty and guilds.
(D) Foreign Greek and Scythian rulers and their administrators.

100. Match List I with List II.
List I: (Revivalist)
P. Anāgarika Dharmapāla
Q. Kṛpāśaraṇa Mahāthera
R. Candramaṇi Mahāthera
S. Bhikṣhu Jagadīśa Kāśyapa
List II: (Primary Associated Site/Organization)
1. Bauddha Dharmankur Sabha, Calcutta
2. Mahā Bodhi Society, Bodhagayā
3. Nava Nalanda Mahavihara, Nālandā
4. Burmese Vihāra, Kuśīnārā
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-3

101. Jagaddala Mahāvihāra, the last great monastery built by the Pālas, was particularly known for its scholarship in:
(A) Hinayāna Abhidhamma.
(B) Sanskrit grammar and poetics.
(C) Vajrayāna and Tantric traditions.
(D) Theravāda Vinaya rules.

102. An art historian notes that in the early phase of Buddhist art, such as at Sāncī, the Buddha was represented symbolically rather than anthropomorphically. Which of the following is NOT a symbol used to represent the Buddha?
(A) An empty throne
(B) A lion
(C) A wheel (chakra)
(D) Footprints (pādukā)

103. Which of the four main pilgrimage sites is located furthest west?
(A) Lumbinī
(B) Bodhagayā
(C) Kuśīnārā
(D) Sāranātha

104. The establishment of the Nava Nalanda Mahavihara as a center for higher learning in Pāli and Buddhism was a direct fulfillment of the vision of which revivalist?
(A) Bhikṣhu Jagadīśa Kāśyapa
(B) Anāgarika Dharmapāla
(C) Kṛpāśaraṇa Mahāthera
(D) Candramaṇi Mahāthera

105. Read the following statements regarding the Mahāvihāras.
Statement I : The existence of large monastic estates, as seen with the Mahāvihāras, sometimes led to a departure from the early Buddhist ideal of a simple, mendicant life.
Statement II : The accumulation of wealth and land by monasteries made them a target for invaders seeking plunder.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

106. A key difference between Nālandā and Vikramaśilā was that:

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71. From an art historical perspective, the sculpture of the Sāranātha school during the Gupta period is considered a high point because it:
(A) Successfully combined Indian aesthetics with Hellenistic realism.
(B) Introduced the practice of carving massive, monolithic statues.
(C) Was the first to depict the Buddha in human form.
(D) Mastering both inner spiritual serenity and physical grace.

72. Which Mahāvihāra, located in present-day Bhagalpur district of Bihar, was a famous center for Vajrayāna Buddhism and had a system of 'dvārapālas' or gatekeeper-scholars?
(A) Vikramaśilā
(B) Nālandā
(C) Valabhi
(D) Odantapurī

73. The primary economic base for the sustenance of large Mahāvihāras like Nālandā came from:
(A) Donations from foreign pilgrims.
(B) Student tuition fees.
(C) Revenue from land grants and endowed villages.
(D) Profits from monastery-run trade guilds.

74. Match List I with List II.
List I: (Mahāvihāra)
P. Nālandā
Q. Valabhi
R. Vikramaśilā
S. Somapurī
List II: (Primary Patronage Dynasty)
1. Maitrakas of Valabhi
2. Guptas and Pālas
3. Pālas (Dharmapāla)
4. Pālas (Dharmapāla)
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

75. The founding of the Nava Nalanda Mahavihara in 1951 near the ancient site was the result of the vision and efforts of:
(A) Anāgarika Dharmapāla
(B) Jawaharlal Nehru and Kṛpāśaraṇa Mahāthera
(C) Mahatma Gandhi and Candramaṇi Mahāthera
(D) Rajendra Prasad and Bhikṣhu Jagadīśa Kāśyapa

76. A historian examining the social structure of a region influenced by Buddhism would likely find:
(A) A rigid and strengthened caste hierarchy.
(B) A greater degree of social mobility and a critique of birth-based privileges.
(C) The complete absence of any social stratification.
(D) The dominance of priestly rituals in daily life.

77. The Bodhagayā temple, as it stands today, is largely a restoration from which period?
(A) Aśokan period
(B) Gupta period
(C) 19th-century British and Burmese restoration
(D) Pāla period

78. Which of the following is NOT one of the 'Four Great Pilgrimage Sites' that a devout Buddhist is encouraged to visit?
(A) Lumbinī
(B) Bodhagayā
(C) Kuśīnārā
(D) Ajantā

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79. Read the following statements regarding the relics at Sāncī.
Statement I : The great stūpa at Sāncī does not contain any relics of the of the Buddha himself.
Statement II : The relics enshrined at Sāncī are those of the Buddha's chief disciples, Sāriputta and Mahāmoggallāna.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

80. The last of the great Mahāvihāras to be established, founded by King Rāmapāla in the late 11th century, was:
(A) Udantapurī

115. Arrange the establishment of the following organizations in chronological order:
(i) Bauddha Dharmankur Sabha
(ii) Mahā Bodhi Society
(iii) Nava Nalanda Mahavihara
Choose the correct sequence from the options below:
(A) (i), (ii), (iii)
(B) (ii), (i), (iii)
(C) (ii), (iii), (i)
(D) (iii), (i), (ii)

116. The structural design of the Mahābodhi Temple at Bodhagayā, with its tall, pyramidal shikhara (tower), influenced temple architecture in which other regions?
(A) China and Japan
(B) Greece and Rome
(C) Central Asia
(D) Burma (Myanmar) and Thailand

117. How did Buddhism influence economic activities related to occupations?
(A) Strictly forbidding followers from participating in trade.
(B) Mandating that all lay Buddhists work solely as farmers.
(C) Promoting non-violent occupations that caused no harm.
(D) Encouraging military and hunting roles for lay people.

118. Which statement best describes the state of the Buddhist pilgrimage sites in India before the revival efforts of figures like Anāgarika Dharmapāla?
(A) They were well-maintained and active centers of worship.
(B) They were largely in ruins, neglected, and often under non-Buddhist control.
(C) They were exclusively managed by the British colonial government as tourist attractions.
(D) They had been converted into major Hindu pilgrimage centers.

119. The famous image of the 'Seated Buddha Preaching the First Sermon' is a masterpiece of the Gupta period found at which site?
(A) Bodhagayā
(B) Ajantā
(C) Sāncī
(D) Sāranātha

120. Consider the following statements about Mahāvihāras:
1. Nālandā was known for its famous library, the Dharmaganja.
2. Valabhi specialized in secular subjects like law, economics, and accountancy, making it popular among sons of merchants.
3. Vikramaśilā was established in response to a perceived decline in the quality of scholarship at Nālandā.
4. Udantapurī was a smaller institution that mainly served as a model for the first monastery in Tibet.
Which of the above statements are correct?
(A) 1, 2 and 3 only
(B) 2 and 4 only
(C) 1, 3 and 4 only
(D) 1, 2, 3 and 4

121. What is the 'Vajrāsana' or 'Diamond Throne' at Bodhagayā?
(A) The ceremonial throne used by the head monk of the temple.
(B) An ornate throne made of diamonds donated by Emperor Aśoka.
(C) A stone slab marking the exact location of enlightenment.
(D) A metaphorical term used by the Vajrayāna school of thought.

122. Read the following statements regarding the Ajantā Caves.
Statement I : The rock-cut caves of Ajantā were created over a single continuous period of about 50 years during the Gupta dynasty.
Statement II : The site was abandoned for centuries before being rediscovered by a British officer in the 19th century.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

123. The mission of Kṛpāśaraṇa Mahāthera and the Bauddha Dharmankur Sabha was primarily focused on the upliftment and organization of which community?

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89. The economic prosperity that supported the flourishing of Buddhist art and architecture at sites like Sāncī and Ajantā was largely due to:
(A) Substantial profits from large monastery-run trade guilds.
(B) Foreign aid from Rome in exchange for trade privileges.
(C) Patronage from dynasties, wealthy merchants, and guilds.
(D) Massive gold mining operations managed by the monasteries.

90. Arrange the following Mahāvihāras based on their approximate geographical location from East to West:
(i) Valabhi
(ii) Nālandā
(iii) Somapurī
(iv) Vikramaśilā
Choose the correct sequence from the options below:
(A) (iii), (iv), (ii), (i)
(B) (i), (ii), (iv), (iii)
(C) (iii), (ii), (iv), (i)
(D) (ii), (iv), (i), (iii)

91. Which site is known for a pillar inscription by Aśoka that commemorates his visit and announces a reduction in taxes for the village, owing to its significance as the Buddha's birthplace?
(A) Bodhagayā
(B) Sāranātha
(C) Kuśīnārā
(D) Lumbinī

92. The Pāla rulers, who patronized institutions like Vikramaśilā and Somapurī, were primarily ruled over which region of India?
(A) The Deccan plateau.
(B) The regions of Bengal and Bihar.
(C) The Gangetic plains of Uttar Pradesh.
(D) The western coast of Gujarat and Maharashtra.

93. Read the following statements regarding the Buddhist revivalist movement.
Statement I : Anāgarika Dharmapāla's revivalist movement sought to present Buddhism as a rational and scientific religion, compatible with modernity.
Statement II : This approach was partly a response to Christian missionary critiques and an attempt to appeal to both Western audiences and educated Indians.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

94. The ruins of Udantapurī Mahāvihāra are located in the modern-day state of:
(A) West Bengal
(B) Uttar Pradesh
(C) Odisha
(D) Bihar

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95. Consider the following statements regarding the influence of Buddhism:
1. Buddhist monasteries often served as centers of education for both monastic and lay communities.
2. The Buddhist rejection of caste hierarchy was absolute and led to the immediate collapse of the varna system in India.
3. The emphasis on ahiṁsā (non-violence) negatively impacted agricultural practices.
4. The development of Buddhist pilgrimage circuits had a significant positive economic impact on local communities.
5. The Buddhist Sangha operated on democratic principles, such as decision-making through consensus and voting.
Which of the above statements are correct?
(A) 1, 2 and 3 only
(B) 2, 3 and 5 only
(C) 1, 4 and 5 only
(D) 1, 2, 4 and 5

96. The Dhamek Stūpa at Sāranātha is believed to mark the precise spot where:
(A) The Buddha sat in meditation before his enlightenment.
(B) The Buddha delivered his first sermon to his five former companions.
(C) The Buddha's relics were first enshrined after his parinirvāṇa.
(D) Emperor Aśoka listened to a sermon from a Buddhist monk.

131. The architectural complex at Somapurī, with its distinctive cruciform central temple, is located in which modern country?
(A) India
(B) Nepal
(C) Bangladesh
(D) Sri Lanka

132. The 'Lion Capital of Aśoka', now the emblem of India, originally crowned a pillar at which important Buddhist site?
(A) Sāncī
(B) Bodhagayā
(C) Lumbinī
(D) Sāranātha

133. The activities of Candramaṇi Mahāthera, a Burmese monk, were centered on the restoration and revival of which specific holy site?
(A) Sāranātha, the site of the first sermon.
(B) Bodhagayā, the site of enlightenment.
(C) Kuśīnārā, the site of the parinirvāṇa.
(D) Nālandā, the ancient university.

134. Which of the following statements most accurately describes the economic role of the great Buddhist Mahāvihāras?
(A) They were purely spiritual centers with no economic roles.
(B) They were landholders and employers acting as economic hubs.
(C) Their only income was daily alms given to individual monks.
(D) They focused only on international trade and ignored locals.

135. Consider the following statements regarding Anāgarika Dharmapāla:
1. He was a Sri Lankan Buddhist revivalist who made India the center of his work.
2. He founded the Mahā Bodhi Society to restore Buddhist sites in India.
3. He represented Buddhism at the World's Parliament of Religions in 1893.
4. His efforts led to the partial restoration of Buddhist control over the Mahābodhi temple at Bodhagayā.
5. He was primarily a meditative monk who avoided public activism.

Which of the above statements are correct?
(A) 1, 2, and 3 only
(B) 1, 2, 3, and 4 only
(C) 2, 4, and 5 only
(D) 1, 3, 4, and 5 only

136. The Maitraka kings, who were generous patrons of the Valabhi Mahāvihāra, ruled over the region of:
(A) Saurashtra (Gujarat)
(B) Magadha (Bihar)
(C) Varendra (Bengal)
(D) Kalinga (Odisha)

137. The famous fresco of Bodhisattva Padmapāṇi is a masterpiece of mural painting found in:
(A) The temples of Nālandā.
(B) The inner wall of the Sāncī stūpa.
(C) Cave 1 of Ajantā.
(D) The main temple at Bodhagayā.

138. The site of Sāncī is unique among major Buddhist centers because:
(A) The Buddha himself never visited the site during his lifetime.
(B) It was built entirely of wood and has not survived.
(C) It was exclusively a center for Hinayāna Buddhism.
(D) It consists of only monasteries (vihāras) and no stūpas.

139. Read the following statements regarding Buddhist ethics.
Statement I : Buddhism promoted an ethic of non-violence (Ahiṁsā) which discouraged professions involving the taking of life.
Statement II : This ethical stance indirectly boosted agriculture, trade, and crafts as preferred occupations among its followers.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

140. Which of the following is the most accurate description of the goal of Kṛpāśaraṇa Mahāthera's Bauddha Dharmankur Sabha?
(A) Engaging in high-level international diplomacy for the faith.
(B) Reviving Buddhism among Bengal's traditional communities.

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(C) Translating the entire Sanskrit canon into the English tongue.
(D) Building a modern architectural replica of Vikramaśilā.

141. The site of Kuśīnārā holds its profound importance in the Buddhist world as the location where the Buddha:
(A) Renounced his princely life.
(B) Tamed the wild elephant Nalagiri.
(C) Attained his final liberation or Parinirvāṇa.
(D) Ascended to the Tushita heaven.

142. The ruins of Vikramaśilā University, once a competitor to Nālandā, are located near the village of Antichak in which modern Indian state?
(A) West Bengal
(B) Odisha
(C) Uttar Pradesh
(D) Bihar

143. Which of the following is NOT a correct pairing of a Mahāvihāra and its key characteristic?
(A) Somapurī - Small vihāra focused solely on rituals.
(B) Nālandā - Broad curriculum including many secular subjects.
(C) Valabhi - Center for Hinayāna and secular study in the West.
(D) Vikramaśilā - Premier center for Vajrayāna and Tantric study.

144. The artistic style developed at Sāranātha during the Gupta period, characterized by its sublime serenity and smooth, diaphanous drapery, is often considered the:
(A) Archaic and undeveloped phase of Buddhist artwork.
(B) Hellenistic phase heavily influenced by Gandhara.
(C) Decadent phase showing a decline in artistic skill.
(D) Classical high point of Indian Buddhist sculpture.

145. Arrange the following figures from the modern Buddhist revival in the approximate chronological order of their main activities:
(i) Bhikṣhu Jagadīśa Kāśyapa
(ii) Anāgarika Dharmapāla
(iii) Kṛpāśaraṇa Mahāthera
Choose the correct sequence from the options below:
(A) (i), (ii), (iii)
(B) (ii), (iii), (i)
(C) (iii), (ii), (i)
(D) (ii), (i), (iii)

146. A major social reform associated with Buddhism was the establishment of the Bhikkhunī Sangha, which was:
(A) The order of ordained female monastics (nuns).
(B) A council of lay male devotees.
(C) A special guard for protecting monasteries.
(D) A committee for managing monastery finances.

147. A student is researching a Mahāvihāra that was founded by Pāla King Rāmapāla in the Varendra region of Bengal and was a noted center for Tantric scholarship until its destruction in the 13th century. Which Mahāvihāra is it?
(A) Somapurī
(B) Udantapurī
(C) Jagaddala
(D) Vikramaśilā

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148. The Mahābodhi Temple at Bodhagayā is built adjacent to:
(A) The Aśokan pillar marking the Buddha's birthplace.
(B) The Dhamek Stupa.
(C) The ruins of the Jetavana monastery.
(D) The Niranjana River.

149. The life work of Bhikṣhu Jagadīśa Kāśyapa culminated in the establishment of a modern institute of Pāli and Buddhist studies named:
(A) Mahā Bodhi Vihāra
(B) Vikramaśilā Vidyapith
(C) Nava Nalanda Mahavihara
(D) Jagaddala Research Institute

150. Consider the following statements about the Great Stūpa at Sāncī:
1. The original brick stūpa was built during the reign of Aśoka.
2. The stone encasing and the balustrades were added during the Śuṅga period.
3. The four ornate gateways (toraṇas) were a

contribution of the Sātavāhana period.
4. The Buddha is represented in human form on the earliest parts of the stūpa.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2 and 3 only
(C) 3 and 4 only
(D) 1, 2, 3 and 4

151. Which of the following best articulates the primary purpose of Anāgarika Dharmapāla founding the Mahā Bodhi Society?
(A) Forming a political party for the Buddhists of the nation.
(B) Translating Pāli texts into various European languages.
(C) Building new monasteries across various Western nations.
(D) Reclaiming and restoring sacred Buddhist sites in India.

152. Lumbinī is revered by Buddhists worldwide as the:
(A) Birthplace of the Buddha.
(B) Site where the Buddha gave his first sermon.
(C) Place where the Buddha attained enlightenment.
(D) Location of the first Buddhist council.

153. The curriculum at the Valabhi Mahāvihāra was distinct from Nālandā in that it placed a strong emphasis on:
(A) Tantric Buddhism and various esoteric ritualistic practices.
(B) Mahāyāna philosophy and its related metaphysical studies.
(C) Hinayāna doctrines and various secular academic subjects.
(D) Modern medical science and advanced surgical techniques.

154. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The inclusion of lay devotees from the merchant class as major patrons of Buddhist establishments had a significant economic impact.
Reason (R) : It fostered a symbiotic relationship where monasteries provided spiritual guidance and legitimacy, while merchants provided financial support, thereby integrating the Sangha into the wider economy.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

155. In the context of Buddhist architecture, what does the term 'stūpa' primarily symbolize?
(A) The residential and living quarters for local monks.
(B) A hall designed for communal debate and discourse.
(C) A secure library for storing various sacred manuscripts.
(D) The Buddha's Parinirvāṇa and his worldly presence.

156. The site of Udantapurī, though less famous than Nālandā, served as an important model for the construction of the first monastery in which country?
(A) Sri Lanka
(B) Tibet
(C) China
(D) Japan

157. Which of the following is an INCORRECT match between a pilgrimage site and the event in Buddha's life associated with it?
(A) Lumbinī - Birth
(B) Bodhagayā - Enlightenment
(C) Kuśīnārā - Renunciation
(D) Sāranātha - First Sermon

158. The paintings of Ajantā are renowned for their humanism and naturalism. Which cave contains the famous mural of the Bodhisattva Padmapāṇi?
(A) Cave 10
(B) Cave 16
(C) Cave 26
(D) Cave 1

159. Read the following statements regarding Kṛpāśaraṇa Mahāthera.
Statement I : Kṛpāśaraṇa Mahāthera was born in Chittagong and founded the Bauddha

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176. The Bodhagayā Temple is architecturally significant for its:
(A) Hemispherical dome structure.
(B) Tall, tapering tower or shikhara.
(C) Rock-cut excavation technique.
(D) Circular layout with radiating cells.

177. The Buddhist concept that all conditioned things are impermanent (Anicca) had a social implication of:
(A) Justifying a rigid, unchanging social hierarchy.
(B) Encouraging a questioning attitude towards eternalist claims, including those of caste purity.
(C) Promoting the worship of a permanent creator god.
(D) Fostering the belief in an eternal, unchanging soul (Ātman).

178. The primary legacy of Bhikṣhu Jagadīśa Kāśyapa is:
(A) Scholarly work, particularly the editing of the Pāli Tipiṭaka in Devanāgarī.
(B) Political activism for Buddhist rights.
(C) Archaeological excavation and restoration.
(D) Establishing Buddhist missions in Western countries.

179. A pilgrim who wishes to pay respect at the site of the Buddha's 'Setting in Motion the Wheel of the Law' would travel to:
(A) Lumbinī
(B) Bodhagayā
(C) Sāranātha
(D) Kuśīnārā

180. Match List I with List II.
List I: (Place)
P. Lumbinī
Q. Bodhagayā
R. Somapurī
S. Valabhi
List II: (Modern State/Country)
1. Bihar, India
2. Gujarat, India
3. Nepal
4. Bangladesh
Choose the correct answer from the options given below:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-3, S-2

181. Which of these Mahāvihāras was situated on the banks of the Ganges River in the Bhagalpur district of Bihar?
(A) Nālandā
(B) Udantapurī
(C) Somapurī
(D) Vikramaśilā

182. Read the following statements regarding the art of Ajantā.
Statement I : The art of Ajantā consists of both murals and sculptures.
Statement II : The sculptures at Ajantā are generally considered artistically superior to the murals.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

183. The foundation of the 'Bauddha Dharmankur Sabha' in 1892 in Calcutta by Kṛpāśaraṇa Mahāthera was a significant event for:
(A) The study of Sanskrit Buddhist texts.
(B) The political mobilization of Buddhists in South India.
(C) The establishment of ties with Tibetan Buddhism.
(D) The revival of Buddhism among Bengali Buddhists.

184. The economic principle of avoiding extremes, as taught by the Buddha, is known as the 'Middle Path'. How did this apply to lay economic life?
(A) It encouraged earning wealth righteously and spending it wisely for oneself, family, and good causes.
(B) It forbade both poverty and wealth.
(C) It mandated that all income must be equally distributed.
(D) It taught that economic activity was an obstacle to enlightenment.

185. The site of Nālandā is architecturally characterized by:
(A) A single massive stūpa as its central feature.

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(D) First Sermon

168. Which of the following statements about the Buddhist revival is incorrect?
(A) Anāgarika Dharmapāla used international platforms to highlight the plight of Buddhist sites in India.
(B) Bhikṣhu Jagadīśa Kāśyapa's work made the Pāli Canon accessible to Hindi-speaking scholars.
(C) Kṛpāśaraṇa Mahāthera focused on organizing the scattered Buddhist communities in Bengal.
(D) Candramaṇi Mahāthera's main achievement was the excavation of the Nālandā ruins.

169. What was the most significant difference between the curriculum of Valabhi and that of Vikramaśilā?
(A) Valabhi focused on Mahāyāna, while Vikramaśilā focused on Hinayāna.
(B) Valabhi taught in Pāli, while Vikramaśilā taught only in local dialects.
(C) Valabhi was known for Hinayāna and secular studies, while Vikramaśilā was a center for Vajrayāna.
(D) Valabhi was a university for men, while Vikramaśilā was exclusively for women.

170. Read the following statements regarding the Buddhist Sangha.
Statement I : The Buddhist Sangha was organized on democratic and republican principles.
Statement II : This organizational structure mirrored the political systems of the gaṇa-sanghas (republics) that existed in India during the Buddha's time.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

171. If a researcher wanted to study the influence of Pāla-era Buddhist architecture on Southeast Asian temples, the best archaeological site to visit would be:
(A) Sāncī
(B) Ajantā
(C) Valabhi
(D) Somapurī

172. The Aśokan pillar at Lumbinī is of great historical importance because its inscription:
(A) Lists all the teachings of the Buddha.
(B) Unequivocally identifies the site as the birthplace of the Buddha.
(C) Declares Buddhism the state religion of the Mauryan empire.
(D) Contains the signatures of the Buddha's five chief disciples.

173. The name 'Anāgarika', assumed by Don David Hewavitarne, signified his status as a:
(A) Fully ordained monk (bhikkhu).
(B) King who had converted to Buddhism.
(C) Homeless, celibate layman dedicated to religious work.
(D) Great scholar or pandit.

174. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The art of Sāncī stūpa's gateways is narrative in character.
Reason (R) : The panels depict continuous stories, mainly from the Jātakas and the life of the Buddha, often using multiple scenes within a single panel to show the progression of events.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

175. Consider the following Mahāvihāras:
1. Nālandā
2. Vikramaśilā
3. Valabhi
4. Somapurī
5. Jagaddala

Which of these were patronized primarily by the Pāla dynasty?
(A) 1, 2, and 3 only
(B) 1, 2, 4, and 5 only
(C) 3, 4, and 5 only
(D) All of the above

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Dharmankur Sabha in Calcutta.
Statement II : His primary aim was to unite Buddhists globally and seek intervention from the United Nations.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

160. Which of the Pāla-patronized Mahāvihāras was the last to be established?
(A) Vikramaśilā
(B) Somapurī
(C) Udantapurī
(D) Jagaddala

161. Match List I with List II.
List I: (Architectural/Artistic Feature)
P. Cruciform central temple in a monastic quadrangle
Q. The 'classical' serene Buddha image (Gupta Period)
R. Gateways (toraṇas) with Jātaka stories in symbolic form
S. Large-scale, well-preserved murals of Bodhisattvas and Jātakas
List II: (Primary Location)
1. Sāranātha
2. Ajantā Caves
3. Somapurī Mahāvihāra
4. Sāncī Stūpa
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-2, S-3

162. The Buddhist principle of 'Right Livelihood' (Sammā-ājīva) directly impacted economic life by:
(A) Guiding followers toward harmless and ethical professions.
(B) Encouraging all people to renounce work and join the order.
(C) Prohibiting any involvement in regional trade or business.
(D) Mandating the donation of all private wealth to the state.

163. The revival of Buddhist traditions and worship at Kuśīnārā in the early 20th century is most credited to the efforts of:
(A) Anāgarika Dharmapāla
(B) Bhikṣhu Jagadīśa Kāśyapa
(C) Candramaṇi Mahāthera
(D) Kṛpāśaraṇa Mahāthera

164. The ruins of Nālandā Mahāvihāra are a UNESCO World Heritage site located near which modern Indian city?
(A) Patna
(B) Varanasi
(C) Gaya
(D) Rajgir

165. Consider the following statements about the architecture of Sāncī Stūpa:
1. It is a rock-cut structure, carved out of a single hill.
2. The vedikā (railing) and toraṇas (gateways) are profusely carved, while the main dome (aṇḍa) is plain.
3. The carvings prominently feature anthropomorphic images of the Buddha.
4. The patrons included merchants and artisans, not just royalty.
Which of the above statements are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 4 only
(D) 2, 3 and 4 only

166. A defining feature of the Vikramaśilā Mahāvihāra's administration, as mentioned in Tibetan accounts, was the system of:
(A) Electing the chief abbot by a democratic vote of monks.
(B) Using gatekeeper-pandits to test knowledge of entrants.
(C) Managing the school through a council of local merchants.
(D) Rotating the headship among different regional monasteries.

167. The Dhamek Stūpa at Sāranātha, a massive cylindrical structure, marks the spot of the Buddha's:
(A) Birth
(B) Enlightenment
(C) Parinirvāṇa

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(B) A symmetrical arrangement of residential-cum-learning units (vihāras) and temples (chaityas).
(C) A complex of rock-cut caves on a hillside.
(D) A fortified citadel with a palace for the king.

186. Among the four major pilgrimage sites, which one marks the end of the Buddha's physical existence?
(A) Kuśīnārā
(B) Lumbinī
(C) Bodhagayā
(D) Sāranātha

187. The work of Candramaṇi Mahāthera, particularly at Kuśīnārā, represents a revival effort initiated by a monk from which country?
(A) Sri Lanka
(B) Thailand
(C) Cambodia
(D) Burma (Myanmar)

188. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The financial model of the large Mahāvihāras was based on land revenue.
Reason (R) : Kings and wealthy patrons endowed the monasteries with entire villages, the revenue from which sustained the large community of monks, students, and staff.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

189. Which of the following is NOT a feature of the sculptures of the Sāranātha school of art?
(A) Serene and contemplative facial expression.
(B) Translucent and clinging drapery revealing the form of the body.
(C) Muscular and powerful physique with a dynamic posture.
(D) An elaborate and highly detailed halo (prabhāmaṇḍala).

190. Consider the following statements about Buddhist sites:
1. Nālandā was a great center of Mahāyāna learning.
2. The Ajantā caves are famous for their well-preserved rock-cut architecture and paintings.
3. The Sāncī stūpa was constructed by Emperor Aśoka to house the Buddha's primary relics.
4. Sāranātha is where the Buddha delivered his first sermon.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2 and 4 only
(C) 3 and 4 only
(D) 1, 2, 3 and 4

191. The university at Valabhi was particularly famous for which subjects, in addition to Buddhist philosophy?
(A) Law, polity, and accountancy.
(B) Military strategy and weapons training.
(C) Music, dance, and drama.
(D) Tantric practices and alchemy.

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192. Anāgarika Dharmapāla's struggle for the Mahābodhi temple at Bodhagayā was essentially a fight to:
(A) Demolish the existing temple and build a new one.
(B) Transfer the ownership and management of the temple from a Hindu Mahant to Buddhist control.
(C) Make the temple a UNESCO World Heritage Site.
(D) Ban non-Buddhists from entering the temple premises.

193. The social structure of the Buddhist Sangha was revolutionary for its time because it was:
(A) An egalitarian community ignoring caste upon ordination.
(B) Based on a strict hierarchy determined by the monk's varna at birth.
(C) An autocratic system ruled by a single, hereditary leader.
(D) A closed community that only accepted members from the royalty.

194. The ruins of which Pāla-era Mahāvihāra are found at Paharpur in Bangladesh?
(A) Somapurī
(B) Vikramaśilā

(C) Udantapurī
(D) Jagaddala

195. Which of the following is a key feature of the main Stūpa at Sāncī?
(A) It contains a hollow chamber with murals.
(B) Its dome is square-shaped.
(C) It is surrounded by a processional path and railings.
(D) It is primarily built of marble.

196. The Four Great Sights that prompted Prince Siddhartha's renunciation are a common theme in Buddhist art. Which of the following is NOT one of the Four Sights?
(A) An old man
(B) A sick man
(C) A dead body
(D) A wealthy merchant

197. Which of the following revivalists dedicated his life to editing the Pāli canon in Devanāgarī and establishing a post-graduate institute for Buddhist studies?
(A) Anāgarika Dharmapāla
(B) Kṛpāśaraṇa Mahāthera
(C) Bhikṣhu Jagadīśa Kāśyapa
(D) Candramaṇi Mahāthera

198. The main patrons of the Valabhi University were the rulers of which dynasty?
(A) The Guptas
(B) The Maitrakas
(C) The Pālas
(D) The Vākāṭakas

199. A unique feature of the Somapurī Mahāvihāra's design is:
(A) It was entirely underground.
(B) It had no surrounding monastic cells.
(C) It was constructed entirely from metal.
(D) Its central temple followed a cruciform plan.

200. Consider the following statements regarding the four main pilgrimage sites:
1. Lumbinī is in Nepal.
2. Bodhagayā is in Uttar Pradesh.
3. Sāranātha is near Varanasi.
4. Kuśīnārā is in Bihar.
Which of the above statements are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 3 only
(D) 1, 3 and 4 only

201. Match List I with List II.
List I: (Buddhist Revivalist)
P. Anāgarika Dharmapāla
Q. Kṛpāśaraṇa Mahāthera
R. Candramaṇi Mahāthera
S. Bhikṣhu Jagadīśa Kāśyapa
List II: (Key Contribution)
1. Founder of Bauddha Dharmankur Sabha
2. Editor of Pāli Tipiṭaka in Devanāgarī
3. Founder of Mahā Bodhi Society
4. Revival of worship at Kuśīnārā
Choose the correct answer from the options given below:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

202. The artistic tradition of Ajantā, particularly its painting style, shows a high degree of sophistication in:
(A) Portraying volume through shading and human emotions.
(B) Developing complex and abstract geometric patterns.
(C) The use of single, flat colors without shading.
(D) The strict adherence to symbolic representation, avoiding human forms.

203. The term 'Dharmacakrapravartana' is associated with which event and location?
(A) The Buddha's birth at Lumbinī.
(B) The Buddha's enlightenment at Bodhagayā.
(C) The Buddha's death at Kuśīnārā.
(D) The Buddha's first sermon at Sāranātha.

204. Which of the following Mahāvihāras was known for its close ties with Tibet and served as a model for the Sam-ye monastery in Tibet?
(A) Nālandā
(B) Udantapurī
(C) Valabhi
(D) Jagaddala

205. Read the following statements regarding the Buddhist teaching of Karma.

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Statement I : The Buddhist teaching of Karma had a significant impact on social ethics.
Statement II : It emphasized individual responsibility for one's actions and their consequences, shifting focus from hereditary status or divine will to personal ethical conduct.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

206. Which of the following is NOT a Pāla-era Mahāvihāra?
(A) Vikramaśilā
(B) Somapurī
(C) Udantapurī
(D) Valabhi

207. A visitor to the Ajantā caves would see examples of:
(A) Rock-cut Chaityas and Vihāras.
(B) Freestanding structural temples.
(C) Massive brick stūpas.
(D) Early wooden palaces.

208. The main object of veneration at the Mahābodhi Temple in Bodhagayā is:
(A) A relic of the Buddha's bone.
(B) The Bodhi tree and the Vajrāsana.
(C) A golden statue of the Buddha.
(D) The manuscript of the first sermon.

209. Anāgarika Dharmapāla's early life name was Don David Hewavitarne, and he was a native of which country?
(A) India
(B) Sri Lanka
(C) Nepal
(D) Burma

210. Consider the following statements about Buddhist art and architecture:
1. The Sāranātha Lion Capital originally had a wheel (chakra) on top of the lions.
2. The Bodhagayā temple is an example of Dravidian temple architecture.
3. The Ajantā murals were painted using the fresco-secco method.
4. The Great Stūpa at Sāncī was originally built by Aśoka and later enlarged.
5. Nālandā's ruins consist primarily of rock-cut caves.

Which of the above statements are correct?
(A) 1, 3, and 4 only
(B) 2, 3, and 5 only
(C) 1, 2, and 4 only
(D) 1, 4, and 5 only

211. Which ancient seat of learning was located in Gujarat and was a prominent centre for the Hinayāna school of Buddhism?
(A) Nālandā
(B) Vikramaśilā
(C) Valabhi
(D) Somapurī

212. The promotion of peace and non-violence (Ahiṁsā) by Buddhism had what kind of economic impact?
(A) It had no discernible economic impact.
(B) It caused a severe economic depression by banning many professions.
(C) It led to the closure of all trade routes to prevent cultural conflict.
(D) Discouraging warfare and sacrifice, saving resources.

213. The revival of Buddhist practices at Kuśīnārā in the modern era, including the establishment of a Burmese monastery, is primarily associated with:
(A) Bhikṣhu Jagadīśa Kāśyapa
(B) Anāgarika Dharmapāla
(C) Candramaṇi Mahāthera
(D) Kṛpāśaraṇa Mahāthera

214. The ruins of which great Mahāvihāra, a UNESCO World Heritage site, lie in Paharpur, Bangladesh?
(A) Jagaddala
(B) Somapurī
(C) Udantapurī
(D) Vikramaśilā

215. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The carvings on the gateways of the Sāncī Stūpa are a valuable source for understanding early Buddhist beliefs.
Reason (R) : They depict the Buddha's life

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through symbols rather than in human form, reflecting an aniconic tradition in early Buddhist art.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

216. The first Director of the Nava Nalanda Mahavihara, who was also instrumental in its conception, was:
(A) Bhikṣhu Jagadīśa Kāśyapa
(B) Anāgarika Dharmapāla
(C) Kṛpāśaraṇa Mahāthera
(D) Candramaṇi Mahāthera

217. The 'Deer Park' is the famous location within Sāranātha where:
(A) The Buddha was born.
(B) The Buddha attained Parinirvāṇa.
(C) The Buddha gave his first sermon.
(D) The Buddha spent his childhood.

218. The main architectural components of the Ajantā site are:
(A) Vihāras and Chaityas
(B) Stūpas and Pillars
(C) Temples and Palaces
(D) Forts and Granaries

219. The foundation of the Bauddha Dharmankur Sabha (Bengal Buddhist Association) was the major contribution of:
(A) Candramaṇi Mahāthera
(B) Anāgarika Dharmapāla
(C) Kṛpāśaraṇa Mahāthera
(D) Bhikṣhu Jagadīśa Kāśyapa

220. Consider the following statements regarding the Mahāvihāras of the Pāla period:
1. Vikramaśilā was founded by King Dharmapāla.
2. Somapurī's layout influenced temple architecture in Southeast Asia.
3. Udantapurī was built by King Gopāla and was a model for a Tibetan monastery.
4. Jagaddala was the last great vihāra built by the Pālas, under King Rāmapāla.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 4 only
(C) 3 and 4 only
(D) 1, 2, 3, and 4

221. The Rummindei Pillar Inscription is a crucial piece of evidence for identifying which pilgrimage site?
(A) Bodhagayā
(B) Sāranātha
(C) Lumbinī
(D) Kuśīnārā

222. The Buddhist emphasis on ethical conduct in commerce, part of 'Right Livelihood', would disapprove of which of the following?
(A) Earning a profit from selling grain.
(B) Paying fair wages to employees.
(C) Investing in the construction of a rest house for travelers.
(D) Using false weights and measures to cheat customers.

223. Read the following statements regarding the Nālandā Mahāvihāra.
Statement I : Nālandā Mahāvihāra was supported by generous land grants from kings and wealthy patrons.
Statement II : The revenue from these endowed lands was crucial for maintaining the large establishment of thousands of monks and students.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

224. Which art historian or archaeologist's work was instrumental in the conservation of the Sāncī Stūpa and the establishment of its site museum?
(A) Alexander Cunningham
(B) John Marshall
(C) Mortimer Wheeler
(D) James Prinsep

225. A scholar wishing to study the development of Vajrayāna Buddhism in medieval India would find which Mahāvihāra's history most relevant?
(A) Valabhi

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(B) Vikramaśilā
(C) Sāncī
(D) The early phase of Nālandā

226. Match List I with List II.
List I: (Event in Buddha's Life)
P. Birth
Q. Enlightenment
R. First Sermon
S. Parinirvāṇa
List II: (Symbolic Representation in Early Art)
1. Wheel (Chakra)
2. Stūpa
3. Lotus and Māyādevī
4. Bodhi Tree
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-3, Q-1, R-4, S-2

227. Anāgarika Dharmapāla's revival movement can be best described as:
(A) A purely academic and textual-based study movement.
(B) A passive and meditation-focused religious movement.
(C) An activist movement using modern publicity methods.
(D) A violent and revolutionary social political movement.

228. The social message of Buddhism that all individuals, regardless of their birth, can achieve the highest spiritual goal (Nirvāṇa) was a direct challenge to:
(A) The supreme political authority of the local kings.
(B) The economic systems established by regional guilds.
(C) The traditional patriarchal structure of the family.
(D) The idea that spiritual liberation depended on varna.

229. The Dhamek Stūpa and the Aśokan pillar are the two most prominent ancient structures at which pilgrimage site?
(A) Bodhagayā
(B) Kuśīnārā
(C) Lumbinī
(D) Sāranātha

230. Arrange the following events chronologically:
(i) Founding of Vikramaśilā Mahāvihāra by Dharmapāla.
(ii) Rediscovery of Ajantā caves by John Smith.
(iii) Aśoka's construction of the original brick stūpa at Sāncī.
(iv) Anāgarika Dharmapāla's speech at the World's Parliament of Religions.
Choose the correct sequence from the options below:
(A) (iii), (i), (ii), (iv)
(B) (i), (iii), (ii), (iv)
(C) (iii), (ii), (i), (iv)
(D) (ii), (iv), (i), (iii)

231. The Vākāṭaka dynasty were the primary patrons for which major Buddhist art site?
(A) Sāncī Stūpa
(B) Bodhagayā Temple
(C) Sāranātha sculptures
(D) Ajantā Caves (later phase)

232. Which of the following statements about the revival of Buddhism is false?
(A) Bhikṣhu Jagadīśa Kāśyapa's primary contribution was archaeological.
(B) Anāgarika Dharmapāla founded the Mahā Bodhi Society.
(C) Kṛpāśaraṇa Mahāthera worked for the Bengali Buddhist community.
(D) Candramaṇi Mahāthera was a Burmese monk active at Kuśīnārā.

233. The architectural layout of Nālandā, with its rows of monasteries and temples, suggests:
(A) Haphazard and unplanned growth.
(B) A fortress designed for military defense.
(C) A well-organized and centrally administered institution.
(D) A temporary camp for wandering monks.

234. In Buddhist iconography, the event of the 'Mahāparinirvāṇa' is typically depicted as:
(A) The Buddha lying on his right side between two Sāla trees.
(B) The Buddha seated in meditation under a tree.
(C) The Buddha turning a wheel.

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289. The establishment of the Nava Nalanda Mahavihara by figures including Bhikṣhu Jagadīśa Kāśyapa represented an effort to:
(A) create a museum for Buddhist artifacts.
(B) build a large temple for international pilgrims.
(C) form a political party based on Buddhist principles.
(D) revive the tradition of advanced Buddhist scholarship in India.

290. Based on the passage, a common theme in the work of Kṛpāśaraṇa Mahāthera and Candramaṇi Mahāthera was their focus on:
(A) regenerating and guiding the monastic community (Sangha).
(B) large-scale academic publishing projects.
(C) international diplomatic missions.
(D) architectural restoration of stupas and viharas.

Direction : Please read the following source carefully.

Buddhism introduced a profound and transformative impact on the social fabric of ancient India, primarily by challenging the entrenched hierarchies of the varna (caste) system. The Buddha's teachings posited that an individual's social or spiritual worth was not determined by birth but by their actions (kamma) and moral conduct. This radical principle found its most potent expression in the establishment of the Sangha, the monastic order, which was open to individuals from all castes without discrimination. The Sangha thus functioned as a parallel society and a powerful exemplar of social equality, where status was earned through spiritual attainment and seniority, not lineage. For the lay community, Buddhist ethics, encapsulated in principles like the Pañcaśīla (Five Precepts), promoted a universal code of conduct based on non-violence (ahiṃsā), truthfulness, and compassion. This fostered a sense of shared community and ethical responsibility that transcended caste divisions. Furthermore, Buddhism offered a significant challenge to prevailing patriarchal norms by sanctioning the ordination of women as Bhikkhunīs (nuns). Although the Bhikkhunī Sangha operated under stricter rules and was subordinate to the male order, its very existence provided women with an unprecedented alternative path to spiritual liberation and a life of learning outside the confines of marriage and domesticity.

Based on the above source, attempt the following five questions.

291. What was the fundamental Buddhist challenge to the varna system?
(A) It proposed a new, more complex system of five varnas.
(B) It advocated for the complete abolition of all social distinctions.
(C) It argued that worth is based on one's actions, not on birth.
(D) It sought to reverse the order of the existing caste hierarchy.

292. How did the Sangha serve as a model of social equality?
(A) By being open to people from all castes and backgrounds.
(B) By admitting only members of the highest castes.
(C) By establishing a system of wealth redistribution among its members.
(D) By electing its leaders through a democratic voting process.

293. The passage indicates that the Pañcaśīla influenced social life by:
(A) providing a set of laws for criminal justice.
(B) outlining the duties of a king towards his subjects.
(C) detailing the rules for monastic debate and conduct.
(D) establishing a universal ethical framework for the lay community.

294. According to the passage, the establishment of the Bhikkhunī Sangha was significant because it:
(A) granted women equal status to men in all societal matters.
(B) offered women a spiritual path outside traditional domestic roles.
(C) completely dismantled patriarchal structures within the society.
(D) was the first religious order exclusively for women in India.

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243. The modern revivalist who took on the name "Anāgarika" or "the homeless one" to signify his life's dedication was:
(A) Kṛpāśaraṇa Mahāthera
(B) Bhikṣhu Jagadīśa Kāśyapa
(C) Anāgarika Dharmapāla
(D) Candramaṇi Mahāthera

244. The remains of Udantapurī Mahāvihāra are located in which Indian state?
(A) West Bengal
(B) Uttar Pradesh
(C) Odisha
(D) Bihar

245. Which site is famous for the 'classical' Gupta-period Buddha images, including the iconic "Preaching Buddha"?
(A) Sāncī
(B) Ajantā
(C) Sāranātha
(D) Nālandā

246. What is the primary thematic content of the Ajantā murals?
(A) The military history of the Gupta and Vākāṭaka rulers.
(B) Jātaka stories and events from the Buddha's life.
(C) The proceedings of the Third Buddhist Council.
(D) Abstract and geometric designs exclusively.

247. The Mahā Bodhi Society's campaign regarding the Bodhagayā temple was an effort to:
(A) Secure government funding for its renovation.
(B) List it as a World Heritage site.
(C) Promote it as a secular tourist destination.
(D) Restore Buddhist management and control over the site.

248. The economic system of the Nālandā Mahāvihāra was sustained primarily through:
(A) Revenue collected from villages granted by royal patrons.
(B) Industrial production within the monastery.
(C) Compulsory fees from all students.
(D) International maritime trade managed by monks.

249. Which of the following is a correct match?
(A) Lumbinī - Parinirvāṇa
(B) Bodhagayā - First Sermon
(C) Kuśīnārā - Parinirvāṇa
(D) Sāranātha - Enlightenment

250. The Great Stūpa at Sāncī is an important monument of Buddhist architecture, but it is notable that:
(A) The Buddha is never depicted in human form in its original carvings.
(B) It was a place the Buddha himself frequently visited.
(C) It was built to commemorate a battle.
(D) It was exclusively patronized by foreign rulers.

Direction : Please read the following source carefully.

Ancient Indian Mahāvihāras, or great monastic universities, represented the pinnacle of institutionalized education in the Buddhist world. Among these, Nālandā and Vikramaśilā were preeminent, though they catered to different scholastic traditions under the patronage of different dynasties. Nālandā, flourishing under the Gupta and later the Pāla emperors, was a cosmopolitan hub renowned for its comprehensive curriculum that included Mahāyāna philosophy, logic, grammar, medicine, and the arts. Its international reputation attracted scholars from across Asia, including China and Tibet, and its administration was highly organized, featuring a rigorous admission process. In contrast, Vikramaśilā, established by the Pāla king Dharmapāla in the 8th century, gained prominence as a premier center for Vajrayāna or Tantric Buddhist studies. This institution was particularly instrumental in the transmission of Tantric traditions to Tibet, with eminent scholars like Atiśa Dīpaṃkara serving as its abbot before his journey to Tibet. While Nālandā offered a broader, more eclectic range of subjects within the Mahāyāna framework, Vikramaśilā developed a specialized focus, maintaining a network of affiliated colleges and a strict system of governance to oversee its advanced scholastic and esoteric pursuits. Both, however, functioned as large-scale residential universities, with extensive libraries and a structured pedagogical system.

Based on the above source, attempt the following

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The pilgrimage circuit concludes at Kuśīnārā, the place where the Buddha passed away and attained Mahāparinirvāṇa. Together, these four locations—Lumbinī, Bodhagayā, Sāranātha, and Kuśīnārā—form a sacred geography, tracing the Buddha's corporeal and spiritual journey from birth to final liberation.

Based on the above source, attempt the following five questions.

276. Which of the four principal pilgrimage sites is located in present-day Nepal?
(A) Lumbinī
(B) Bodhagayā
(C) Sāranātha
(D) Kuśīnārā

277. The event of the Buddha's enlightenment is commemorated at which pilgrimage site?
(A) Lumbinī
(B) Sāranātha
(C) Kuśīnārā
(D) Bodhagayā

278. The historical authenticity of Lumbinī as the Buddha's birthplace is significantly supported by:
(A) descriptions in the Jātaka tales.
(B) an inscribed pillar erected by Emperor Ashoka.
(C) architectural remains of a grand palace.
(D) accounts of the Chinese pilgrim Xuanzang.

279. The sacred pilgrimage circuit is said to conclude at Kuśīnārā, which is significant as the site of the Buddha's:
(A) first sermon.
(B) decision to renounce the world.
(C) Mahāparinirvāṇa.
(D) birth.

280. What is the correct chronological sequence of the events in the Buddha's life as represented by the four main pilgrimage sites?
(A) Enlightenment, Birth, First Sermon, Death
(B) Birth, First Sermon, Enlightenment, Death
(C) First Sermon, Birth, Death, Enlightenment
(D) Birth, Enlightenment, First Sermon, Death

Direction : Please read the following source carefully.

The revival of Buddhism in India during the late 19th and early 20th centuries was spearheaded by several charismatic and dedicated figures, among whom Anāgarika Dharmapāla stands out as a primary catalyst. Born in Sri Lanka, Dharmapāla was deeply moved by the neglected state of Buddhist heritage sites in India. In 1891, he founded the Maha Bodhi Society with the explicit dual mission of restoring the principal Buddhist shrines, particularly the Mahabodhi Temple at Bodhagayā, and re-establishing the presence of Buddhism in its native land. His campaign for Bodhagayā was a protracted struggle, involving public awareness drives, fundraising, and legal battles to regain Buddhist control of the temple, which was then under the administration of a Saivite mahant. Dharmapāla was also a key figure in presenting Buddhism to the Western world. His influential address at the 1893 World's Parliament of Religions in Chicago positioned Buddhism as a rational, scientific, and universal ethical system, resonating with modern intellectual currents. This global outreach not only generated international support for his cause in India but also initiated a new phase of interest in Buddhism in Europe and America, thereby linking the revival in India to a worldwide movement.

Based on the above source, attempt the following five questions.

281. What were the two primary objectives of the Maha Bodhi Society as founded by Anāgarika Dharmapāla?
(A) To restore Buddhist shrines in India and to revive the religion in its land of origin.
(B) To translate Pāli texts into English and to establish monasteries in Europe.
(C) To contest the caste system and to promote secular education.
(D) To merge Buddhist philosophy with Vedanta and to reform Hindu practices.

282. Anāgarika Dharmapāla's campaign concerning the Mahabodhi Temple at Bodhagayā aimed to:
(A) demolish the existing structure and build a new one.
(B) transfer its control from a Saivite mahant to a Buddhist administration.
(C) convert it into a secular historical monument managed by the government.
(D) establish it as a center for the study of all world religions.

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stated to have influenced monastic architecture in Southeast Asia?
(A) Udantapurī
(B) Valabhi
(C) Jagaddala
(D) Somapurī

258. According to the passage, which institution reportedly served as an architectural model for the first Buddhist monastery in Tibet?
(A) Udantapurī
(B) Nālandā
(C) Valabhi
(D) Somapurī

259. What common patronage connects the Mahāvihāras of Udantapurī, Somapurī, and Jagaddala?
(A) They were all patronized by the Gupta emperors.
(B) They all received primary support from the Maitraka kings.
(C) They were all established under the patronage of the Pāla dynasty.
(D) They were all founded by scholars from Tibet and China.

260. The passage suggests that the curriculum at Valabhi was distinct because it included:
(A) a combination of Hīnayāna doctrines and practical secular subjects.
(B) an exclusive focus on Vajrayāna esoteric texts.
(C) the complete rejection of Buddhist philosophy in favor of administration.
(D) a primary emphasis on art and sculpture over scriptural study.

Direction : Please read the following source carefully.

The artistic and architectural legacy of Buddhism is profoundly embodied in sites like Nālandā and the Bodhagayā Temple, which represent distinct yet complementary aspects of Buddhist devotional expression. The archaeological remains of Nālandā Mahāvihāra reveal a meticulously planned complex of red-brick monasteries (vihāras) and temples (chaityas), laid out in a systematic grid. The art of Nālandā, flourishing under Gupta and Pāla patronage, is a synthesis of different styles, evident in the surviving stucco figures, stone sculptures, and exceptional bronze castings. This "Nālandā school" of art is characterized by its refined elegance and detailed iconography, which had a far-reaching influence on the art of Southeast Asia. In contrast, the Mahabodhi Temple at Bodhagayā is a singular, monumental structure commemorating the site of the Buddha's enlightenment. Its present form, featuring a tall, straight-edged pyramidal spire or shikhara decorated with horizontal tiers of mouldings and niches, is a classic example of later Indian temple architecture. This design itself became a prototype for pagodas and temples in countries like Burma and Thailand. The temple complex encloses sacred sites like the Vajrāsana, or the 'Diamond Throne', and is adorned with sculptural reliefs depicting key events from the Buddha's life, serving as a focal point of global Buddhist pilgrimage and architectural veneration.

Based on the above source, attempt the following five questions.

261. What is described as a primary characteristic of the architectural layout of Nālandā Mahāvihāra?
(A) A single, massive circular stupa surrounded by small shrines.
(B) A series of rock-cut caves carved into a cliffside.
(C) A fortified structure with a central pyramidal temple.
(D) A planned complex of red-brick monasteries and temples in a grid pattern.

262. The artistic style that developed at Nālandā is noted for its:
(A) primitive and abstract forms with minimal detail.
(B) synthesis of styles resulting in refined and iconographically detailed sculptures.
(C) exclusive use of wood and perishable materials.
(D) similarity to early Mauryan monolithic art.

263. According to the passage, the architectural design of the Mahabodhi Temple at Bodhagayā notably influenced:
(A) the layout of monastic universities in India.
(B) the construction of rock-cut caves in Western India.
(C) the development of temple and pagoda

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(D) A mother giving birth to a child from her side.

235. Read the following statements regarding ancient Indian economy.
Statement I : The economic prosperity of ancient India, fueled by trade and agricultural surplus, was a precondition for the large-scale patronage of Buddhist monasteries and art.
Statement II : Buddhist ethics, which encouraged diligence, honesty in trade, and savings, in turn contributed to economic prosperity among its lay followers.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

236. The famous Chinese pilgrim Xuanzang (Hiuen Tsang) studied at which of these Mahāvihāras in the 7th century CE?
(A) Vikramaśilā
(B) Nālandā
(C) Valabhi
(D) Jagaddala

237. The art of the Sāncī toraṇas is significant for its representation of:
(A) Scenes from the Ramayana and Mahabharata.
(B) Portraits of Roman emperors.
(C) Jātaka tales and events from the Buddha's life.
(D) Detailed astronomical charts.

238. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : Buddhism facilitated social mobility to some extent.
Reason (R) : By allowing entry into the Sangha from any caste and by valuing personal conduct over birth, it offered an alternative path to social prestige outside the Brahminical varna system.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

239. The most prominent structural feature of the Mahābodhi Temple at Bodhagayā is its:
(A) Tall, straight-edged pyramidal tower (shikhara).
(B) Large hemispherical dome.
(C) Series of rock-cut caves.
(D) Four elaborately carved gateways.

240. Consider the following statements about Buddhist pilgrimage sites:
1. Bodhagayā is the site of the Buddha's first sermon.
2. Lumbinī, the Buddha's birthplace, is located in present-day Nepal.
3. Kuśīnārā is revered as the place of the Buddha's enlightenment.
4. Sāranātha is where the Buddha attained Parinirvāṇa.
5. All four sites are located within the modern state of Bihar in India.

Which of the above statements are correct?
(A) 2 only
(B) 1 and 3 only
(C) 2 and 4 only
(D) None of the above

241. Which Mahāvihāra was particularly famous for its specialization in Tantric teachings and had a system of 'gatekeeper-scholars' to test applicants?
(A) Nālandā
(B) Vikramaśilā
(C) Valabhi
(D) Somapurī

242. The creation of the Bhikkhunī Sangha (order of nuns), though with stricter rules than for monks, represented what kind of social impact?
(A) Offering women a respected role outside of marriage.
(B) Lowering the status of women through segregation.
(C) Having no real impact on the social status of women.
(D) Being a symbolic gesture with no practical outcome.

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(D) vihāras and chaitya-grihas.

Direction : Please read the following source carefully.

Sāranātha holds a place of exceptional significance in the Buddhist world, functioning simultaneously as a premier pilgrimage destination and a crucible of artistic innovation. Its importance as a pilgrimage site stems from it being the location—the Deer Park (Isipatana)—where the Buddha delivered his first sermon after attaining enlightenment. This event, known as the Dhammacakkappavattana or 'Turning of the Wheel of Dharma', is the foundational moment of the Buddhist teaching tradition. Pilgrims are drawn to monumental structures such as the Dhamek Stūpa, a massive cylindrical edifice believed to mark the precise spot of this inaugural discourse. Artistically, Sāranātha became the birthplace of one of the most refined schools of Indian sculpture under the patronage of the Gupta dynasty. The "Sarnath School of Sculpture" is celebrated for its distinctive style, using the local Chunar sandstone to create images of the Buddha that are unparalleled in their spiritual serenity and grace. These sculptures are characterized by smooth, translucent surfaces, diaphanous drapery, and a deep, inward-looking meditative expression. The most iconic creation from this site is the Lion Capital of Ashoka, an intricately carved pillar capital which was adopted as the National Emblem of India, symbolizing the emperor's commitment to the spread of Dharma.

Based on the above source, attempt the following five questions.

271. Sāranātha's primary importance as a pilgrimage site is due to it being the location of the Buddha's:
(A) birth.
(B) enlightenment.
(C) first sermon.
(D) Mahāparinirvāṇa.

272. The Dhamek Stūpa at Sāranātha is believed to commemorate:
(A) the spot where the Buddha was born.
(B) the precise location of the first sermon.
(C) the founding of the first monastery.
(D) the place where the Ashokan pillar was erected.

273. Which of the following is described as a defining characteristic of the Sarnath School of Sculpture?
(A) The use of rough, unpolished stone and abstract forms.
(B) The depiction of dynamic, action-oriented Jātaka tales.
(C) The exclusive use of bronze casting for all images.
(D) The creation of sculptures with serene expressions and smooth surfaces.

274. The event known as 'Turning of the Wheel of Dharma' (Dhammacakkappavattana) refers to the Buddha's:
(A) delivery of his inaugural teaching.
(B) act of renouncing his princely life.
(C) attainment of supreme enlightenment.
(D) final passing into nirvana.

275. The famous Lion Capital, which became India's National Emblem, is an artistic masterpiece associated with which emperor and site?
(A) Emperor Kanishka at Gandhara.
(B) Emperor Chandragupta at Pataliputra.
(C) Emperor Ashoka at Sāranātha.
(D) Emperor Harsha at Kanauj.

Direction : Please read the following source carefully.

The tradition of Buddhist pilgrimage is centered on four principal sites that commemorate the most significant events in the life of Siddhartha Gautama. The Buddha himself is said to have encouraged his followers to visit these places to inspire faith and reflection. The pilgrimage journey begins at Lumbinī, located in present-day Nepal, which is universally recognized as the birthplace of the Buddha. The presence of a pillar erected by the Mauryan emperor Ashoka, with an inscription confirming the site's identity, provides historical authentication. The second key location is Bodhagayā in modern Bihar, the most venerated of all Buddhist sites, for it is here, under the Bodhi tree, that Siddhartha Gautama attained supreme enlightenment and became the Buddha. The third site is Sāranātha, near Varanasi, where the Buddha delivered his first sermon in the Deer Park, thereby setting in motion the 'Wheel of Dharma'. This act established the foundation of his teachings and the formation of the Sangha.

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forms in Southeast Asia.
(D) the circular design of early stupas at Sāncī.

264. The Vajrāsana at Bodhagayā is significant as it represents the:
(A) location of the Buddha's first sermon.
(B) place where the Buddha passed into Mahāparinirvāṇa.
(C) main gate to the Nālandā university complex.
(D) exact spot of the Buddha's enlightenment.

265. A key difference highlighted between the sites of Nālandā and Bodhagayā is that:
(A) Nālandā was a large educational complex, while Bodhagayā is a singular monumental temple.
(B) Nālandā art used only stone, whereas Bodhagayā art used only bronze.
(C) Nālandā was a Hīnayāna site, while Bodhagayā was a Vajrayāna site.
(D) Nālandā's architecture was influenced by Southeast Asia, whereas Bodhagayā's was not.

Direction : Please read the following source carefully.

The Ajantā Caves and the Sāncī Stūpa are monumental achievements of Buddhist art and architecture, offering distinct windows into the evolution of Buddhist devotional practices and artistic expression. The Ajantā Caves, a series of rock-cut monasteries (vihāras) and prayer halls (chaitya-grihas) excavated into a horseshoe-shaped cliff, are globally acclaimed for their magnificent mural paintings. These frescoes, dating from two distinct periods of construction, are a vital source of information on the life of the Buddha, Jātaka tales, and the contemporary socio-cultural environment. The artistry of the paintings is marked by its vibrant colours, fluid lines, and expressive depiction of human and divine forms, making Ajantā a library of ancient Indian life preserved in art. On the other hand, the Great Stūpa at Sāncī represents an earlier, aniconic phase of Buddhist art. It is primarily an architectural monument—a solid hemispherical dome (aṇḍa) built to enshrine relics. Its religious and artistic significance is concentrated on the four ornate gateways, or toranas, which were added later. These gateways are profusely carved with narrative panels depicting Jātaka stories and scenes from the Buddha's life, but notably, the Buddha is represented only through symbols such as a footprint, a wheel, or an empty throne, not in human form.

Based on the above source, attempt the following five questions.

266. The primary artistic fame of the Ajantā Caves rests on their:
(A) collection of bronze sculptures.
(B) extensive and well-preserved mural paintings.
(C) elaborate rock-cut architectural plans.
(D) library of ancient Sanskrit manuscripts.

267. A significant feature of the carvings on the toranas of the Great Stūpa at Sāncī is the:
(A) exclusive depiction of floral and abstract patterns.
(B) use of symbols to represent the Buddha's presence.
(C) representation of the Buddha in his anthropomorphic form.
(D) portrayal of scenes from Hindu mythological texts.

268. Based on the passage, what is a key architectural difference between Ajantā and Sāncī?
(A) Ajantā consists of rock-cut caves, while Sāncī is a structural monument (a stupa).
(B) Ajantā is a single prayer hall, while Sāncī is a complex of monasteries.
(C) Ajantā was built of brick, while Sāncī was carved from a single rock.
(D) Ajantā features a hemispherical dome, while Sāncī has a flat roof.

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269. The paintings at Ajantā are described as a valuable source for understanding:
(A) the principles of Vajrayāna Buddhism.
(B) the economic policies of the Mauryan empire.
(C) the social and cultural life of their period.
(D) the rules of the monastic code (Vinaya).

270. The passage distinguishes between two types of excavated spaces at Ajantā, identifying them as:
(A) stupas and toranas.
(B) mandapas and garbhagrihas.
(C) shalas and gopurams.

283. According to the passage, Anāgarika Dharmapāla's speech at the 1893 World's Parliament of Religions was significant because it:
(A) announced the final victory in the Bodhagayā temple case.
(B) presented Buddhism as a rational system to a global audience.
(C) secured all the necessary funding for the Maha Bodhi Society.
(D) initiated a dialogue between Mahāyāna and Theravāda schools.

284. The passage implies that Dharmapāla's efforts were part of a larger phenomenon that can be described as:
(A) a transnational Buddhist revival movement.
(B) a politically motivated anti-colonial movement.
(C) a purely academic exercise in historical preservation.
(D) an exclusively Sri Lankan nationalist project.

285. The passage suggests that Dharmapāla's motivation for his life's work stemmed from his:
(A) desire to run for political office in India.
(B) scholarly ambition to write a history of Buddhism.
(C) distress over the dilapidated condition of Buddhist sites in India.
(D) aim to create a new, syncretic religious tradition.

Direction : Please read the following source carefully.

While Anāgarika Dharmapāla was a monumental force, the Buddhist revival in India was a collective effort involving several other influential figures. In Bengal, the work of Kṛpāśaraṇa Mahāthera was pivotal. In 1892, he founded the Bauddha Dharmankur Sabha (Bengal Buddhist Association) to unite the scattered Barua Buddhist community and revitalize their religious and social life. His focus was on education and monastic discipline, aiming to reform practices and re-establish a connection with the broader Buddhist world. Another key spiritual anchor was Candramaṇi Mahāthera, a monk from Burma who settled in Kuśīnārā. He became a revered teacher and a central figure in the restoration of Kuśīnārā as a living pilgrimage center. He ordained many new monks, including the future scholar Bhikṣhu Jagadīśa Kāśyapa, thereby playing a crucial role in regenerating the Sangha in India. Bhikṣhu Jagadīśa Kāśyapa himself made an indelible academic contribution. Recognizing the inaccessibility of the Pāli Canon to Indian scholars, he undertook the monumental task of editing and publishing the entire Pāli Tipiṭaka in the Devanagari script. This project was instrumental in fostering modern Indian scholarship in Buddhist studies. Furthermore, he was a key force behind the founding of the Nava Nalanda Mahavihara, a post-independence institute aimed at reviving the scholastic legacy of ancient Nālandā.

Based on the above source, attempt the following five questions.

286. The Bauddha Dharmankur Sabha, founded by Kṛpāśaraṇa Mahāthera, primarily focused its efforts on the:
(A) international campaign for the Mahabodhi Temple.
(B) translation of Sanskrit texts into European languages.
(C) excavation of ancient Buddhist archaeological sites.
(D) social and religious upliftment of the Barua Buddhists in Bengal.

287. What was the significant contribution of Candramaṇi Mahāthera to the Buddhist revival?
(A) He led the legal case for the control of Bodhagayā.
(B) He was the first editor of the Pāli Tipiṭaka in Devanagari script.
(C) He served as a spiritual guide and ordained new monks at Kuśīnārā.
(D) He founded the Nava Nalanda Mahavihara.

288. Bhikṣhu Jagadīśa Kāśyapa's most significant academic project, as mentioned in the passage, was:
(A) founding the Bengal Buddhist Association.
(B) editing and publishing the Pāli Tipiṭaka in Devanagari script.
(C) restoring the pilgrimage site of Kuśīnārā.
(D) presenting Buddhism at the World's Parliament of Religions.

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five questions.

251. Which of the following statements most accurately distinguishes between the educational focus of Nālandā and Vikramaśilā?
(A) Nālandā was exclusively for Hīnayāna studies, while Vikramaśilā focused on Mahāyāna philosophy.
(B) Nālandā offered a broad Mahāyāna curriculum, whereas Vikramaśilā specialized in Vajrayāna traditions.
(C) Nālandā specialized in secular arts and medicine, whereas Vikramaśilā was dedicated solely to logic.
(D) Nālandā's curriculum was primarily for Tibetan scholars, while Vikramaśilā catered to Chinese students.

252. According to the passage, the establishment and prominence of Vikramaśilā are primarily associated with which royal dynasty?
(A) The Pāla Dynasty
(B) The Gupta Dynasty
(C) The Maurya Dynasty
(D) The Maitraka Dynasty

253. The passage suggests that a significant contribution of Vikramaśilā to the wider Buddhist world was its role in:
(A) preserving the earliest Pāli scriptures.
(B) developing a new system of logic that challenged Nālandā's school.
(C) transmitting Tantric Buddhist traditions to Tibet.
(D) popularizing the practice of silent meditation over scriptural study.

254. What common feature of both Nālandā and Vikramaśilā is highlighted in the text?
(A) Both primarily catered to students from Western India.
(B) Both were established as centers for esoteric practices from their inception.
(C) Both followed an identical and centralized admission process.
(D) Both functioned as large, residential universities with structured learning.

255. The passage implies that the academic environment at Nālandā was characterized by:
(A) a narrow and highly specialized curriculum.
(B) an exclusive focus on non-Buddhist philosophical systems.
(C) a cosmopolitan and intellectually diverse atmosphere.
(D) a rejection of formal administrative structures.

Direction : Please read the following source carefully.

Beyond the celebrated institutions of Nālandā and Vikramaśilā, several other Mahāvihāras made significant contributions to Buddhist learning and culture. Valabhi, located in modern-day Gujarat and patronized by the Maitraka kings, emerged as a major rival to Nālandā in western India. Unlike the Mahāyāna-dominated centres of the east, Valabhi was particularly noted as a stronghold for the study of Hīnayāna (or early Buddhist schools) doctrines, alongside secular subjects such as law, economics, and accounting, indicating its practical and administrative orientation. Further east, under the Pāla dynasty, other vihāras flourished. Udantapurī, in present-day Bihar, was another significant Pāla establishment, reportedly serving as a model for the first monastery built in Tibet. Somapurī Mahāvihāra, now a UNESCO World Heritage site in Bangladesh, was one of the largest and most architecturally significant monasteries. Its symmetrical, quadrangular layout with a central temple and numerous cells influenced Buddhist architecture across Southeast Asia. Lastly, Jagaddala Mahāvihāra, established by the later Pāla king Rāmapāla, was one of the last great monastic universities to be built. It became a renowned center for Vajrayāna Buddhism and Sanskrit literary works before the eventual decline of these institutions in the 13th century.

Based on the above source, attempt the following five questions.

256. Which Mahāvihāra was particularly known as a center for Hīnayāna studies and was located in Western India?
(A) Somapurī
(B) Valabhi
(C) Jagaddala
(D) Vikramaśilā

257. The architectural design of which Mahāvihāra, known for its vast quadrangular structure, is

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295. The passage suggests that within the Sangha, an individual's status was determined by:
(A) the wealth they donated upon joining the order.
(B) their caste origin before ordination.
(C) their spiritual progress and seniority in the order.
(D) their family and political connections.

Direction : Please read the following source carefully.

The impact of Buddhism on economic life was multifaceted, shaping both attitudes towards wealth and the structure of economic activities. The ethical principle of Right Livelihood (Sammā Ājīva), a component of the Noble Eightfold Path, guided lay followers to avoid occupations that caused harm to other beings, such as those involving violence, deceit, or trade in intoxicants. This promoted a culture of ethical commerce and fair dealing. While monasticism preached an ideal of non-possession, the lay ethic did not condemn the accumulation of wealth. Instead, it encouraged its righteous acquisition and meritorious use (puñña). Wealthy merchants and guilds became major patrons of Buddhism, and their donations were seen as a way to generate good kamma. This patronage led to the rise of monasteries (vihāras) as significant economic centers. Receiving vast land grants and donations, these institutions often managed large agricultural estates, engaged in lending, and stimulated local economies through the construction of stupas and vihāras, which provided employment. Moreover, the network of pilgrimage routes connecting sacred sites like Bodhagayā and Sāranātha also functioned as trade corridors, fostering the development of roads, rest houses, and markets, thereby integrating regional economies and facilitating the movement of goods and ideas.

Based on the above source, attempt the following five questions.

296. The concept of 'Right Livelihood' (Sammā Ājīva) influenced economic life by:
(A) encouraging the pursuit of maximum profit at any cost.
(B) promoting ethical conduct and discouraging harmful professions.
(C) establishing a state-controlled system of production and trade.
(D) promoting ethical conduct and discouraging harmful professions.

297. How did Buddhist monasteries (vihāras) function as economic centers?
(A) By managing donated lands and engaging in activities like lending.
(B) By levying taxes on the general population.
(C) By minting their own currency for trade.
(D) By remaining completely isolated from all economic transactions.

298. According to the passage, the Buddhist lay ethic towards wealth was characterized by:
(A) a complete condemnation of all forms of private property.
(B) encouragement of righteous acquisition and meritorious spending.
(C) a mandate to donate all personal wealth to the state.
(D) the belief that earning money was inherently sinful.

299. The development of Buddhist pilgrimage routes had what secondary economic effect?
(A) It led to a decline in agricultural production.
(B) It fostered the growth of trade networks and related infrastructure.
(C) It caused conflict between different regional kingdoms.
(D) It resulted in the economic isolation of monasteries.

300. The passage suggests that large-scale construction projects like stupas and vihāras had a positive economic impact by:
(A) generating employment for artisans and laborers.
(B) using up all the surplus wealth of the kingdom.
(C) causing inflation due to high demand for materials.
(D) discouraging private donations to the Sangha.

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and was in a state of neglect. Dharmapāla's lifelong legal and social struggle aimed to return this most sacred site to the global Buddhist community.

36. (D) Serene expressions, smooth surfaces, and sheer drapery.
The Sāranātha school of art reached its zenith during the Gupta period, creating a classical style defined by spiritual serenity. The sculptures are characterized by calm facial expressions, smooth treatment of the body, and the use of 'wet drapery'—thin, transparent garments that reveal the underlying form. This aesthetic style perfectly captured the Buddhist ideal of internal peace and enlightened spiritual wisdom.

37. (C) His birth at Lumbinī.
The Buddhist pilgrimage circuit traditionally begins at Lumbinī, representing the Buddha's birth as Prince Siddhartha. This event marks his entry into the human world to eventually seek a solution to suffering. Following birth, the circuit proceeds to Bodhagayā for enlightenment, Sāranātha for the first sermon, and concludes at Kuśīnārā, marking his final passing and the end of his worldly existence.

38. (B) Invasions by Turko-Afghan armies.
The decline of the great Buddhist Mahāvihāras in Bihar and Bengal was most directly caused by the military incursions of Turko-Afghan forces, particularly those led by Bakhtiyar Khilji. These invasions resulted in the sacking of institutions like Nālandā and Vikramaśilā, the destruction of libraries, and the flight of monks. This disruption led to the eventual disappearance of organized Indian Buddhism.

39. (D) A modern center for Pāli studies following old traditions.
Bhikṣhu Jagadīśa Kāśyapa envisioned Nava Nalanda Mahavihara as a contemporary revival of the ancient university's intellectual legacy. He aimed to create an institution dedicated to higher research in Pāli and Buddhist philosophy, blending traditional monastic learning with modern academic methods. Under his leadership, it became a prestigious center for scholars from around the world to study original texts and traditions.

40. (B) 2 and 4 only.
The Ajantā caves comprise both Chaitya worship halls and Vihāra monastic residences. The Lion Capital at Sāranātha originally featured a large stone wheel, the Dharmacakra, positioned above the lions. Statement one is incorrect because the Sāncī gateways are stone. Statement three is wrong as the temple is a later structure. Statement five is wrong because Nālandā was a massive university.

41. (C) Somapurī
Somapurī Mahāvihāra, founded by King Dharmapāla, was not only a center for Buddhist learning but also an important administrative hub for the Pāla dynasty. Its massive scale and organized layout reflected the political and economic power of the Pāla empire. The institution integrated religious life with administrative functions, serving as a regional center of significant influence in the Varendra region.

42. (A) A democratic community where caste origin was irrelevant.
The Buddhist Sangha was established as an egalitarian community where social distinctions of the outside world were discarded upon ordination. Decision-making processes within the Sangha followed democratic principles, including consensus and voting. This inclusive model provided a radical alternative to the rigid caste hierarchy of the time, demonstrating that spiritual and social standing could be based on conduct and merit.

43. (D) Kuśīnārā
Candramaṇi Mahāthera is famously associated with the modern revival of Kuśīnārā, the site of the Buddha's Parinirvāṇa. Arriving from Burma in the early twentieth century, he dedicated his life to restoring the site's religious significance. He built monasteries, welcomed pilgrims, and established a living Buddhist presence at the location, transforming it from a neglected ruin into a vibrant pilgrimage center.

44. (B) P-2, Q-1, R-4, S-3
Sāncī is famous for its ornate stone gateways (toraṇas). Ajantā is renowned for its murals depicting Jātaka tales. Bodhagayā is defined by the Bodhi tree and the Vajrāsana, representing

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The Pāla dynasty were significant patrons of Buddhist learning, establishing and supporting major institutions like Vikramaśilā, Somapurī, and Udantapurī. Vikramaśilā, in particular, was founded by King Dharmapāla in Bihar. It flourished as a center for higher education and Tantric studies, maintaining strong ties with Tibet until its eventual destruction during the medieval Turko-Afghan military incursions and regional conflicts.

10. (A) Kuśīnārā
Kuśīnārā is one of the four main pilgrimage sites in Buddhism, marking the location where Gautama Buddha attained Parinirvāṇa. This event represents his final passing away and liberation from the cycle of rebirth. The site features the Mahāparinirvāṇa Stūpa and a temple containing a famous reclining Buddha statue, symbolizing his departure from the physical world into a state of peace.

11. (D) Southeast Asia
The architectural layout of the Somapurī Mahāvihāra, characterized by a central cruciform temple within a monastic quadrangle, served as a prototype for regional designs. This distinctive Pāla-era style influenced the construction of major temples in Southeast Asian countries like Java, Myanmar, and Cambodia. It represents a significant cross-cultural exchange of artistic and religious architectural principles between the regions during that medieval era.

12. (C) Statement I is true, but Statement II is false.
Bhikṣhu Jagadīśa Kāśyapa was the founding director of the Nava Nalanda Mahavihara, established in 1951 to revive the tradition of Buddhist learning. While he made immense contributions to Pāli studies and the publication of the Tipiṭaka, the revival of Buddhism in Bengal through the Bauddha Dharmankur Sabha was the specific work of Kṛpāśaraṇa Mahāthera in 1892 for community upliftment.

13. (C) The site where he spent most rains.
The traditional Buddhist pilgrimage circuit is defined by four major sites representing the most significant milestones in the Buddha's life. These include Lumbinī for his birth, Bodhagayā for his enlightenment, Sāranātha for his first sermon, and Kuśīnārā for his final passing. While the Buddha spent many rainy seasons at places like Jetavana, those locations are not considered the primary four.

14. (D) The Jātaka tales of the Buddha's previous lives.
The murals in the Ajantā Caves are celebrated for their artistic excellence and narrative depth. They primarily illustrate various Jātaka tales, which recount the previous incarnations of the Buddha as he practiced perfections. These paintings provide a vivid visual record of both religious themes and contemporary secular life, including royal courts, social customs, and diverse costumes of the historical period depicted.

15. (A) Both A and R are true and R is the correct explanation of A.
Buddhism significantly impacted social equality by offering a spiritual path that disregarded hereditary caste distinctions. The monastic Sangha was open to individuals from all backgrounds, including those from lower social strata who were often marginalized. By emphasizing personal ethical conduct over birth-based rituals, Buddhism provided a powerful alternative framework for achieving social prestige and mobility within ancient Indian society.

16. (B) Sāranātha
The Lion Capital was originally the crowning element of a monolithic pillar erected by Emperor Aśoka at Sāranātha. This location marks the place where the Buddha delivered his first sermon, known as the turning of the Wheel of Dharma. The sculpture features four lions standing back to back and was adopted as the National Emblem of India after achieving national independence.

17. (B) Bengal
Kṛpāśaraṇa Mahāthera was a prominent Buddhist monk from the Chittagong region who spearheaded the revival of Buddhism in Bengal. He founded the Bauddha Dharmankur Sabha in 1892 in Calcutta to unify and uplift the traditional Buddhist communities in the region. His efforts focused on providing religious education, social welfare, and a sense of collective identity to Bengali Buddhists across India.

18. (A) Nālandā

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The destruction of Nālandā in the late twelfth century by the forces of Bakhtiyar Khilji is a landmark event signaling the decline of Buddhism in India. As a world-renowned university and monastic center, its loss meant the disappearance of a vast library and a central hub of scholarship. This military campaign devastated the institutional foundations of Buddhist intellectual life in Magadha.

19. (C) A major monastic-cum-educational Buddhist institution.
The term 'Mahāvihāra' refers to a large monastic complex that integrated religious residence with high-level academic training. Unlike simple hermitages, these were vast institutions like Nālandā or Vikramaśilā that functioned as universities. They housed thousands of monks and students, featured extensive libraries, and were supported by royal land grants, making them centers of learning for both religious and secular subjects.

20. (D) Kṛpāśaraṇa Mahāthera
Kṛpāśaraṇa Mahāthera established the Bauddha Dharmankur Sabha, also known as the Bengal Buddhist Association, in 1892. Based in Calcutta, this organization was instrumental in organizing the scattered Buddhist communities of Bengal and the northeastern frontiers. It provided a platform for religious activities, social reforms, and the promotion of Pāli education, marking a significant phase in the modern Indian Buddhist revival movement.

21. (A) P-3, Q-4, R-1, S-2
The four great pilgrimage sites are geographically linked to critical events in the Buddha's life. Lumbinī is identified as his birthplace, while Bodhagayā is where he achieved supreme enlightenment. Sāranātha is the site of his first sermon, initiating the turning of the Dharma wheel. Kuśīnārā is the location of his Parinirvāṇa, representing his final liberation from the cycle of existence.

22. (B) Ajantā Caves
The Ajantā Caves are a UNESCO World Heritage site renowned for their rock-cut architecture and intricate murals. These paintings primarily depict Jātaka stories and the Buddha's life, showing high artistic sophistication from the Gupta and Vākāṭaka periods. The site consists of both prayer halls and monasteries, representing a peak of Indian art where spiritual serenity is combined with naturalistic decorative detail.

23. (D) The teachings discouraged commerce as a distraction.
Buddhism actually had a supportive relationship with economic life and trade. The principle of 'Right Livelihood' encouraged ethical commerce and the accumulation of wealth through honest means. Monasteries became economic hubs through land grants, and pilgrimage routes stimulated regional trade. Far from discouraging business, the teachings provided a moral framework that facilitated the growth of merchant communities and ancient urban centers.

24. (A) To revive the site as a living center for worship and monastic life.
Candramaṇi Mahāthera, a dedicated Burmese monk, spent decades at Kuśīnārā to restore its status as an active pilgrimage destination. When he arrived, the site of the Buddha's Parinirvāṇa was largely neglected. Through his efforts, he established a Burmese monastery, facilitated worship for international pilgrims, and transformed the ruins into a living center of Buddhist practice, residence, and religious education.

25. (C) 1, 2 and 3 only
Nālandā enjoyed patronage from the Guptas and Pālas, while Valabhi in Gujarat was a major Hinayāna center. Vikramaśilā, founded by Dharmapāla, focused on Vajrayāna teachings. Statement four is incorrect because while Udantapurī served as a model for the first Tibetan monastery, Sam-ye, it was not built as a replica of a Tibetan monastery; rather, the Tibetan monastery followed it.

26. (A) A cruciform temple centered within a quadrangle of cells.
The Somapurī Mahāvihāra features a unique architectural design consisting of a massive central temple with a cruciform plan. This temple is situated in the middle of an expansive courtyard surrounded by nearly two hundred monastic cells. This Pāla-period structure represents a sophisticated integration of religious

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symbolism and monastic utility, which later influenced various temple designs and layouts across medieval Southeast Asia.

27. (D) Sāranātha
The symbolic 'First Turning of the Wheel of Dharma' occurred at Sāranātha, near Varanasi. Here, the Buddha delivered his first discourse, the Dhammacakkappavattana Sutta, to his initial five disciples. This event established the Four Noble Truths and the Eightfold Path. Consequently, Sāranātha is artistically represented by the wheel symbol and remains one of the most sacred sites for Buddhist pilgrims worldwide.

28. (B) The publication of the Pāli Tipiṭaka in Devanāgarī script.
Bhikṣhu Jagadīśa Kāśyapa is celebrated for his monumental academic contribution of editing the entire Pāli Tipiṭaka in Devanāgarī script. This project, consisting of forty-one volumes, made the original Buddhist scriptures accessible to Indian scholars and the general public for the first time in modern history. His work provided the textual foundation for the contemporary study and institutional revival of Buddhism.

29. (A) Both A and R are true and R is the correct explanation of A.
The art at Ajantā is fundamentally religious, designed to inspire devotion and provide moral instruction to monastics and lay visitors. The murals and sculptures focus on the lives and previous births of the Buddha, illustrating his journey toward enlightenment. This didactic purpose is reflected in the detailed depictions of Jātaka tales, which serve to convey essential Buddhist values and principles.

30. (D) Northern Bengal (Varendra)
Jagaddala Mahāvihāra was established by King Rāmapāla in the late eleventh century in the Varendra region of northern Bengal. It was one of the last major Buddhist universities of the Pāla era and became a significant center for Tantric scholarship. The institution hosted many renowned scholars and served as a refuge for learning during the final stages of medieval Buddhism.

31. (A) Candramaṇi Mahāthera - Vikramaśilā University restoration
Candramaṇi Mahāthera is primarily associated with the restoration of Kuśīnārā, the site of the Buddha's Parinirvāṇa, rather than Vikramaśilā. The other pairings are correct: Dharmapāla founded the Mahā Bodhi Society, Kṛpāśaraṇa established the Bauddha Dharmankur Sabha, and Jagadīśa Kāśyapa was the first director of the Nava Nalanda Mahavihara, contributing significantly to modern Pāli scholarship and the revival of traditional learning.

32. (B) The adherence to the Pañcaśīla (Five Precepts).
Buddhism shifted the focus of spiritual life from external rituals and animal sacrifices to internal ethical conduct. The Pañcaśīla, or Five Precepts, represent the fundamental moral code for lay followers, emphasizing non-violence, honesty, and self-restraint. This emphasis on personal morality over ritualistic performance had a profound impact on social interactions and helped foster a more compassionate and ethical society.

33. (B) Valabhi
Valabhi was a major Mahāvihāra located in Saurashtra, Gujarat, on the western coast of India. It flourished under the patronage of the Maitraka dynasty between the fifth and eighth centuries. Renowned as a center for the Hinayāna school, it was often compared to Nālandā for its academic excellence and attracted students interested in both religious philosophy and secular subjects.

34. (A) Both Statement I and Statement II are true.
The stūpa is a symbolic representation of the Buddha's physical presence and his entry into final liberation. Architecturally, the main hemispherical dome, known as the aṇḍa, is a solid structure built over sacred relics. It is designed for circumambulation rather than entry. The form encapsulates the Buddhist concept of the cosmos and serves as a focal point for spiritual meditation.

35. (C) Restoring Buddhist control over the Mahābodhi Temple.
A central goal of Anāgarika Dharmapāla and the Mahā Bodhi Society was the restoration of Buddhist management over the Mahābodhi Temple. At the time, the site of the Buddha's enlightenment was controlled by a Hindu Mahant

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71. (D) Mastering both inner spiritual serenity and physical grace.
The Sāranātha school of art during the Gupta period is celebrated for achieving a perfect balance between spiritual depth and physical beauty. The sculptures feature serene, meditative facial expressions and smooth, elegantly rendered bodies covered by thin, transparent drapery. This "classical" style successfully translated the abstract concept of enlightenment into a tangible visual form, setting a lasting aesthetic standard for art.

72. (A) Vikramaśilā
Vikramaśilā Mahāvihāra, located in the Bhagalpur district of Bihar, was a leading center for Vajrayāna and Tantric studies. It featured a unique administrative system where 'dvārapālas' or gatekeeper-scholars examined prospective students to ensure they possessed the necessary intellectual and spiritual qualifications. This rigorous entry system maintained the university's high standards of scholarship and made it a prestigious institution throughout India.

73. (C) Revenue from land grants and endowed villages.
Large-scale Mahāvihāras like Nālandā were sustained by a robust economic system based on royal land endowments. Kings and wealthy patrons granted the revenue of dozens or even hundreds of villages to these institutions. This steady income covered the costs of food, housing, and educational materials for thousands of resident monks and students, allowing the universities to function as major centers.

74. (B) P-2, Q-1, R-3, S-4
Nālandā was patronized by the Guptas and later the Pālas. Valabhi flourished under the Maitraka dynasty of Gujarat. Vikramaśilā and Somapurī were both established and supported by the Pāla ruler Dharmapāla. These dynasties provided the necessary political stability and financial resources, primarily through land grants, to enable these institutions to become global centers of Buddhist learning and monastic life.

75. (D) Rajendra Prasad and Bhikṣhu Jagadīśa Kāśyapa
The founding of Nava Nalanda Mahavihara in 1951 was the result of a collaboration between India's first President, Dr. Rajendra Prasad, and the scholar-monk Bhikṣhu Jagadīśa Kāśyapa. They shared a vision of reviving the ancient glory of Nālandā as a global center for Pāli studies. The institution was established near the original ruins to continue the tradition of high-level academic research.

76. (B) A greater degree of social mobility and a critique of birth-based privileges.
Buddhist influence in a region typically led to a softening of rigid social hierarchies. By emphasizing individual merit and ethical conduct over hereditary status, Buddhism provided a framework that challenged birth-based privileges. The Sangha served as a model of an egalitarian community, and the faith's teachings encouraged a more inclusive social environment where individuals from various backgrounds could achieve spiritual recognition.

77. (C) 19th-century British and Burmese restoration
While the Mahābodhi Temple has ancient origins, its current physical appearance is largely the result of a major restoration project carried out in the nineteenth century. This project was conducted by the British colonial government with significant technical and financial assistance from the Burmese monarchy. These efforts saved the structure from collapse and restored many of its architectural features based on evidence.

78. (D) Ajantā
The 'Four Great Pilgrimage Sites' specifically associated with the Buddha's life are Lumbinī (birth), Bodhagayā (enlightenment), Sāranātha (first sermon), and Kuśīnārā (Parinirvāṇa). While Ajantā is a magnificent site for Buddhist art and architecture, it is not one of the primary historical sites linked to these four pivotal events in the life of the historical Buddha for pilgrims.

79. (A) Both Statement I and Statement II are true.
The Great Stūpa at Sāncī is a significant monument, but it does not enshrine the relics of Gautama Buddha himself. Archaeological excavations in the nineteenth century confirmed that the relics placed within the stūpas at Sāncī belonged to the Buddha's two chief disciples, Sāriputta and Mahāmoggallāna. This makes the site a major center for honoring the leading figures of the tradition.

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enlightenment. Sāranātha features the massive Dhamek Stūpa, marking the first sermon. These architectural and artistic elements are iconic markers of the major historical and religious sites associated with ancient Indian Buddhism.

45. (C) An activist approach using publications and legal means.
Anāgarika Dharmapāla employed an energetic and modern approach to revive Buddhism. He founded the Mahā Bodhi Society, launched the Mahā Bodhi Journal, and engaged in long legal battles to regain control of the Mahābodhi Temple. His activism combined traditional religious zeal with modern organizational techniques, public speaking, and international networking to advocate for the preservation of sacred Buddhist heritage in India.

46. (D) Sanskrit
While early Buddhism utilized Pāli, later Mahāyāna and Hinayāna centers like Valabhi transitioned to Sanskrit for instruction and scholarship. Valabhi became a major center for the Sarvāstivāda school and secular studies, producing highly educated scholars. The use of Sanskrit allowed the university to engage with the broader intellectual and administrative elite of ancient India, facilitating its educational role.

47. (A) Both A and R are true and R is the correct explanation of A.
Sāranātha is home to some of the most refined examples of Gupta art, which represents the classical phase of Indian sculpture. The political stability and patronage provided by the Gupta Empire enabled artists to achieve a high degree of technical mastery and spiritual expression. The result was the creation of serene Buddha images that established an aesthetic standard for centuries.

48. (B) It was primarily a center for the study of Hinayāna Buddhism, similar to Valabhi.
Unlike Valabhi, which was a Hinayāna stronghold, Somapurī Mahāvihāra was a major center for Mahāyāna and later Vajrayāna Buddhism. Founded by the Pāla kings, who were staunch supporters of these schools, Somapurī played a vital role in the development and dissemination of Tantric Buddhist thought. Its massive central temple and monastic layout were specifically designed to accommodate these diverse traditions.

49. (B) Promoting a balanced life, avoiding the extremes of sensual indulgence and severe austerity.
The 'Middle Path' (Majjhimā Paṭipadā) is a fundamental Buddhist concept that advocates for balance in all aspects of life. In social and economic terms, it encouraged individuals to avoid both the extreme of excessive luxury and the extreme of self-mortification. This practical approach promoted a stable, ethical life that supported both personal spiritual progress and the general communal well-being.

50. (B) 1-Anāgarika Dharmapāla, 2-Bhikṣhu Jagadīśa Kāśyapa, 3-Kṛpāśaraṇa Mahāthera, 4-Candramaṇi Mahāthera
The modern Buddhist revival was driven by several key figures. Dharmapāla founded the Mahā Bodhi Society in 1891. Jagadīśa Kāśyapa edited the Pāli Tipiṭaka in Devanāgarī. Kṛpāśaraṇa Mahāthera established the Bauddha Dharmankur Sabha in Bengal. Candramaṇi Mahāthera dedicated his efforts to restoring monastic life and pilgrimage at Kuśīnārā. Together, these individuals revitalized the institutional and scholarly foundations of Indian Buddhism.

51. (C) It features the earliest surviving examples of rock-cut cave paintings.
Nālandā is primarily a structural site consisting of brick-built monasteries and temples, not rock-cut caves. The earliest and most famous examples of rock-cut cave paintings are found at Ajantā. Nālandā is significant for its well-planned university layout, various sculptural remains in bronze and stone, and its role as a global center for Mahāyāna scholarship between the fifth and twelfth centuries.

52. (B) (ii), (iv), (iii), (i)
The chronological sequence of the Buddha's life follows his birth at Lumbinī, followed by his attainment of enlightenment at Bodhagayā. After achieving enlightenment, he delivered his first sermon at Sāranātha. His physical journey concluded with his Parinirvāṇa at Kuśīnārā. These four milestones form the basis of the primary pilgrimage circuit for Buddhists, marking the

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beginning, development, and conclusion of his earthly mission.

53. (C) A large Mahāvihāra like Nālandā.
Large-scale Mahāvihāras like Nālandā operated on a sophisticated economic model supported by royal land grants. Kings endowed these institutions with the revenue from hundreds of villages to cover all expenses, including food, clothing, and medicine for students and teachers. This endowment system allowed these universities to offer free education and remain stable centers of scholarship and monastic life for centuries.

54. (B) "The Homeless One"
The term 'Anāgarika' literally means "homeless one" and signifies a person who has renounced household life without becoming a fully ordained monk. Dharmapāla adopted this title to indicate his total dedication to the revival of Buddhism and the restoration of sacred sites. It allowed him the freedom to engage in public activism, travel, and international diplomacy while maintaining a disciplined life.

55. (A) 1 and 3 only
The Sāranātha museum houses the Aśokan Lion Capital, and the Mahābodhi Temple is a UNESCO World Heritage site. Statement two is correct, but only option A selects the valid pair from the list. Statement four is wrong because Sāncī was commissioned by Aśoka, not Kaniṣka. These sites represent the critical archaeological and architectural heritage of the Buddhist tradition.

56. (A) A broad curriculum covering religious and secular subjects.
Nālandā was renowned for its comprehensive curriculum that transcended religious boundaries. While it was a center for Mahāyāna Buddhism, students also studied secular subjects such as logic, grammar, medicine, mathematics, and astronomy. This interdisciplinary approach attracted scholars from across Asia, making it a true universal center of learning where diverse intellectual traditions were debated, preserved, and subsequently developed.

57. (C) Ajantā Caves
The murals at Ajantā are famous for their sophisticated depictions of Bodhisattvas like Padmapāṇi and Vajrapāṇi. These figures are characterized by their graceful postures, serene expressions, and intricate jewelry, reflecting the high artistic standards of the Gupta and Vākāṭaka periods. These paintings represent the Bodhisattva ideal of compassion and wisdom through a highly refined and naturalistic visual artistic language.

58. (A) It is the site where the Buddha passed into Mahāparinirvāṇa.
Kuśīnārā is one of the four most sacred places for Buddhists because it witnessed the final passing of the Buddha. This event, known as the Mahāparinirvāṇa, signifies his total liberation and the end of his cycle of rebirth. The site contains monuments like the Nirvana Stupa and temple, which serve as focal points for pilgrims reflecting on the Buddha's teachings.

59. (D) Mahāyāna and Vajrayāna
The Pāla rulers of Bengal and Bihar were significant patrons of the Mahāyāna and Vajrayāna schools of Buddhism. They established universities like Vikramaśilā and Somapurī, which became leading centers for these traditions, especially the study of Tantric texts and rituals. Under their patronage, Vajrayāna Buddhism flourished and was subsequently transmitted to Tibet, where it had a lasting impact on development.

60. (B) Bhikṣhu Jagadīśa Kāśyapa
Bhikṣhu Jagadīśa Kāśyapa led the monumental project to publish the entire Pāli Tipiṭaka in Devanāgarī script. This effort was intended to make original Buddhist teachings accessible to Indian readers and scholars who were more familiar with Devanāgarī than other scripts. His scholarly vision was central to providing a firm textual basis for the study and modern Indian Buddhist revival.

61. (C) A Chaitya is a worship hall, while a Vihāra is a residence.
In Buddhist rock-cut architecture, a 'Chaitya' refers to a prayer or assembly hall that often contains a small stūpa at one end as an object of worship. A 'Vihāra' serves as a monastery or residence for monks, typically consisting of a central hall surrounded by small sleeping cells. These two types of structures together formed the essential components.

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62. (A) Statement I and Statement II are both correct, and Statement II is the correct explanation of Statement I.
The Buddhist doctrine of 'Anattā' denied the existence of an eternal, unchanging essence in individuals. This philosophical stance directly challenged the Brahminical idea of a divinely ordained social hierarchy based on the nature of the soul. By undermining the metaphysical basis of the caste system, Buddhism provided a powerful intellectual foundation for promoting social equality and merit-based standing within society.

63. (A) Toraṇas
The four magnificently carved gateways at the Sāncī Stūpa are known as toraṇas. Built during the Sātavāhana period, these stone structures are covered with intricate narrative reliefs depicting scenes from the Jātaka tales and the Buddha's life. They are masterpieces of early Indian art, representing a transition from wood to stone carving and illustrating the rich symbolic world of Buddhism.

64. (B) Somapurī
Somapurī Mahāvihāra, located at Paharpur in modern-day Bangladesh, was a major center of learning founded by the Pāla king Dharmapāla. It is a UNESCO World Heritage site recognized for its unique cruciform architecture and its role as a significant hub for Buddhist scholarship. Its design influenced religious architecture across Southeast Asia, particularly the construction of various temples in Java.

65. (A) Both A and R are true and R is the correct explanation of A.
Anāgarika Dharmapāla's work had a profound international impact, particularly through his participation in the 1893 World's Parliament of Religions in Chicago. By representing Buddhism on a global stage, he introduced Western audiences to the faith's rational and ethical principles. This international exposure helped mobilize support and resources for his revivalist projects in India, including the restoration of sacred sites.

66. (A) Right Livelihood (Sammā Ājīva)
The concept of 'Right Livelihood' in the Noble Eightfold Path provides the ethical foundation for Buddhist economic life. It encourages followers to earn their living through honest and harmless means, specifically discouraging professions that involve deceit, exploitation, or the taking of life. This principle fostered a community of practitioners dedicated to ethical commerce and social responsibility throughout ancient Indian history.

67. (C) A large, central cruciform temple similar to Somapurī.
While Somapurī Mahāvihāra is famous for its massive central cruciform temple, the architectural layout of Nālandā is different. Nālandā consists of a series of separate monastery units (vihāras) and independent temples (chaityas) arranged in a systematic, linear fashion. Each monastery unit typically features a central courtyard surrounded by cells, showing a highly organized but distinct structural plan for scholars.

68. (D) Candramaṇi Mahāthera
Candramaṇi Mahāthera, a Burmese monk, was a primary figure in reviving Kuśīnārā as an active Buddhist site. Arriving in India in the early twentieth century, he worked for decades to restore the monuments and establish new monastic facilities. His presence and efforts provided the institutional support necessary for the return of international pilgrims and the re-establishment of a living tradition.

69. (C) Preached his first sermon.
The Deer Park (Isipatana) at Sāranātha is the historic site where the Buddha delivered his first discourse, the Dhammacakkappavattana Sutta, to his five former companions. This event is known as the first turning of the Wheel of Dharma. It established the core tenets of Buddhism, including the Four Noble Truths and the Eightfold Path, making Sāranātha a primary pilgrimage destination.

70. (A) 1, 2, and 4 only
Anāgarika Dharmapāla was from Sri Lanka, and Kṛpāśaraṇa Mahāthera founded the Bauddha Dharmankur Sabha in Calcutta. Candramaṇi Mahāthera was a Burmese monk active at Kuśīnārā. Statement three is incorrect because Bhikṣhu Jagadīśa Kāśyapa was from Bihar, not the Chittagong Hill Tracts. Statement five is incorrect because Dharmapāla's focus was primarily on the restoration of sacred sites and the faith.

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ANSWERS

1. (B) Valabhi
Valabhi was a major center for Hinayāna Buddhist studies and served as a significant educational rival to Nālandā. Located in present-day Gujarat, it received patronage from the Maitraka dynasty. The institution attracted scholars from across the region and was noted for its curriculum in law and secular administration alongside traditional Buddhist philosophical teachings, enhancing its regional academic prestige.

2. (D) Statement I is false, but Statement II is true.
The Mahābodhi temple is situated at the sacred site of the Buddha's enlightenment in Bodhagayā. While the original structure was commissioned by Emperor Aśoka, the current architectural form underwent extensive renovations and modifications during the Gupta and Pāla periods. It also received significant restoration efforts in the nineteenth century under British and Burmese supervision to preserve its structural and religious integrity.

3. (C) They managed large-scale agricultural landholdings.
Ancient Buddhist monasteries evolved into significant economic entities by managing vast agricultural estates. These lands were granted by royalty and wealthy patrons to ensure the long-term sustenance of the monastic community. Revenue generated from these landholdings funded the educational activities, construction projects, and daily needs of monks, making monasteries central hubs to regional economic life and agricultural management.

4. (D) Udantapurī
Udantapurī was a prominent Mahāvihāra established by Gopāla, the founder of the Pāla dynasty, near the older institution of Nālandā. This center became a significant model for the layout of early monasteries in Tibet, such as Samye. It played a vital role in spreading Buddhist thought and remained a center of scholarship until the various medieval Turko-Afghan military invasions.

5. (C) The stūpa contains the primary corporeal relics of the Buddha.
The Great Stūpa at Sāncī is an iconic monument of early Buddhist art, originally built with bricks by Emperor Aśoka. While it is a significant pilgrimage site, it does not contain the primary relics of Gautama Buddha. Instead, historical excavations revealed that the site specifically enshrines the corporeal remains of the Buddha's chief disciples, Sāriputta and Mahāmoggallāna, within its complex.

6. (B) Nepal
Lumbinī is the historically documented birthplace of Prince Siddhartha, who later became Gautama Buddha. This sacred site is located in the Rupandehi District of modern-day Nepal, near the border with India. It features the commemorative Rummindei pillar erected by Emperor Aśoka, which serves as a definitive archaeological marker identifying the location of the Buddha's birth within the human world.

7. (D) Anāgarika Dharmapāla
Anāgarika Dharmapāla was a pivotal figure in the modern revival of Buddhism in India. He established the Mahā Bodhi Society in 1891 with the primary goal of restoring sacred Buddhist sites, particularly the Mahābodhi Temple. His activism brought global attention to the neglect of these locations and fostered a renewed interest in Buddhist philosophy, heritage, and regional cultural identity.

8. (A) Vikramaśilā
Vikramaśilā was a prestigious Mahāvihāra founded by the Pāla ruler Dharmapāla to provide high-quality education during a perceived decline at Nālandā. It became the premier institution for the study of Vajrayāna and Tantric Buddhism. The university employed a system of gatekeeper-scholars to ensure only the most qualified students were admitted to its rigorous academic programs and various religious studies.

9. (C) Vikramaśilā - Patronized by the Pāla dynasty

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80. (B) Jagaddala
Jagaddala Mahāvihāra was the last major Buddhist university established by the Pāla dynasty. It was founded by King Rāmapāla in the late eleventh century in the Varendra region of northern Bengal. Jagaddala became an important center for Vajrayāna and Tantric studies, hosting many scholars who eventually fled to Tibet during the invasions that marked the end of organized Buddhism.

81. (C) 1, 2 and 4 only
Buddhism promoted accessible languages like Pāli, established the Bhikkhunī Sangha for women, and emphasized non-violence, which reduced animal sacrifices. Statement three is incorrect because while Buddhism encouraged ethical trade, it did not specifically "sanction the practice of lending money at interest" as a core religious promotion; its focus was on honest earnings and avoiding exploitation in various transactions.

82. (A) Narrative scenes from the Jātakas and the Buddha's life.
The toraṇas (gateways) of the Sāncī Stūpa are famous for their elaborate narrative carvings. These reliefs depict various stories from the Jātaka tales, representing the Buddha's previous births, as well as key events from his final life. In these early carvings, the Buddha is represented through symbols like the Bodhi tree or an empty throne, providing a rich visual history.

83. (C) Bhikṣhu Jagadīśa Kāśyapa
Bhikṣhu Jagadīśa Kāśyapa made a profound scholarly contribution by editing and publishing the entire Pāli Tipiṭaka in Devanāgarī script. As the first director of the Nava Nalanda Mahavihara, he transformed the institution into a premier center for Pāli studies. His work was essential in reviving the academic study of original Buddhist texts in India and making them accessible to modern scholars.

84. (D) Arab invasions of Sindh.
The Valabhi Mahāvihāra, a major center of learning in Gujarat, faced decline and eventual destruction during the Arab invasions of the eighth century. These military raids targeted the wealthy city of Valabhi, leading to the collapse of the Maitraka dynasty and the end of the university's institutional support. This event marked a significant loss for Buddhist scholarship in western India during that period.

85. (A) Both A and R are true and R is the correct explanation of A.
The ruins of Nālandā reveal a highly systematic and planned architectural layout. The site features a series of monastery units (vihāras) built in a long row facing a corresponding row of temples (chaityas). Each monastery follows a consistent plan with a central courtyard surrounded by monastic cells. This organized design reflects the university's sophisticated administrative structure and its academic evolution.

86. (B) The Bodhi tree and the Vajrāsana (Diamond Throne) where the Buddha attained enlightenment.
The pilgrimage to Bodhagayā is centered on the site of the Buddha's supreme enlightenment. Devotees venerate the Bodhi tree, a descendant of the original tree under which he meditated, and the Vajrāsana, a stone slab marking the "Diamond Throne" where he sat. These elements represent the realization of ultimate truth and serve as the most sacred focal points for pilgrims.

87. (D) All the caves belong exclusively to the Mahāyāna phase of Buddhism.
The Ajantā Caves were created in two distinct phases and include both early Hinayāna (Theravāda) and later Mahāyāna structures. The early caves, dating from the second century BCE, represent the aniconic phase where the Buddha is depicted symbolically. The later caves, from the fifth century CE onwards, belong to the Mahāyāna phase and feature numerous human images of the Buddha.

88. (A) Unite the Buddhists of Bengal and promote their welfare.
The Bauddha Dharmankur Sabha, established in Calcutta in 1892, was the primary organization for the revival of Buddhism in Bengal. Founded by Kṛpāśaraṇa Mahāthera, its mission was to organize the scattered traditional Buddhist communities, provide for their spiritual needs, and promote the study of Pāli. The Sabha played a crucial role in giving Bengali Buddhists a unified voice and identity.

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for Buddhism came from the productive classes. This widespread patronage reflects the deep social roots and integration into the economy.

125. (A) P-4, Q-1, S-2, R-3
Nālandā is the site of a great ancient university. Sāncī is famous for its early symbolic art and stūpas. Ajantā is renowned for its rock-cut caves and murals. Sāranātha is the location of the first sermon and the classical Gupta Buddha images. Each site represents a different facet of historical development, from the early aniconic phase to height.

126. (D) Gopāla
Udantapurī Mahāvihāra was founded by Gopāla, the first king and founder of the Pāla dynasty in the eighth century. Located in Magadha, it became a significant center for learning and served as an important administrative and religious hub. The institution's success established a precedent for the extensive patronage of Buddhism by subsequent Pāla rulers who founded other major universities.

127. (A) Establishment of the divine right of kings to rule.
Buddhism generally promoted more balanced and often republican-inspired ideas of governance rather than the "divine right of kings." While it did influence monarchy through the concept of the righteous ruler, its primary social impacts were the promotion of local languages, the critique of the caste system, and the inclusion of women. These changes fostered a more egalitarian and accessible environment.

128. (B) Parinirvāṇa.
Kuśīnārā is the sacred site where the Buddha attained Parinirvāṇa, marking his final passing away and the end of his earthly mission. For pilgrims, a visit to Kuśīnārā is a time to reflect on the Buddha's final teachings regarding impermanence and the importance of diligent practice. The site features the Nirvana Stupa and temple, which serve as focal points.

129. (B) The monumental task of editing and publishing the Pāli Tipiṭaka in Devanāgarī script.
Bhikṣhu Jagadīśa Kāśyapa's most enduring scholarly achievement was the publication of the entire Pāli Canon in Devanāgarī script. This massive undertaking made the original teachings of the Buddha accessible to modern Indian scholars and helped bridge the gap between ancient traditions and contemporary academic study. His work remains a foundational resource for Pāli studies and Buddhist scholarship today.

130. (A) Both A and R are true and R is the correct explanation of A.
Valabhi Mahāvihāra was a premier institution for the Hinayāna tradition, specifically the Sarvāstivāda school. Its curriculum and library were tailored to these teachings, attracting students from far and wide who sought expertise in these philosophical branches. The university's specialization made it a critical counterpoint to the Mahāyāna focus of Nālandā, ensuring a diverse intellectual landscape for scholarship.

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131. (C) Bangladesh
The ruins of the Somapurī Mahāvihāra are located at Paharpur in the Naogaon District of modern-day Bangladesh. Founded by the Pāla ruler Dharmapāla, it is one of the largest and most significant Buddhist monasteries in the Indian subcontinent. It is recognized as a UNESCO World Heritage site for its unique architectural design and its historical importance as a center.

132. (D) Sāranātha
The Lion Capital of Aśoka was originally placed on top of a pillar at Sāranātha to commemorate the Buddha's first sermon. The sculpture features four majestic lions standing back to back, symbolizing the spread of the Dharma in all directions. It was adopted as the National Emblem of India due to its historical significance and its association with peace.

133. (C) Kuśīnārā, the site of the parinirvāṇa.
Candramaṇi Mahāthera, a Burmese monk, played a critical role in the modern revival of Kuśīnārā. He spent over six decades at the site, building monasteries and restoring the environment for active worship. His work was essential in transforming Kuśīnārā from a neglected archaeological site back into a living destination for international Buddhist pilgrims, honoring the location of the final passing.

134. (B) They were landholders and employers acting as economic hubs.

According to Tibetan historical sources, the Vikramaśilā Mahāvihāra featured a grand architectural plan. It centered around a magnificent main temple surrounded by numerous smaller shrines and specialized colleges. This layout was designed to facilitate both general worship and advanced philosophical study. The university was organized into different departments, reflecting a highly structured approach to higher education during the medieval Pāla period.

99. (C) Devotees from many classes, including royalty and guilds.
The inscriptions at Sāncī reveal a broad and diverse base of patronage for the stūpa's construction and decoration. Donors included members of royal families, wealthy merchants, and various artisan guilds, such as ivory carvers. Many individual monastics and lay devotees also contributed. This collective support demonstrates that Buddhist institutions were deeply embedded in the social fabric, transcending contemporary class boundaries.

100. (B) P-2, Q-1, R-4, S-3
Anāgarika Dharmapāla founded the Mahā Bodhi Society. Kṛpāśaraṇa Mahāthera established the Bauddha Dharmankur Sabha in Calcutta. Candramaṇi Mahāthera was instrumental in reviving the Burmese Vihāra and worship at Kuśīnārā. Bhikṣhu Jagadīśa Kāśyapa served as the founding director of the Nava Nalanda Mahavihara. These individuals and their organizations were central to the different regional and thematic aspects of the modern revival.

101. (C) Vajrayāna and Tantric traditions.
Jagaddala Mahāvihāra, established by King Rāmapāla in northern Bengal, became a prestigious center for the study of Vajrayāna and Tantric Buddhism. It hosted renowned scholars who translated many important texts into Tibetan. As one of the last major Pāla-era universities, it played a crucial role in preserving and disseminating advanced esoteric teachings before the eventual decline of organized Buddhism.

102. (B) A lion
In early "aniconic" Buddhist art, such as the reliefs at Sāncī, the Buddha was never shown in human form but was represented by specific symbols. These included an empty throne, the Dharma wheel, footprints, and the Bodhi tree. While the lion is a symbol of the Buddha's clan and royal nature, it was not typically used as a direct substitute.

103. (D) Sāranātha
Among the four primary pilgrimage sites—Lumbinī (birth), Bodhagayā (enlightenment), Sāranātha (first sermon), and Kuśīnārā (death)—Sāranātha is located furthest to the west. Situated near Varanasi in Uttar Pradesh, it is positioned west of the other three sites, which are located in eastern Uttar Pradesh, Bihar, and southern Nepal. This geographic distribution reflects the Buddha's travels within the Gangetic plain.

104. (A) Bhikṣhu Jagadīśa Kāśyapa
The establishment of Nava Nalanda Mahavihara in 1951 was the direct realization of Bhikṣhu Jagadīśa Kāśyapa's vision. He aimed to revive the ancient tradition of Buddhist scholarship by creating a modern center for higher studies in Pāli and philosophy. His leadership and scholarly dedication ensured that the institution became a globally recognized hub for research, continuing the ancient university legacy.

105. (A) Both Statement I and Statement II are true.
The development of large monastic estates through royal land grants significantly changed the nature of Buddhist institutions. While these resources supported vast universities, the resulting wealth sometimes conflicted with the early ideal of simple mendicancy. Furthermore, the accumulation of treasures and land revenue made these monasteries attractive targets for invaders, contributing to their eventual destruction during various medieval military campaigns.

106. (A) Nālandā was broad-based; Vikramaśilā was more Tantric.
While both were great Pāla-era universities, they had different academic focuses. Nālandā offered a very broad curriculum covering Mahāyāna philosophy alongside diverse secular subjects like medicine and logic. Vikramaśilā, established later by King Dharmapāla, became more

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The description of Somapurī as a "small vihāra" is incorrect. In reality, Somapurī Mahāvihāra was one of the largest and most magnificent monastic universities in the ancient world. Located in Bangladesh, it featured a massive architectural complex and was a major center for Mahāyāna and Vajrayāna learning. The other pairings correctly highlight the curriculum of Nālandā and specialization of Vikramaśilā.

144. (D) Classical high point of Indian Buddhist sculpture.
The artistic style that developed at Sāranātha during the Gupta period is widely considered the classical peak of Indian Buddhist sculpture. It is defined by its sublime spiritual serenity, perfectly balanced proportions, and the use of thin, transparent drapery. These "classical" Buddha images successfully captured the internal state of enlightenment, creating a timeless aesthetic that became the standard for centuries.

145. (B) (ii), (iii), (i)
Anāgarika Dharmapāla began his revivalist work in the late nineteenth century, founding the Mahā Bodhi Society in 1891. Kṛpāśaraṇa Mahāthera established the Bauddha Dharmankur Sabha in 1892. Bhikṣhu Jagadīśa Kāśyapa's primary contributions took place in the mid-twentieth century. This chronological progression shows how the revival movement evolved from individual activism toward broader community organization and eventually state-supported academic institutions.

146. (A) The order of ordained female monastics (nuns).
The establishment of the Bhikkhunī Sangha by the Buddha was a significant social reform that allowed women to renounce household life and pursue spiritual liberation as ordained monastics. Although the order faced various institutional challenges, it provided women with a respected alternative to traditional domestic roles. This inclusion reflected the teaching that spiritual potential is independent of gender in Buddhism.

147. (C) Jagaddala
Jagaddala Mahāvihāra was established by the Pāla king Rāmapāla in the late eleventh century in the Varendra region of northern Bengal. It became a renowned center for Vajrayāna and Tantric scholarship during the final period of Buddhism in India. The institution played a vital role in preserving texts and traditions, with many scholars eventually fleeing to Tibet to escape invasions.

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148. (D) The Niranjana River.
The Mahābodhi Temple at Bodhagayā is built near the banks of the Niranjana River (now known as the Falgu). It was on the banks of this river that Prince Siddhartha practiced severe austerities before realizing the Middle Path. After accepting a meal of milk-rice from Sujata, he sat under the Bodhi tree nearby to attain supreme enlightenment and knowledge.

149. (C) Nava Nalanda Mahavihara
The life's work of Bhikṣhu Jagadīśa Kāśyapa led to the founding of Nava Nalanda Mahavihara in 1951. Located near the ancient ruins of Nālandā, this modern institution was designed to revive the university's legacy as a world-class center for Pāli and Buddhist research. Under Kāśyapa's direction, it became a prestigious academic hub that continues to attract international scholars.

150. (B) 1, 2 and 3 only
The Great Stūpa at Sāncī underwent several phases of construction: an original Aśokan brick core, a later stone casing during the Śuṅga period, and the addition of ornate stone toraṇas (gateways) during the Sātavāhana era. Statement four is incorrect because the earliest carvings at Sāncī are aniconic, representing the Buddha through symbols rather than in human form throughout the complex.

151. (D) Reclaiming and restoring sacred Buddhist sites in India.
The primary motivation for Anāgarika Dharmapāla in founding the Mahā Bodhi Society was the restoration of sacred Buddhist sites that had fallen into neglect or non-Buddhist control. He was particularly focused on the Mahābodhi Temple at Bodhagayā. His efforts aimed to ensure that these locations were properly maintained and accessible to the global community, sparking a wider revival movement.

152. (A) Birthplace of the Buddha.
Lumbinī is universally revered as the birthplace of Siddhartha Gautama, who became the Buddha.

the post-independence effort to revive ancient centers. This timeline reflects the progression from individual activism toward broader regional community organization.

116. (D) Burma (Myanmar) and Thailand.
The architectural style of the Mahābodhi Temple, particularly its tall, pyramidal tower or shikhara, became a significant model for religious architecture in Southeast Asia. This Pāla-era design directly influenced the construction of famous temples in Burma, such as the Mahabodhi Temple in Bagan, and various structures in Thailand. It represents a major cultural transmission of Indian architectural principles to neighboring nations.

117. (C) Promoting non-violent occupations that caused no harm.
Buddhism influenced economic life by promoting the concept of 'Right Livelihood'. This ethical guideline encouraged followers to avoid professions that involved violence, such as weapon trade or animal slaughter. Instead, it promoted peaceful occupations like agriculture, trade in ethical goods, and various crafts. This shift helped create a more stable and ethical economic environment focused on the general communal well-being.

118. (B) They were largely in ruins, neglected, and often under non-Buddhist control.
Before the nineteenth-century revival, many of the most sacred Buddhist sites in India were in a state of severe decay. Sāranātha and Kuśīnārā were largely abandoned ruins, while the Mahābodhi Temple at Bodhagayā was under the control of a local Hindu Mahant. Revivalists like Anāgarika Dharmapāla faced the dual challenge of physical restoration and securing legal rights for worship.

119. (D) Sāranātha
The "Seated Buddha in Dharmacakra-mudrā" is one of the most famous sculptures from the Gupta period, discovered at Sāranātha. It depicts the Buddha in a meditative pose, with his hands in the gesture of turning the Wheel of Dharma, representing his first sermon. This masterpiece is celebrated for its spiritual depth, serene expression, and the refined style characteristic of Sāranātha.

120. (D) 1, 2, 3 and 4
All the provided statements about these Mahāvihāras are historically accurate. Nālandā featured the famous Dharmaganja library. Valabhi's curriculum was popular for secular training among the merchant class. Vikramaśilā was indeed founded by Dharmapāla to enhance the quality of monastic education. Udantapurī served as an influential architectural model for the first Tibetan monastery, demonstrating the regional impact of institutions.

121. (C) A stone slab marking the exact location of enlightenment.
The Vajrāsana, or Diamond Throne, is a historic stone slab located at the Mahābodhi Temple in Bodhagayā. It is placed under the Bodhi tree and marks the precise spot where the Buddha is believed to have sat when he attained supreme enlightenment. For pilgrims, it is the most sacred point in the Buddhist world, symbolizing the realization of ultimate truth.

122. (C) Statement I is false, but Statement II is true.
The Ajantā Caves were not created in a single period; they were excavated in two distinct phases, the first around the second century BCE and the second in the fifth century CE. Statement two is correct as the site was abandoned for many centuries until its accidental rediscovery by John Smith, a British officer, in 1819 while hunting.

123. (D) The traditional Buddhist communities of Bengal and the northeastern frontier.
Kṛpāśaraṇa Mahāthera's mission focused on the upliftment of the Barua and other traditional Buddhist communities in Bengal and nearby regions. These groups had preserved the faith through centuries, but they were often isolated and lacking formal institutional support. The Bauddha Dharmankur Sabha provided them with a central organization, educational facilities, and a means to connect with the broader world.

124. (B) The economic prosperity and social weight of artisan groups.
The inscriptions at Sāncī mentioning donations from ivory carvers' guilds highlight the significant role of artisans in the economic and religious life of ancient India. These guilds were wealthy and influential enough to patronize major monuments, demonstrating that support

Somapurī is characterized by its central cruciform temple. Sāranātha is the source of the classical Gupta-period serene Buddha image. Sāncī is famous for its toraṇas depicting narrative stories in symbolic form. The Ajantā Caves contain the most well-preserved and extensive murals of Jātakas and Bodhisattvas. These sites collectively represent the peak of Buddhist artistic and architectural development across regions.

162. (A) Guiding followers toward harmless and ethical professions.
The Buddhist principle of 'Right Livelihood' (Sammā-ājīva) directly influenced economic life by providing a moral framework for choosing occupations. It encouraged followers to earn their living through professions that do not involve harming others, such as agriculture, ethical trade, and skilled crafts. This focus on harmlessness promoted a more stable and compassionate economic society by discouraging engagement in exploitative trades.

163. (C) Candramaṇi Mahāthera
The modern revival of Kuśīnārā is most closely associated with the dedicated efforts of Candramaṇi Mahāthera, a Burmese monk. Arriving in India in the early twentieth century, he worked for decades to restore the sacred monuments and establish facilities for pilgrims and monastics. His presence and advocacy transformed the site of the Buddha's Parinirvāṇa back into a living center for worship.

164. (D) Rajgir
The ruins of the ancient Nālandā Mahāvihāra, a UNESCO World Heritage site, are located near the modern town of Rajgir in Bihar. Rajgir itself was a significant city during the Buddha's lifetime and served as the first capital of the Magadha kingdom. The university was established centuries later and grew into a global center for learning and monastic scholarship.

165. (B) 2 and 4 only
The Sāncī Stūpa features a plain main dome surrounded by a profusely carved stone railing and four ornate gateways. Statement four is correct because these carvings were patronized by a wide range of donors, including merchants and artisan guilds. Statement one is wrong because it is a structural brick monument, not rock-cut. Statement three is wrong as carvings are aniconic.

166. (B) Using gatekeeper-pandits to test knowledge of entrants.
Vikramaśilā University was famous for its rigorous academic standards, which were maintained through a system of 'dvārapālas' or gatekeeper-scholars stationed at the six entrances of the university to examine prospective students. Only those who could prove their intellectual and philosophical competence were granted admission. This system ensured that Vikramaśilā remained an elite center for higher education and Tantric scholarship.

167. (D) First Sermon
The Dhamek Stūpa at Sāranātha is a massive cylindrical structure that marks the sacred location where the Buddha is believed to have delivered his first sermon. This event, known as the 'Turning of the Wheel of Dharma', introduced the fundamental teachings of Buddhism to his first disciples. The stūpa remains a major focal point for pilgrims who honor the beginning mission.

168. (A) Anāgarika Dharmapāla used international platforms to highlight the plight of Buddhist sites in India.
While historical records show Dharmapāla did use international platforms for this purpose, the prompt marks this statement as incorrect in the key. The other figures' contributions are accurately described: Jagadīśa Kāśyapa's Pāli work, Kṛpāśaraṇa's work in Bengal, and Candramaṇi's efforts at Kuśīnārā. This illustrates the diverse range of activities performed by leaders during the modern Indian Buddhist revival movement.

169. (C) Valabhi was known for Hinayāna and secular studies, while Vikramaśilā was a center for Vajrayāna.
A major distinction between the two universities was their doctrinal and academic focus. Valabhi, located in the west, was a premier center for the Hinayāna tradition and was also famous for its curriculum in secular subjects like law and administration. Vikramaśilā, located in the east and founded later by the Pāla kings, specialized

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The great Mahāvihāras were not just spiritual centers but also major economic players. Through royal land grants, they became large landholders and acted as central hubs for regional economies. They managed agricultural production, employed local labor, and provided a steady demand for various goods and services. This institutional presence significantly influenced the trade, agriculture, and general economic development surrounding them.

135. (B) 1, 2, 3, and 4 only.
Anāgarika Dharmapāla was a Sri Lankan who focused his work in India, founded the Mahā Bodhi Society, and represented Buddhism in 1893. His tireless activism led to significant changes in the management of the Mahābodhi Temple. Statement five is incorrect because he was a highly active public campaigner and organizer, not a monk who avoided public life and activism.

136. (A) Saurashtra (Gujarat)
The Maitraka dynasty, which ruled the Saurashtra region of present-day Gujarat from the fifth to the eighth centuries, were the primary patrons of the Valabhi Mahāvihāra. Their generous support, primarily through land grants, enabled the university to flourish as a major center for Hinayāna studies and secular education. Under their rule, Valabhi became a wealthy city, attracting diverse scholars.

137. (C) Cave 1 of Ajantā.
The world-famous mural of Bodhisattva Padmapāṇi is located in Cave 1 of the Ajantā complex. This masterpiece of Gupta-Vākāṭaka art depicts the Bodhisattva with a serene expression, holding a blue lotus. The painting is celebrated for its graceful lines, sophisticated use of color, and its ability to convey profound spiritual qualities like compassion. It remains an iconic symbol of achievement.

138. (A) The Buddha himself never visited the site during his lifetime.
Sāncī is unique among major Buddhist centers because there is no historical record of the Buddha ever visiting the location. Instead, its significance grew during the Mauryan period when Emperor Aśoka chose it as a site for a major stūpa complex. Its central location and association with Aśoka's family made it a prominent religious hub that continued to flourish.

139. (A) Both Statement I and Statement II are true.
The Buddhist principle of Ahiṁsā (non-violence) had clear economic implications by discouraging professions that involved harm to living beings. This ethical stance steered lay followers toward more peaceful occupations such as agriculture, ethical trade, and craftsmanship. Consequently, the spread of Buddhism helped promote a more compassionate and stable social and economic order by valuing life-affirming activities over those based.

140. (B) Reviving Buddhism among Bengal's traditional communities.
Kṛpāśaraṇa Mahāthera founded the Bauddha Dharmankur Sabha with the primary goal of revitalizing Buddhism among the traditional Barua community and other groups in Bengal. These communities had maintained their Buddhist identity through difficult periods but needed institutional support. The Sabha provided education, organized festivals, and established a center in Calcutta to unify these groups and re-integrate them.

141. (C) Attained his final liberation or Parinirvāṇa.
Kuśīnārā is profoundly important as the site of the Buddha's Mahāparinirvāṇa, his final passing from the world. This event represents the ultimate goal of Buddhist practice—total liberation from the cycle of birth and death. Pilgrims visit Kuśīnārā to pay their respects at the Nirvana Stupa and Temple, reflecting on the Buddha's final teachings on the nature of reality.

142. (D) Bihar
The ruins of Vikramaśilā University are situated at Antichak in the Bhagalpur district of modern-day Bihar. Founded by King Dharmapāla in the late eighth century, it was one of the most important centers for Vajrayāna and Tantric studies in medieval India. The site features a massive central stūpa and numerous monastic cells, reflecting the university's past grandeur and scholarship.

143. (A) Somapurī - Small vihāra focused solely on rituals.

89. (C) Patronage from dynasties, wealthy merchants, and guilds.
The flourishing of Buddhist art and architecture was supported by a broad base of patronage. While royal dynasties provided large land grants, much of the support also came from wealthy merchants and artisan guilds. Inscriptions at sites like Sāncī and Ajantā record numerous donations from common individuals and trade groups, demonstrating the deep economic and social integration of the tradition.

90. (A) (iii), (iv), (ii), (i)
Geographically, these Mahāvihāras are arranged from East to West. Somapurī is located in northern Bangladesh (the easternmost). Vikramaśilā is in eastern Bihar, followed by Nālandā in central Bihar. Valabhi is located on the western coast in Gujarat (the westernmost). This distribution highlights the vast reach of Buddhist educational institutions across the northern and western parts of the Indian subcontinent.

91. (D) Lumbinī
The Aśokan pillar at Lumbinī contains an inscription recording the Emperor's visit to the Buddha's birthplace. To commemorate this sacred event, Aśoka announced a reduction in the village's land tax and a complete exemption from the religious cess. This pillar serves as critical archaeological evidence for identifying Lumbinī as the historical birthplace and demonstrates the royal patronage extended to the site.

92. (B) The regions of Bengal and Bihar.
The Pāla dynasty ruled over the regions of Bengal and Bihar from the eighth to the twelfth centuries. They were great patrons of Buddhism and were responsible for founding and supporting major Mahāvihāras like Vikramaśilā, Somapurī, Udantapurī, and Jagaddala. Under their rule, this region became the last major stronghold of organized Buddhism in India and a significant center for Tantric traditions.

93. (A) Both Statement I and Statement II are true.
Anāgarika Dharmapāla sought to modernize the presentation of Buddhism to make it appealing to an educated, global audience. By highlighting its rational and ethical foundations, he countered Christian missionary criticisms that often labeled Eastern religions as superstitious. This approach emphasized the compatibility of Buddhist thought with scientific inquiry and modern values, helping to establish the faith as relevant globally.

94. (D) Bihar
Udantapurī Mahāvihāra was located in Magadha, in the modern state of Bihar. Established by the Pāla king Gopāla, it was a significant center for Buddhist learning and monastic life. Although it is less excavated than Nālandā, historical records emphasize its importance, particularly as a model for the first Tibetan monastery at Samye. It remained vital until the medieval military invasions.

95. (C) 1, 4 and 5 only
Buddhist monasteries were important educational centers for all, pilgrimage circuits boosted local economies, and the Sangha operated on democratic principles like consensus and voting. Statement two is incorrect because the rejection of caste within the Sangha did not lead to the "immediate collapse" of the varna system. Statement three is wrong because non-violence generally benefited agriculture by preserving livestock.

96. (B) The Buddha delivered his first sermon to his five former companions.
The Dhamek Stūpa at Sāranātha is a massive structure believed to mark the exact spot where the Buddha gave his first sermon, known as the 'Turning of the Wheel of Dharma'. This discourse introduced the Four Noble Truths and the Eightfold Path to his first disciples. The stūpa serves as a powerful architectural monument commemorating the beginning of the mission.

97. (B) Anāgarika Dharmapāla
Anāgarika Dharmapāla was born in Sri Lanka as Don David Hewavitarne. Although he was not from the Indian subcontinent by birth, he dedicated the majority of his life to the revival of Buddhism in India. He founded the Mahā Bodhi Society and worked tirelessly to restore sacred sites and promote Buddhist thought, making India the primary center of his religious career.

98. (A) A central temple surrounded by smaller shrines and colleges.

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Located in modern-day Nepal, the site is marked by the commemorative Rummindei pillar erected by Emperor Aśoka. For pilgrims, Lumbinī represents the beginning of the Buddha's journey and is a place for reflecting on his life's mission to alleviate human suffering and find ultimate truth.

153. (C) Hinayāna doctrines and various secular academic subjects.
The curriculum at Valabhi Mahāvihāra was distinct for its focus on the Hinayāna tradition, particularly the Sarvāstivāda school. Additionally, the university was renowned for its strong emphasis on secular subjects such as law, economics, and administrative studies. This practical and academic diversity made Valabhi a major educational rival to Nālandā and a preferred center for training government officials and merchant leaders.

154. (A) Both A and R are true and R is the correct explanation of A.
The patronage of the merchant class was vital to the economic sustainability of Buddhist institutions. This relationship was mutually beneficial: merchants provided financial support and built monuments, while the Sangha offered spiritual legitimacy and an ethical framework for commerce. This integration into the mercantile economy helped Buddhism spread along trade routes and allowed monastic centers to flourish as cultural hubs.

155. (D) The Buddha's Parinirvāṇa and his worldly presence.
In Buddhist architecture, the 'stūpa' serves as a primary symbol of the Buddha's Mahāparinirvāṇa—his final liberation and departure from the physical world. It also represents his continued presence through the sacred relics enshrined within the structure. As a focal point for devotion and meditation, the stūpa encapsulates the Buddha's teachings on impermanence and the possibility of achieving enlightenment today.

156. (B) Tibet
Although Udantapurī is less famous than Nālandā today, it played a pivotal role in the transmission of Buddhism to Tibet. The architectural design and monastic organization of Udantapurī served as the direct model for Sam-ye, the first Buddhist monastery established in Tibet. This influence demonstrates the significant reach of Pāla-era Mahāvihāras in shaping the religious and institutional landscape of neighboring regions.

157. (C) Kuśīnārā - Renunciation
The association of Kuśīnārā with "Renunciation" is incorrect. Kuśīnārā is the historic site of the Buddha's Mahāparinirvāṇa, his final passing away. The Great Renunciation, where Prince Siddhartha left his palace life, is traditionally associated with Kapilavastu. The other pairings correctly identify Lumbinī as the site of his birth, Bodhagayā as the site of his enlightenment, and Sāranātha as the sermon location.

158. (D) Cave 1
Cave 1 at the Ajantā complex contains some of the most spectacular examples of Buddhist mural painting, including the iconic image of Bodhisattva Padmapāṇi. This mural depicts the Bodhisattva of compassion with a blue lotus, characterized by a serene expression and graceful posture. The paintings in Cave 1 represent the high point of artistic achievement during the later phase of Ajantā.

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159. (C) Statement I is true, but Statement II is false.
Kṛpāśaraṇa Mahāthera was indeed born in Chittagong and founded the Bauddha Dharmankur Sabha in Calcutta in 1892. However, his primary aim was the revival and organization of traditional Buddhist communities in Bengal, rather than seeking global political intervention from international bodies like the United Nations. His work was focused on providing religious education and social upliftment to local Bengali Buddhists.

160. (D) Jagaddala
Jagaddala Mahāvihāra was the last major Buddhist university established by the Pāla dynasty. It was founded by King Rāmapāla in the late eleventh century in northern Bengal. Jagaddala became a significant center for Vajrayāna and Tantric studies, hosting many scholars who translated texts into Tibetan. Its establishment marked the final flourishing of Pāla-era Buddhist scholarship before the eventual decline of these institutions.

161. (B) P-3, Q-1, R-4, S-2

specialized as the premier center for Vajrayāna and Tantric Buddhism. This specialization reflected the evolving nature of Buddhist practice and scholarship in medieval India.

107. (D) It led to the complete eradication of the caste system in all parts of India.
While Buddhism strongly critiqued the caste system and offered an egalitarian alternative within the Sangha, it did not lead to the complete eradication of caste in Indian society. The varna system remained deeply entrenched in the social and legal fabric. Buddhism provided a significant social alternative, but its impact on the broader social structure was a gradual influence rather than replacement.

108. (B) Series of successive encasements, showing its enlargement over several centuries.
The main stūpa at Nālandā, known as Site No. 3, is a remarkable structure that reveals several layers of construction. Over centuries, the original small stūpa was repeatedly enlarged by building new, larger stūpas over the existing ones. This process of successive encasement reflects the continuous patronage and growing importance of the site throughout the university's long history and academic evolution.

109. (C) Highlighting the rational nature of Buddhism and site neglect.
Anāgarika Dharmapāla's 1893 speech in Chicago was a landmark event for the Buddhist revival. He presented Buddhism as a rational, ethical, and scientific religion that was highly compatible with modern thought. He also brought international attention to the dilapidated state of sacred sites in India, particularly Bodhagayā, and called for the global Buddhist community to support their restoration.

110. (A) Both A and R are true and R is the correct explanation of A.
The murals at Ajantā are a primary source for understanding ancient Indian society. While the themes are religious, the painters used the world they knew as a background. Consequently, the paintings depict a wide range of secular details, including royal court scenes, urban architecture, diverse costumes, and daily activities of various classes. This makes the caves a rich visual archive.

111. (A) Gujarat
Valabhi was a major center for Buddhist learning located in Saurashtra, in the modern state of Gujarat. It flourished under the patronage of the Maitraka dynasty and was a renowned center for the Hinayāna school. The university was famous for its curriculum in secular subjects like law and economics, attracting students from across India and often being compared to Nālandā.

112. (D) The Buddha's first proclamation of the Dharma.
A pilgrimage to Sāranātha commemorates the 'Dharmacakrapravartana' or the first turning of the Wheel of Dharma. This is where the Buddha delivered his first sermon to his initial disciples after attaining enlightenment. The event established the core foundations of Buddhist teaching, including the Four Noble Truths. Therefore, Sāranātha is revered as the birthplace of the Dharma and the Buddhist Sangha.

113. (A) 2 only
Vikramaśilā was indeed founded by King Dharmapāla. However, pair one is incorrect because Somapurī was also founded by Dharmapāla, not Gopāla I. Pair three is incorrect because Udantapurī was founded by Gopāla I, the founder of the Pāla dynasty, rather than by Rāmapāla. These Pāla rulers were instrumental in making eastern India a global center of Buddhist learning through extensive patronage.

114. (A) The Chittagong region (in modern Bangladesh).
Kṛpāśaraṇa Mahāthera was born in the Chittagong region, which was then a part of Bengal and is now in modern-day Bangladesh. This area had maintained a continuous tradition of Buddhism for centuries. Kṛpāśaraṇa moved to Calcutta and became the central figure in organizing and reviving the faith among the Bengali Buddhist community, bridging traditional practices with modern organizational institutional needs.

115. (B) (ii), (i), (iii)
The Mahā Bodhi Society was established first in 1891 by Anāgarika Dharmapāla. This was followed by the founding of the Bauddha Dharmankur Sabha in 1892 by Kṛpāśaraṇa Mahāthera. The Nava Nalanda Mahavihara was established much later, in 1951, as part of

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in Vajrayāna and Tantric studies for medieval scholars.

170. (A) Both Statement I and Statement II are true.
The organizational structure of the Buddhist Sangha was significantly influenced by the republican political systems of the gaṇa-sanghas that existed during the Buddha's time. The Sangha operated on democratic principles, where decisions were made through communal discussion, consensus, and voting. This egalitarian and participatory model provided a radical alternative to the hierarchical and autocratic systems prevalent in other contemporary organizations.

171. (D) Somapurī
For a researcher interested in the Pāla influence on Southeast Asia, Somapurī Mahāvihāra is the most important site. Its unique cruciform central temple design was a significant architectural prototype that directly influenced the construction of major temples in places like Java and Myanmar. Somapurī represents the high point of Pāla architectural innovation and its subsequent dissemination to other Buddhist maritime cultures.

172. (B) Unequivocally identifies the site as the birthplace of the Buddha.
The Aśokan pillar at Lumbinī is of immense historical value because its inscription explicitly states that the Buddha, the "Sage of the Shakyas," was born there. This serves as definitive archaeological proof identifying the site's significance. To honor the location, the Emperor also granted tax relief to the village. This pillar remains a cornerstone for the historical geography of Buddhist tradition.

173. (C) Homeless, celibate layman dedicated to religious work.
Anāgarika Dharmapāla adopted this name to signify a unique religious status. An 'Anāgarika' is a person who has renounced the householder's life without taking the full vows of a monk. This status allowed him to remain celibate and dedicated to religious service while maintaining the flexibility to engage in public activism and legal management of the Mahā Bodhi Society.

174. (A) Both A and R are true and R is the correct explanation of A.
The toraṇas at Sāncī are world-renowned for their sophisticated narrative carvings. The reliefs depict complex stories from the Jātakas and the Buddha's life using a technique of continuous narration. This means multiple scenes from a single story are often shown within one panel, allowing viewers to follow the progression of events visually. This style served as an effective medium.

175. (B) 1, 2, 4, and 5 only.
The Pāla dynasty were primary patrons of Nālandā, Vikramaśilā, Somapurī, and Jagaddala. They established many of these as major centers of learning and monastic life. Valabhi, however, flourished in Gujarat under the patronage of the Maitraka dynasty and was a leading center for the Hinayāna tradition. The Pāla support was instrumental in making the Bengal-Bihar region a hub.

176. (B) Tall, tapering tower or shikhara.
Architecturally, the Mahābodhi Temple at Bodhagayā is most famous for its tall, tapering pyramidal tower, or shikhara. This distinctive design represents a significant stage in the development of Indian temple architecture. The tower is elaborately decorated with niches containing images of the Buddha and is crowned by a traditional amalaka. This structure has served as a model for numerous temples.

177. (B) Encouraging a questioning attitude towards eternalist claims, including those of caste purity.
The Buddhist teaching of 'Anicca' posits that all things are in a constant state of flux and nothing is permanent. Socially, this concept challenged the idea of a fixed, divinely ordained social hierarchy. By showing that social status and purity were not eternal, Buddhism encouraged a more dynamic and merit-based view of society. This questioning helped undermine the rigid foundations.

178. (A) Scholarly work, particularly the editing of the Pāli Tipiṭaka in Devanāgarī.
Bhikṣhu Jagadīśa Kāśyapa's most significant legacy is his monumental scholarly contribution to Pāli studies. By editing and publishing the entire Pāli Canon in Devanāgarī script, he made the original teachings of Buddhism accessible to

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a modern Indian audience. His work as the first director of the Nava Nalanda Mahavihara further established a dedicated institutional home for higher Buddhist academic research.

179. (C) Sāranātha
A pilgrim would travel to Sāranātha to commemorate the 'Dharmacakrapravartana', or the 'Setting in Motion of the Wheel of the Law'. This refers to the event of the Buddha's first sermon delivered to his five disciples at the Deer Park. This act established the core principles of Buddhism and the first Sangha. Consequently, Sāranātha is honored as the sermon site.

180. (A) P-3, Q-1, R-4, S-2
Lumbinī is located in modern-day Nepal. Bodhagayā is in the state of Bihar, India. Somapurī Mahāvihāra is situated in Bangladesh. Valabhi is located in the Saurashtra region of Gujarat, India. This geographical distribution shows the wide expansion of significant Buddhist sites and educational centers throughout the Indian subcontinent and its neighboring regions from ancient times through the medieval period.

181. (D) Vikramaśilā
Vikramaśilā Mahāvihāra was established by the Pāla king Dharmapāla on the banks of the Ganges in the Bhagalpur district of Bihar. It became a world-renowned university, particularly famous for its specialization in Vajrayāna and Tantric studies. The institution's strategic location along the river facilitated travel and communication, making it a prestigious center for scholars from across India and Tibet.

182. (C) Statement I is true, but Statement II is false.
The Ajantā Caves are home to both spectacular murals and intricate rock-cut sculptures. However, the murals are generally considered the more unique and artistically significant feature of the site, representing a peak of classical Indian painting that is rarely preserved elsewhere. While the sculptures are also of high quality, they are part of a broader rock-cut tradition and archaeological record.

183. (D) The revival of Buddhism among Bengali Buddhists.
The establishment of the Bauddha Dharmankur Sabha in 1892 was a pivotal moment for the Buddhist community in Bengal. Founded by Kṛpāśaraṇa Mahāthera, the organization aimed to organize the traditional Barua Buddhists and other local groups, providing them with institutional support and religious education. This movement revitalized the faith among communities that had maintained Buddhist traditions for many generations.

184. (A) It encouraged earning wealth righteously and spending it wisely for oneself, family, and good causes.
For lay followers, the 'Middle Path' in economic life meant a balanced approach to wealth. Buddhism did not demand poverty for the laity; instead, it encouraged the honest and diligent acquisition of wealth. This wealth was to be used responsibly: providing for one's own needs, supporting the Sangha, and performing charitable acts. This ethical framework promoted a stable and compassionate economy.

185. (B) A symmetrical arrangement of residential-cum-learning units (vihāras) and temples (chaityas)
Architecturally, the Nālandā Mahāvihāra is defined by its highly organized and systematic layout. The site features a series of monastery buildings arranged in a long row, facing a parallel row of temples and stūpas. Each monastery followed a consistent plan with cells surrounding a central courtyard. This planned design reflects the university's sophisticated administrative structure and its global development as a center.

186. (A) Kuśīnārā
Among the four primary pilgrimage sites, Kuśīnārā marks the end of the Buddha's physical existence through his Mahāparinirvāṇa. This event represents his final transition to liberation from the cycle of birth and death. The site remains a place of deep reflection for pilgrims, who come to pay respects at the Nirvana Stupa and Temple, contemplating the final teachings on reality.

187. (D) Burma (Myanmar)
Candramaṇi Mahāthera was a dedicated Buddhist monk from Burma who spent over six decades revitalizing the sacred site of Kuśīnārā. His work was instrumental in restoring the site's monuments and establishing a Burmese monastery to serve pilgrims. His efforts represent

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the significant role played by international Buddhist communities in reviving the historical pilgrimage sites in modern Indian religious history.

188. (A) Both A and R are true and R is the correct explanation of A.
The financial sustainability of large-scale Mahāvihāras like Nālandā was built on a system of royal land revenue. Kings and wealthy donors endowed the universities with the income from numerous villages. This revenue covered all the costs of maintaining thousands of monks and students, including their food and housing. This endowment model allowed these institutions to focus on high-level scholarship.

189. (C) Muscular and powerful physique with a dynamic posture.
The Sāranātha school of Gupta art is famous for its serene and meditative aesthetic, rather than a muscular style. The sculptures are characterized by a smooth, graceful rendering of the body, a contemplative facial expression, and thin drapery. In contrast, a muscular physique was more typical of the earlier Mathura school of art, which emphasized physical strength and worldly vigor.

190. (B) 1, 2 and 4 only
Nālandā was a great Mahāyāna center, Ajantā is famous for its rock-cut architecture and murals, and Sāranātha is where the first sermon was delivered. Statement three is incorrect because while Aśoka built the original stūpa at Sāncī, it enshrines the relics of his disciples Sāriputta and Mahāmoggallāna, not the primary relics of the Buddha. These sites remain masterpieces.

191. (A) Law, polity, and accountancy.
Valabhi Mahāvihāra was unique for its comprehensive curriculum that integrated religious studies with practical, secular subjects. It was particularly renowned for its courses in law, polity, and accountancy. This focus made the university a preferred training ground for the sons of merchants and government officials, who sought a high-quality education to prepare them for careers in administration in western India.

192. (B) Transfer the ownership and management of the temple from a Hindu Mahant to Buddhist control.
The core of Anāgarika Dharmapāla's struggle for the Mahābodhi Temple was the issue of its management. For centuries, the site of the Buddha's enlightenment had been under the control of a local Hindu Mahant. Dharmapāla's activist and legal campaign aimed to return the temple to Buddhist hands, ensuring it was managed according to traditions and kept accessible to global pilgrims.

193. (A) An egalitarian community ignoring caste upon ordination.
The social structure of the Buddhist Sangha was revolutionary because it fundamentally rejected the hereditary caste system. Upon ordination, all individuals were considered equal members of the community, regardless of their previous social standing. This egalitarian model provided a powerful alternative to the rigid social hierarchies of the time, emphasizing that spiritual growth and merit were based on personal ethical conduct.

194. (A) Somapurī
The ruins of the Somapurī Mahāvihāra are located at Paharpur in Bangladesh. Founded by the Pāla ruler Dharmapāla, it was one of the largest and most influential Buddhist monasteries in the Indian subcontinent. The site is a UNESCO World Heritage site, famous for its unique cruciform architecture and its role as a major center for Mahāyāna learning during the medieval period.

195. (C) It is surrounded by a processional path and railings.
A key architectural feature of the Great Stūpa at Sāncī is its layout designed for circumambulation. The main dome is surrounded by a raised processional path and a ground-level stone railing. These elements, along with the four ornate gateways, guide devotees as they walk around the stūpa in a clockwise direction, which is a central act of worship in tradition.

196. (D) A wealthy merchant
The "Four Great Sights" that led Prince Siddhartha to renounce his palace life were an old man, a sick man, a dead body, and a wandering ascetic. These encounters confronted him with

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233. (C) A well-organized and centrally administered institution.
The architectural layout of Nālandā, featuring a systematic row of monasteries and temples, clearly indicates a well-organized and centrally planned institution. The consistency of the monastery designs, with central courtyards and surrounding cells, suggests a high degree of administrative control and a common institutional vision. This structure supported the university's function as a global center for residential learning and monastic life.

234. (A) The Buddha lying on his right side between two Sāla trees.
In Buddhist iconography, the 'Mahāparinirvāṇa' refers to the Buddha's final passing away and is depicted as him lying on his right side. He is typically shown resting his head on his hand, placed between two Sāla trees. This scene represents his final transition to liberation and is a common theme in Buddhist art, intended to inspire reflection on impermanence.

235. (A) Both Statement I and Statement II are true.
The patronage of Buddhism was closely linked to the economic surplus generated by trade and agriculture in ancient India. At the same time, Buddhist ethics contributed to this prosperity by promoting virtues such as diligence and honesty in commerce among lay followers. This symbiotic relationship helped sustain both the monastic community and the broader society, fostering a period of achievement.

236. (B) Nālandā
The famous Chinese traveler Xuanzang spent several years studying at Nālandā Mahāvihāra in the seventh century. He provided a detailed account of the university's magnificent buildings, its vast library, and its rigorous academic standards. His records are a primary source of information about Nālandā's role as a pre-eminent global center for Mahāyāna scholarship and its influence on Asian thought.

237. (C) Jātaka tales and events from the Buddha's life.
The intricate carvings on the toraṇas of the Sāncī Stūpa primarily depict narrative scenes from the Jātaka stories and key events from the historical life of the Buddha. These reliefs illustrate the Buddha's previous births and his final journey toward enlightenment, using a rich symbolic language. These stone carvings are masterpieces of early Indian art, providing a record of devotional practices.

238. (A) Both A and R are true and R is the correct explanation of A.
Buddhism facilitated social mobility by offering an alternative path to prestige that was not based on birth. Within the monastic Sangha, individuals from any caste could achieve high status based on their personal ethical conduct. By valuing merit over hereditary rank, Buddhism provided a framework that allowed people from marginalized backgrounds to gain respect, challenging the rigidity of traditional hierarchies.

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239. (A) Tall, straight-edged pyramidal tower (shikhara).
The most prominent structural feature of the Mahābodhi Temple at Bodhagayā is its massive pyramidal tower. This tower rises vertically with straight edges and is covered with tiers of decorative niches containing Buddha images. This distinctive architectural style became a significant model for Buddhist temple design across Asia, representing the pinnacle of sacred architecture at the site of the supreme enlightenment.

240. (A) 2 only
Among the four primary pilgrimage sites, only Lumbinī is located in present-day Nepal. Statement one is incorrect because Bodhagayā is the site of enlightenment, not the first sermon. Statement three is incorrect because Kuśīnārā is where the Buddha passed away. Statement four is incorrect because Sāranātha is where he gave the first sermon, and statement five is wrong as sites.

241. (B) Vikramaśilā
Vikramaśilā Mahāvihāra was particularly famous for its specialized curriculum in Vajrayāna and Tantric Buddhism. It employed a unique administrative system of gatekeeper-scholars stationed at its six entrances. These eminent pandits examined all prospective students in philosophy and logic, ensuring that only the most intellectually qualified individuals were admitted to the university's advanced academic and various spiritual study programs.

206. (D) Valabhi
Valabhi Mahāvihāra was not a Pāla-era institution. It flourished in Gujarat under the patronage of the Maitraka dynasty between the fifth and eighth centuries. In contrast, Vikramaśilā, Somapurī, and Udantapurī were all major monastic universities established and supported by the Pāla kings of Bengal and Bihar from the eighth century onwards. Valabhi was primarily a center for the Hinayāna tradition studies.

207. (A) Rock-cut Chaityas and Vihāras.
The Ajantā site is famous for its complex of rock-cut caves, which include both Chaityas and Vihāras. These structures were carved directly into the basalt cliffs of the Waghora River valley over several centuries. They represent a peak of ancient Indian engineering and art, integrating architecture, sculpture, and mural painting into a unified and spiritually profound monastic environment for students.

208. (B) The Bodhi tree and the Vajrāsana.
At the Mahābodhi Temple in Bodhagayā, the primary objects of veneration are the Bodhi tree and the Vajrāsana. The tree is a descendant of the original pipal under which the Buddha sat, and the stone Vajrāsana marks the precise location of his enlightenment. These two elements represent the spiritual achievement of the Buddha and serve as the most sacred focal points.

209. (B) Sri Lanka
Anāgarika Dharmapāla was born in 1864 in Colombo, Sri Lanka, as Don David Hewavitarne. Growing up in a period of Buddhist revival in his homeland, he dedicated his life to the restoration of sacred Buddhist sites in India. He founded the Mahā Bodhi Society and worked tirelessly to revitalize the faith in the land of its birth during that period.

210. (A) 1, 3, and 4 only
The Sāranātha Lion Capital featured a wheel on top, Ajantā murals used fresco-secco, and the Sāncī Stūpa was enlarged from an Aśokan core. Statement two is incorrect because the Mahābodhi Temple is a North Indian style structure, not Dravidian. Statement five is incorrect because Nālandā is a structural brick university site, not rock-cut. These details highlight the diverse architectural traditions.

211. (C) Valabhi
Valabhi was a major center of learning located in Saurashtra, Gujarat. It was particularly renowned as a stronghold of the Hinayāna school of Buddhism. Often compared to Nālandā for its academic prestige, Valabhi attracted students from across the region who studied both Buddhist philosophy and secular subjects. Its location on the western coast also made it an important center for exchange.

212. (D) Discouraging warfare and sacrifice, saving resources.
The Buddhist principles of peace and non-violence had a positive economic impact by discouraging costly warfare and elaborate animal sacrifices. By promoting these values, resources that would have been spent on military campaigns or ritualistic waste could be redirected toward productive activities like trade and agriculture. This ethical framework helped foster a more stable society by valuing life and resource conservation.

213. (C) Candramaṇi Mahāthera
Candramaṇi Mahāthera, a Burmese monk, is the primary figure responsible for the modern revival of Kuśīnārā. Arriving in India in the early twentieth century, he worked for decades to restore the sacred sites associated with the Buddha's Parinirvāṇa. Through his leadership, new monasteries were built and Kuśīnārā was once again established as a living center for international pilgrims and monastics.

214. (B) Somapurī
The ruins of the Somapurī Mahāvihāra are situated at Paharpur in Bangladesh and are recognized as a UNESCO World Heritage site. Founded by the Pāla ruler Dharmapāla, it was one of the largest and most important Buddhist universities in ancient India. Its unique cruciform architecture and terracotta decorations represent a significant achievement in Pāla art and influenced many later temples.

215. (A) Both A and R are true and R is the correct explanation of A.

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251. (B) Nālandā offered a broad Mahāyāna curriculum, whereas Vikramaśilā specialized in Vajrayāna traditions.
Educational differences between these two institutions were defined by their specific scholastic focuses. Nālandā was known for its comprehensive curriculum within the Mahāyāna framework, covering philosophy, logic, medicine, and grammar. In contrast, Vikramaśilā, established later under the Pāla dynasty, specialized in the advanced study of Vajrayāna or Tantric Buddhism, serving as a primary center for these traditions.

252. (A) The Pāla Dynasty
Historical records and archaeological evidence identify King Dharmapāla as the founder of Vikramaśilā during the eighth century. This institution rose to prominence as a leading academic center under the sustained patronage of the Pāla emperors. Their support was crucial for establishing its specialized focus on Tantric studies and maintaining its extensive network of affiliated colleges and governance.

253. (C) transmitting Tantric Buddhist traditions to Tibet.
The institution played a pivotal role in the international dissemination of Buddhist thought, specifically regarding esoteric practices. It served as a gateway for the spread of Vajrayāna traditions beyond the Indian subcontinent. Scholars such as Atiśa Dīpaṃkara, who held leadership positions at the university, were instrumental in taking these specialized Tantric teachings to the Tibetan plateau for preservation.

254. (D) Both functioned as large, residential universities with structured learning.
Despite their distinct scholastic specializations and geographic locations, these two Mahāvihāras shared fundamental institutional characteristics. Both were developed as expansive residential campuses that accommodated thousands of scholars and students. They featured organized administrative hierarchies, massive library collections, and rigorous pedagogical systems, reflecting the pinnacle of institutionalized education in the Buddhist world through structured academic environments.

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255. (C) a cosmopolitan and intellectually diverse atmosphere.
The university functioned as a global hub of learning that attracted scholars from diverse regions across Asia, including China and Tibet. Its curriculum was notably comprehensive, integrating multiple philosophical traditions, languages, and secular sciences. This inclusive academic environment fostered a vibrant exchange of ideas, making the institution a center of intellectual pluralism and international cultural synthesis.

256. (B) Valabhi
Located in present-day Gujarat, this academic center was a prominent hub for the Hīnayāna tradition. It served as a significant intellectual rival to the eastern universities like Nālandā. Under the patronage of the Maitraka kings, the institution became famous for providing a curriculum that combined traditional Buddhist doctrines with practical secular subjects necessary for administration and commerce.

257. (D) Somapurī
This significant Pāla establishment is recognized for its unique and massive quadrangular architectural layout, featuring a central temple surrounded by numerous monastic cells. This distinctive design was highly influential, serving as a prototype for Buddhist architecture in Southeast Asian regions. Its symmetrical structure remains a notable example of the sophisticated engineering and artistic vision prevalent in ancient Bengal.

258. (A) Udantapurī
This major monastic university, situated in modern-day Bihar, held a high reputation for its scholarly and architectural excellence. Historical traditions record that its design and institutional structure were so highly regarded that it served as the primary model for the first Buddhist monastery constructed in Tibet. This indicates the profound influence of Pāla-era institutions on the development of Tibetan Buddhism.

259. (C) They were all established under the patronage of the Pāla dynasty.
The Pāla rulers were instrumental in the proliferation of Buddhist education and architecture in eastern India. Their consistent

John Marshall, as the Director-General of the Archaeological Survey of India in the early twentieth century, played a pivotal role in the conservation of the Sāncī Stūpa. His systematic excavation and restoration work preserved the site's magnificent gateways and railings. He was also responsible for establishing the site museum at Sāncī to house and protect the numerous archaeological finds discovered.

225. (B) Vikramaśilā
Vikramaśilā Mahāvihāra would be the most relevant site for studying Vajrayāna Buddhism. Founded by the Pāla king Dharmapāla, it became the premier center for the development of Tantric Buddhist thought in medieval India. The university attracted many scholars who specialized in Vajrayāna rituals and philosophies, and it played a crucial role in transmitting these traditions to Tibet and other regions.

226. (C) P-3, Q-4, R-1, S-2
In early Buddhist art, significant life events were represented symbolically. The birth is symbolized by the lotus and Māyādevī. Enlightenment is represented by the Bodhi tree. The first sermon is symbolized by the Dharma wheel. The Parinirvāṇa is symbolized by the stūpa. These symbols were used in aniconic art to represent the presence and teachings of the Buddha without depicting him.

227. (C) An activist movement using modern publicity methods.
Anāgarika Dharmapāla's revival movement was characterized by its dynamic and activist approach. He utilized modern methods of communication, such as founding the Mahā Bodhi Journal and delivering public lectures. His work combined traditional religious devotion with modern organizational techniques and legal advocacy, making it a powerful force for the restoration of sacred Buddhist sites and the global spread of the faith.

228. (D) The idea that spiritual liberation depended on varna.
The central social message of Buddhism was that spiritual potential is universal and independent of one's birth or varna. By teaching that anyone, through their own ethical effort, could achieve Nirvāṇa, Buddhism directly challenged the traditional Brahminical view that religious standing was fixed by hereditary status. This inclusive message provided a powerful alternative framework for understanding human potential and social worth.

229. (D) Sāranātha
Sāranātha is characterized by the presence of two major ancient monuments: the massive Dhamek Stūpa and the remains of an Aśokan pillar. The stūpa marks the location of the Buddha's first sermon, while the pillar once bore the famous Lion Capital and an inscription warning against divisions. Together, these structures represent the historical significance of Sāranātha as the birthplace of the Dharma.

230. (A) (iii), (i), (ii), (iv)
The chronological sequence begins with Emperor Aśoka's construction of the original brick stūpa at Sāncī. This is followed much later by King Dharmapāla's founding of Vikramaśilā Mahāvihāra in the late eighth century. The modern period saw the rediscovery of the Ajantā caves in 1819, and finally, Anāgarika Dharmapāla's influential speech at the Chicago Parliament of Religions took place in 1893.

231. (D) Ajantā Caves (later phase)
The later phase of development at the Ajantā Caves, dating to the fifth century CE, took place primarily under the patronage of the Vākāṭaka dynasty. Many of the most famous caves, including those with spectacular murals and sculptures, were commissioned by Vākāṭaka kings and ministers. This period represents a high point in Indian art, where spiritual depth and naturalistic beauty were integrated.

232. (A) Bhikṣhu Jagadīśa Kāśyapa's primary contribution was archaeological.
The claim that Bhikṣhu Jagadīśa Kāśyapa's primary contribution was archaeological is listed as the false statement in the key. In reality, his contributions were primarily scholarly and institutional, specifically his work on the Pāli Canon and the founding of Nava Nalanda Mahavihara. The other statements correctly identify Dharmapāla as the founder of the Mahā Bodhi Society and regional activities of others.

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The carvings at Sāncī provide a vital window into the beliefs of early Buddhism. They follow an aniconic tradition where the Buddha is represented through symbols like the Bodhi tree or footprints, rather than in human form. This symbolic approach reflects the philosophical emphasis of the time on the Buddha's teachings and his ultimate liberation from the cycle of rebirth.

216. (A) Bhikṣhu Jagadīśa Kāśyapa
Bhikṣhu Jagadīśa Kāśyapa was the founding director and the primary visionary behind the Nava Nalanda Mahavihara, established in 1951. He aimed to restore the intellectual legacy of the ancient university of Nālandā by creating a modern center for Pāli studies. His scholarly dedication and leadership were essential in establishing the institution as a prestigious global hub for higher research.

217. (C) The Buddha gave his first sermon.
The Deer Park at Sāranātha is the site where the Buddha delivered his first sermon after attaining enlightenment. This event, known as the "Dhammacakkappavattana Sutta" (Setting the Wheel of Dharma in Motion), marked the beginning of his teaching mission and the formation of the Buddhist Sangha, making it a sacred historical location in Buddhism.

218. (A) Vihāras and Chaityas.
The Ajantā Caves are primarily composed of two types of rock-cut structures: Vihāras and Chaityas. Vihāras are monasteries that served as residential quarters for monks, typically featuring a central hall surrounded by small sleeping cells. Chaityas are prayer halls that contain a small stūpa as a focal point for worship. Together, these structures formed a complete monastic complex for practitioners.

219. (C) Kṛpāśaraṇa Mahāthera
Kṛpāśaraṇa Mahāthera established the Bauddha Dharmankur Sabha, also known as the Bengal Buddhist Association, in Calcutta in 1892. This organization was a cornerstone of the modern Buddhist revival in Bengal, aimed at organizing traditional communities and promoting Pāli education. Kṛpāśaraṇa's work provided an institutional framework that unified Bengali Buddhists and reconnected them with the broader global community.

220. (D) 1, 2, 3, and 4
All four statements accurately describe the Mahāvihāras of the Pāla period. Vikramaśilā was founded by Dharmapāla, and Somapurī's design influenced Southeast Asian architecture. Udantapurī, established by Gopāla, was a model for the first Tibetan monastery. Jagaddala was the last great university built under Rāmapāla. These institutions represent the peak of medieval Buddhist scholarship and architectural innovation in eastern India.

221. (C) Lumbinī
The Rummindei Pillar Inscription, erected by Emperor Aśoka, is the definitive archaeological evidence identifying the birthplace of the Buddha. The inscription explicitly states that the Emperor visited the site because the Buddha was born there. This commemorative pillar serves as a primary historical marker for pilgrims and scholars, confirming Lumbinī's status as one of the four most sacred sites in tradition.

222. (D) Using false weights and measures to cheat customers.
The Buddhist principle of 'Right Livelihood' requires that commerce be conducted honestly and ethically. This specifically includes avoiding deceitful practices like using false weights or measures. Buddhism encourages the acquisition of wealth through diligent and fair means, emphasizing that economic activity should not cause harm or exploit others. Cheating customers for profit would be a direct violation of ethical conduct.

223. (A) Both Statement I and Statement II are true.
The Nālandā Mahāvihāra was supported by an extensive economic system based on royal land grants. Kings and wealthy patrons granted the revenue of dozens or hundreds of villages to the university. This steady stream of income was essential for providing free food and housing for the thousands of resident monks and students. This endowment model ensured the university's stability as a center.

224. (B) John Marshall

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242. (A) Offering women a respected role outside of marriage.
The establishment of the Bhikkhunī Sangha by the Buddha had a significant social impact by providing women with an alternative to traditional domestic roles. In an era where women's social status was largely defined by marriage, the monastic order offered them a respected path for intellectual and spiritual pursuit. This inclusion acknowledged the equal potential of women for spiritual liberation.

243. (C) Anāgarika Dharmapāla
Anāgarika Dharmapāla adopted the title "Anāgarika," which means "the homeless one," to reflect his total dedication to the revival of Buddhism. This status allowed him to renounce household life while remaining a layman. This flexibility was crucial for his work as a global activist and founder of the Mahā Bodhi Society, enabling him to travel and restore sacred Buddhist sites.

244. (D) Bihar
The ruins of the Udantapurī Mahāvihāra are located in the modern state of Bihar, near Nālandā. Founded by the Pāla king Gopāla in the eighth century, it was a major center for Buddhist learning and served as an important administrative hub. Although less excavated, Udantapurī's historical significance is underscored by its role as the institutional model for the first Tibetan monastery.

245. (C) Sāranātha
Sāranātha is world-renowned for its "classical" school of Gupta art, which produced some of the most serene and spiritually profound images of the Buddha. The iconic "Preaching Buddha" statue, depicting the first sermon, is the most famous example. These sculptures are characterized by their smooth treatment of the body and contemplative facial expressions, setting an aesthetic standard that influenced Asia.

246. (B) Jātaka stories and events from the Buddha's life.
The primary thematic content of the Ajantā murals consists of narrative scenes from the Jātaka stories and key events from the historical life of the Buddha. These paintings illustrate the Buddha's various previous incarnations as he practiced perfections. The murals combine these religious themes with vivid details of contemporary secular life, creating a rich visual record of ancient Indian culture.

247. (D) Restore Buddhist management and control over the site.
The Mahā Bodhi Society's campaign regarding the Bodhagayā temple was a long-term effort to secure Buddhist management and control over the site of the Buddha's enlightenment. For centuries, the temple had been under the authority of a local Hindu Mahant. Anāgarika Dharmapāla and the Society used public activism and legal challenges to advocate for the return of this sacred location.

248. (A) Revenue collected from villages granted by royal patrons.
The economic sustainability of the Nālandā Mahāvihāra was based on a robust system of royal land endowments. Kings and wealthy patrons granted the university the revenue from a large number of villages. This steady income covered all the costs of maintaining the vast complex and its thousands of resident monks, providing for their food, clothing, and other diverse educational needs.

249. (C) Kuśīnārā - Parinirvāṇa
The match between Kuśīnārā and the event of "Parinirvāṇa" is historically correct. Kuśīnārā is the location where the Buddha achieved his final liberation and passed away. The other pairings are incorrect: Lumbinī is the birthplace, Bodhagayā is the site of enlightenment, and Sāranātha is where he delivered his first sermon. These four sites represent the essential milestones in the historical Buddha's life.

250. (A) The Buddha is never depicted in human form in its original carvings.
The Great Stūpa at Sāncī is a magnificent monument of early Buddhist art, but its original carvings from the second and first centuries BCE follow an aniconic tradition. In these reliefs, the Buddha is represented only through symbols such as the Bodhi tree or an empty throne, rather than in human form. This symbolic approach reflects the focus on teachings and liberation.

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the reality of suffering and the possibility of a spiritual path to end it. A wealthy merchant was not one of these iconic sights that triggered his original quest.

197. (C) Bhikṣhu Jagadīśa Kāśyapa
Bhikṣhu Jagadīśa Kāśyapa dedicated his life to high-level Buddhist scholarship and the institutional revival of the faith. His most significant achievements include editing the Pāli Canon in Devanāgarī and serving as the founding director of the Nava Nalanda Mahavihara. His vision was to create a modern academic center that continued the legacy of ancient Nālandā, bridging traditional learning with research.

198. (B) The Maitrakas
The Valabhi University, located in Gujarat, flourished under the generous patronage of the Maitraka dynasty between the fifth and eighth centuries. These rulers provided the necessary financial support, primarily through land grants, to make Valabhi a premier center for Buddhist and secular learning. Under their patronage, the university became a significant rival to Nālandā, attracting diverse scholars and students.

199. (D) Its central temple followed a cruciform plan.
The Somapurī Mahāvihāra is architecturally unique for its massive central temple designed with a cruciform plan. This distinctive layout features four arms extending from a central point, situated within a large courtyard surrounded by monastic cells. This Pāla-period design was highly innovative and served as a prototype for numerous temples across Southeast Asia, demonstrating the profound historical influence.

200. (A) 1 and 3 only
Lumbinī is located in modern-day Nepal, and Sāranātha is situated near Varanasi in Uttar Pradesh. Statement two is incorrect because Bodhagayā is in Bihar, not Uttar Pradesh. Statement four is incorrect because Kuśīnārā is in Uttar Pradesh, not Bihar. These four sites represent the primary milestones in the Buddha's life and form the essential pilgrimage circuit.

201. (A) P-3, Q-1, R-4, S-2
Anāgarika Dharmapāla founded the Mahā Bodhi Society in 1891. Kṛpāśaraṇa Mahāthera established the Bauddha Dharmankur Sabha in Calcutta. Candramaṇi Mahāthera was instrumental in reviving monastic life and worship at Kuśīnārā. Bhikṣhu Jagadīśa Kāśyapa edited the Pāli Tipiṭaka in Devanāgarī and led the Nava Nalanda Mahavihara. These individuals were the primary architects of the different facets of the modern revival.

202. (A) Portraying volume through shading and human emotions.
The artistic style of the Ajantā murals is renowned for its high degree of sophistication and naturalism. The painters used advanced techniques such as shading to create a sense of three-dimensional volume in figures and architectural settings. They also demonstrated a remarkable ability to portray complex human emotions and interactions, making the murals a vivid record of narrative and contemporary life.

203. (D) The Buddha's first sermon at Sāranātha.
The term 'Dharmacakrapravartana' refers to the 'Turning of the Wheel of Dharma', which took place at Sāranātha. This was the event where the Buddha delivered his first sermon to his disciples. By teaching the Four Noble Truths and the Eightfold Path, he formally established the foundations of the faith. Therefore, Sāranātha is honored as the place of the first message.

204. (B) Udantapurī
Udantapurī Mahāvihāra, founded by the Pāla king Gopāla, was a major center for Buddhist learning that maintained exceptionally close ties with Tibet. Its architectural layout and monastic organization were so highly regarded that it served as the direct model for Sam-ye, the first Buddhist monastery built in Tibet. This institutional link played a vital role in the establishment and development of Tibetan monastic traditions.

205. (A) Both Statement I and Statement II are true.
The Buddhist concept of Karma emphasized that individuals are responsible for their own actions and their subsequent results. This focus on personal ethical conduct challenged social systems that based worth on hereditary status or divine will. By making spiritual and social standing a matter of individual effort, the teaching of Karma provided a powerful moral foundation for social mobility and responsibility.

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royal support enabled the founding and maintenance of several preeminent Mahāvihāras, including those at Udantapurī, Somapurī, and Jagaddala. This state patronage ensured that the region remained the primary global center for Buddhist learning and Vajrayāna traditions for several centuries.

260. (A) a combination of Hīnayāna doctrines and practical secular subjects.
The educational program at this western Indian center was uniquely oriented toward both spiritual and administrative excellence. While it served as a primary stronghold for early Buddhist school doctrines, it also emphasized secular training. Students studied subjects like law, economics, and accounting, preparing them for roles in governance and commerce, which distinguished its curriculum from purely philosophical centers.

261. (D) A planned complex of red-brick monasteries and temples in a grid pattern.
Archaeological excavations at the site reveal a sophisticated and organized structural design. The ruins demonstrate a systematic arrangement where numerous red-brick monasteries and prayer halls were built following a grid layout. This meticulous urban planning allowed the university to house thousands of students and teachers within a cohesive environment dedicated to residential learning, spiritual practice, and advanced scholarship.

262. (B) synthesis of styles resulting in refined and iconographically detailed sculptures.
The artistic production from this center represents a sophisticated blending of different aesthetic traditions under Gupta and Pāla patronage. This school of art is celebrated for its elegant proportions, refined finishes, and highly detailed iconographic features. These qualities are visible in the surviving stone carvings, stucco works, and exceptional bronze castings, which influenced Buddhist art throughout Southeast Asia.

263. (C) the development of temple and pagoda forms in Southeast Asia.
The unique architectural style of this monument, particularly its tall pyramidal spire decorated with tiered mouldings, had a far-reaching impact. This design served as a structural prototype for many religious buildings in other Buddhist nations. Pilgrims and architects from Burma and Thailand adopted these features, leading to the creation of similar pagodas and temples in their respective countries.

264. (D) exact spot of the Buddha's enlightenment.
This sacred feature, often referred to as the 'Diamond Throne', marks the most significant location within the temple complex. It is believed to be the precise place where Siddhartha Gautama sat under the Bodhi tree to achieve supreme awakening. As such, it remains the ultimate focal point for Buddhist devotion, architectural veneration, and global pilgrimage at the holy site.

265. (A) Nālandā was a large educational complex, while Bodhagayā is a singular monumental temple.
These two sites represent different functional aspects of the Buddhist tradition. One was primarily an institutionalized center for advanced learning, consisting of a vast grid of residential monasteries and academic halls. The other serves as a singular, monumental commemorative structure focused on a specific historical event. Together, they illustrate the complementary roles of intellectual scholarship and devotional pilgrimage in Buddhism.

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266. (B) extensive and well-preserved mural paintings.
The global reputation of this site is primarily derived from its extraordinary collection of rock-cut caves adorned with vivid frescoes. These artistic masterpieces illustrate the life of the Buddha and various Jātaka tales using vibrant pigments and fluid lines. They provide an invaluable visual record of ancient Indian society, fashion, and culture, making the caves a premier center of art.

267. (B) use of symbols to represent the Buddha's presence.
The narrative panels on these ornate gateways reflect an early phase of Buddhist artistic expression. During this period, the Buddha was never depicted in human form. Instead, artists used specific aniconic symbols, such as an empty throne, a footprint, or the wheel of dharma, to signify his presence in various scenes, illustrating the theological perspectives of that era.

18. The Śvetāmbara Mūrtipūjaka sub-sect is also known as Deravasi. This name is derived from their practice of:
(A) Worshipping idols (mūrti) in temples (derāsars).
(B) Residing in designated monastic dwellings (upāśrayas).
(C) Following a single living Ācārya.
(D) Rejecting the use of all images and idols.

19. In the Jaina tradition, how many Tīrthaṅkaras are said to appear in each half of the time cycle (Utsarpiṇī and Avasarpiṇī)?
(A) 12
(B) 48
(C) 24
(D) 63

20. Consider the following statements regarding the Jaina Āgamas:
I The term 'Āgama' refers to the canonical scriptures of Jainism.
II According to the Śvetāmbara tradition, the Āgamas consist of 12 Aṅgas.
III The language of the original Āgamas is considered to be Sanskrit.
IV Digambaras revere the Ṣaṭkhaṇḍāgama and Kaṣāyaprābhṛta as pro-canonical texts.
Which of the above statements are correct?
(A) (I), (II) and (IV)
(B) (I), (III) and (IV)
(C) (II) and (III) only
(D) (I) and (IV) only

21. Consider the following statements about Ācārya Hemchandra Sūri:
Statement I : He was a contemporary and advisor to the Chaulukya king Kumarapala of Gujarat.
Statement II : His work 'Ādipurāṇa' details the life of the first Tīrthaṅkara, Ṛṣabhadeva.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true, but Statement II is false.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are false.

22. What is the fundamental difference between the Digambara Terapantha and the Digambara Bisapantha?
(A) Belief in the liberation of women.
(B) Practices related to idol worship, such as the use of flowers and fruits.
(C) Acceptance of Tattvārthasūtra.
(D) The number of Tīrthaṅkaras they worship.

23. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : Lord Mahāvīra added the vow of 'Brahmacarya' (chastity) to the existing Cāturyāma Dharma.
Reason (R) : Lord Mahāvīra observed that the four restraints of Pārśvanātha were insufficient to address all subtle forms of attachment in his era.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

24. Which of the following statements correctly identifies a member of the Pañca Parameṣṭhi?
(A) Sādhu: Any ascetic who practices the Jaina vows, a monk or nun.
(B) Siddha: A perfected being who has attained omniscience but still preaches.
(C) Upādhyāya: A head of the monastic community responsible for discipline.
(D) Ācārya: A liberated soul residing in the state of eternal bliss at the top of the universe.

25. Identify the statements that are true regarding the differences between the Digambara and Śvetāmbara sects:
I Digambaras believe a Kevalī (omniscient being) lives without food, whereas Śvetāmbaras believe they do take food.
II Śvetāmbaras believe Lord Mahāvīra was married, while Digambaras hold that he was a celibate from birth.
III Digambara monks are completely unclothed, while Śvetāmbara monks wear white garments.
IV Both sects unanimously agree on the entire corpus of Āgama literature compiled at Valabhī.
V Śvetāmbaras believe that the 19th Tīrthaṅkara, Mallinātha, was a female,

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under the Bodhi tree and attained supreme wisdom. This transformative event converted him into the Buddha, making the site a central point of pilgrimage for those seeking to reflect on the core of his spiritual achievement.

278. (B) an inscribed pillar erected by Emperor Ashoka.
The identification of the Buddha's birthplace is verified by a significant archaeological find. A stone pillar was placed at the site by the Mauryan emperor during his pilgrimage in the third century BCE. The inscription on this pillar explicitly names the location and records that the king exempted the village from certain taxes to honor the birth of the Shakyamuni.

279. (C) Mahāparinirvāṇa.
This location marks the final stage of the Buddha's earthly journey. It is the place where he passed away and entered the state of ultimate liberation from the cycle of birth and death. The site serves as a profound reminder of the reality of impermanence and is a major center for pilgrims who come to commemorate his final departure.

280. (D) Birth, Enlightenment, First Sermon, Death
The sacred geography of the four main pilgrimage sites corresponds directly to the sequential milestones of the Buddha's life. The journey begins at the place of birth in Lumbinī, followed by the attainment of spiritual awakening in Bodhagayā. It continues to the site of the inaugural teaching in Sāranātha and concludes at the location of final passing in Kuśīnārā.

281. (A) To restore Buddhist shrines in India and to revive the religion in its land of origin.
Founded in the late nineteenth century, this organization had a clear mission to revitalize the Buddhist presence in South Asia. Its work focused on two major areas: the physical restoration of ancient pilgrimage sites that had fallen into neglect and the active promotion of Buddhist teachings. This dual approach aimed to bring the religion back to its historical homeland.

282. (B) transfer its control from a Saivite mahant to a Buddhist administration.
During the revival period, the most sacred site of enlightenment was under the management of a non-Buddhist religious leader. The campaign sought to change this administrative arrangement, arguing that Buddhists should have the right to govern their own holiest shrine. This led to a long legal and social struggle to return the temple's oversight to the Buddhist community.

283. (B) presented Buddhism as a rational system to a global audience.
The address delivered at this international gathering was a landmark event for the global spread of Buddhist thought. It framed the religion not merely as an ancient faith but as a logical and ethical philosophy that was compatible with modern scientific understanding. This perspective helped make Buddhism accessible and appealing to Western intellectuals, initiating a new era of international interest.

284. (A) a transnational Buddhist revival movement.
The efforts of various reformers during this era were part of a broader, interconnected phenomenon that crossed national borders. This movement linked Buddhist communities in Sri Lanka, India, and other parts of Asia with interested groups in the West. It combined cultural restoration with global networking, creating a synchronized effort to revitalize the religion on a truly international scale.

285. (C) distress over the dilapidated condition of Buddhist sites in India.
The primary motivation for this reformer's lifelong dedication was the shocking state of neglect he observed at India's most important Buddhist landmarks. Seeing these holy places in ruins or under different religious control deeply moved him. This emotional response drove his commitment to restore these sites to their former glory and re-establish them as living centers of Buddhist worship.

286. (D) social and religious upliftment of the Barua Buddhists in Bengal.
This organization was established with a specific focus on a particular community in eastern India. Its primary goal was to bring together scattered groups and improve their overall standard of living through education and religious reform. By strengthening the social and spiritual bonds of these practitioners, the association played a key role in the localized revival of Buddhist traditions.

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268. (A) Ajantā consists of rock-cut caves, while Sāncī is a structural monument (a stupa).
These two landmarks demonstrate different methods of ancient Indian construction. One was created by excavating deep into the natural rock of a horseshoe-shaped cliff to form interior chambers. The other is a freestanding, structural edifice built on a plain, consisting of a solid hemispherical dome of masonry. These distinct techniques represent the diversity of architectural traditions used for Buddhist monuments.

269. (C) the social and cultural life of their period.
Beyond their religious themes, the frescoes at this site serve as a vital historical archive. They provide detailed visual information about the contemporary world, including courtly life, diverse ethnic groups, intricate jewellery, and architectural styles. By capturing these elements with expressive realism, the paintings offer scholars a profound understanding of the complex socio-cultural environment of ancient Indian society.

270. (D) vihāras and chaitya-grihas.
The architectural planning of these caves distinguishes between two functional types of rock-cut spaces. One type consists of monasteries designed as residential quarters for the monks, featuring central halls surrounded by sleeping cells. The other type refers to prayer halls or shrines, characterized by their elongated shape and vaulted ceilings, which served as places for congregational worship and devotion.

271. (C) first sermon.
This location is considered sacred because it marks the precise beginning of the Buddha's teaching career after his spiritual awakening. Known as the Deer Park, it provided the setting for the first discourse to five disciples. This event established the core principles of Buddhist philosophy and initiated the movement of the Dharma, drawing millions of pilgrims over many centuries.

272. (B) the precise location of the first sermon.
This massive cylindrical structure is one of the most prominent monuments at the site. It was built to commemorate the inaugural teaching of the Buddha, where he first revealed the path to enlightenment. For centuries, pilgrims have visited this edifice to pay homage at the exact spot where the foundation of the Buddhist teaching tradition was originally established.

273. (D) The creation of sculptures with serene expressions and smooth surfaces.
The artistic tradition that flourished at this site under Gupta patronage is renowned for its refined spiritual aesthetic. Sculptures are characterized by a profound sense of inner calm, utilizing local Chunar sandstone to achieve translucent, polished finishes. The figures typically feature delicate features, transparent drapery, and a meditative gaze, setting a high standard for spiritual representation in Indian art.

274. (A) delivery of his inaugural teaching.
This phrase describes the pivotal historical moment when the Buddha shared his realization with the world for the first time. By teaching the Four Noble Truths and the Eightfold Path, he effectively set the spiritual laws in motion. This act is symbolized by the wheel, representing a dynamic and continuous transmission of wisdom that began at the Deer Park.

275. (C) Emperor Ashoka at Sāranātha.
This masterpiece of Mauryan sculpture was commissioned by a famous emperor to adorn a pillar marking a holy site. It features four lions facing the cardinal directions, symbolizing the universal reach of the Buddhist message. Its historical and symbolic importance led to its adoption as the National Emblem of India, representing the timeless values of peace, righteousness, and dharma.

276. (A) Lumbinī
Among the four most sacred sites in the life of the Buddha, this location is situated within the borders of modern-day Nepal. It is historically identified as the birthplace of Siddhartha Gautama. The presence of a commemorative pillar with an inscription by Emperor Ashoka provides vital archaeological evidence that confirms the site's identity and its geographical location in the Terai region.

277. (D) Bodhagayā
This site is regarded as the most venerable location in the Buddhist world. It is the place where Siddhartha Gautama sat in deep meditation

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rooted in religious experience rather than wealth, family connections, or previous caste identity.

296. (D) promoting ethical conduct and discouraging harmful professions.
This core principle of the spiritual path encouraged followers to choose occupations that were beneficial to society. It prohibited engaging in trades that involved violence, the sale of living beings, or the distribution of harmful substances. By emphasizing moral responsibility in one's profession, the teaching promoted a culture of integrity and compassion within the broader economic life of the community.

297. (A) By managing donated lands and engaging in activities like lending.
These religious institutions often became powerful economic entities due to the substantial resources they received from patrons. They managed extensive agricultural properties and utilized their wealth to support local financial needs, such as providing loans. These activities integrated the monasteries into the regional economy, allowing them to support their own large populations while stimulating local production and trade.

298. (B) encouragement of righteous acquisition and meritorious spending.
The ethical guidance for the general public did not demand poverty; instead, it focused on how wealth was obtained and utilized. It supported the accumulation of riches through honest means and hard work. Crucially, it taught that surplus wealth should be used for the benefit of others and the support of religious institutions, thereby generating positive spiritual merit.

299. (B) It fostered the growth of trade networks and related infrastructure.
The movement of pilgrims between various holy sites necessitated the development of improved transportation and support systems. These sacred routes often coincided with major commercial paths, leading to the construction of better roads and resting places. This infrastructure facilitated the easier movement of goods and ideas, helping to link different regions and promote overall economic integration.

300. (A) generating employment for artisans and laborers.
The large-scale development of religious architecture had significant positive repercussions for the local economy. Constructing massive structures like stupas and monastic residential complexes required the expertise of diverse craftsmen, stone-masons, and unskilled workers. These projects functioned as major public works, distributing wealth and providing stable livelihoods for many people involved in the planning and building of these sacred sites.

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CHAPTER 04

History and Development of Jainism

1. Who is considered the first Tīrthaṅkara of the current Avasarpiṇī kāla (descending half-cycle of time)?
(A) Lord Mahāvīra
(B) Lord Ṛṣabhadeva
(C) Lord Pārśvanātha
(D) Lord Neminātha

2. In the context of the Pañca Parameṣṭhi, what does the term 'Arihanta' signify?
(A) A being who has attained omniscience while still in a physical body.
(B) A liberated soul who has successfully destroyed all types of karmas.
(C) A head of a monastic congregation responsible for spiritual guidance.
(D) An ascetic scholar who specializes in the teaching of the scriptures.

3. Consider the following statements regarding Jain sects:
Statement I : The Digambara sect believes that women can attain liberation in their current birth.
Statement II : The Śvetāmbara sect believes that a Kevalī (omniscient being) does not require food.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

4. Which of the following is an incorrect statement regarding Prakrit Canonical Literature?
(A) The Āgamas are primarily composed in the Ardhamāgadhī Prakrit language.
(B) The Digambara tradition believes the original Āgamas were lost over time.
(C) The Valabhī council resulted in the final redaction of the Śvetāmbara canon.
(D) The Ṣaṭkhaṇḍāgama is universally accepted as the first Aṅga by both major sects.

5. Arrange the following Tīrthaṅkaras in the correct chronological order of their appearance.
I. Mahāvīra
II. Pārśvanātha
III. Ajitanātha
IV. Ṛṣabhadeva
Select the correct code:
(A) IV, III, II, I
(B) I, II, III, IV
(C) IV, II, III, I
(D) III, IV, I, II

6. Which among the following best describes the primary contribution of Ācārya Kundakunda to Jaina philosophy?
(A) He codified the Jaina doctrine in the first comprehensive Sanskrit sūtra work.
(B) He authored Prakrit texts explaining the dual theories of vyavahāra and niścaya.
(C) He was the scholar who first systematically refuted schools of Buddhist logic.
(D) He composed a detailed history of the 63 great personages within the Jaina faith.

7. A Jaina lay follower, while showing reverence, bows down to the virtues of enlightened and liberated souls without asking for any material favor. This act is an application of which concept?
(A) Samyak Cāritra
(B) Pañca Parameṣṭhi
(C) Kālacakra
(D) Bhakti and Upāsanā

8. The Bisapantha and Terapantha are sub-sects primarily associated with which major Jaina tradition?
(A) Digambara
(B) Śvetāmbara Sthānakavāsī
(C) Śvetāmbara Mūrtipūjaka
(D) Yapaniya

9. What is the primary purpose of a 'Vācanā' in the history of Jaina literature?

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(A) To translate the scriptures into local languages.
(B) To establish new monastic orders.
(C) To hold a council for the collection and redaction of canonical texts.
(D) To debate philosophical points with other Indian schools of thought.

10. Match the Ācārya in List-I with their prominent work in List-II.
List I: (Ācārya)
P. Ācārya Umāsvāmi
Q. Ācārya Siddhasena
R. Ācārya Hemchandra Sūri
S. Ācārya Yaśovijay
List II: (Work)
1. Sanmatitarkaprakaraṇa
2. Jaina Tarkabhāṣā
3. Tattvārthasūtra
4. Siddhahemaśabdānuśāsana
Select the correct code:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

11. Which of the following statements about Lord Pārśvanātha is correct?
(A) He is the 24th and last Tīrthaṅkara of the current cycle.
(B) His teachings are known as the Pañcamahāvrata (Five Great Vows).
(C) He added the vow of Brahmacarya (chastity) to the existing vows.
(D) He propagated the Cāturyāma Dharma (Four-fold Restraint).

12. Consider the following statements:
Statement I : Samyakdarśana (Right Faith) is defined as faith in the teachings of the Tīrthaṅkaras.
Statement II : Samyakjñāna (Right Knowledge) can be attained even without Samyakdarśana.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true, but Statement II is false.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are false.

13. All of the following are sub-sects of the Śvetāmbara tradition EXCEPT:
(A) Mūrtipūjaka
(B) Sthānakavāsī
(C) Taranapantha
(D) Terāpanthī

14. The final redaction of the Śvetāmbara Āgama canon, which is largely accepted today, took place at which council?
(A) The council at Pāṭaliputra
(B) The council at Mathurā
(C) The council at Ujjain
(D) The council at Valabhī

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15. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Jaina concept of Kālacakra is cyclical, not linear.
Reason (R) : It consists of two equal half-cycles, Utsarpiṇī (ascending) and Avasarpiṇī (descending), which perpetually follow each other.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

16. Who among the Jaina Ācāryas is renowned for authoring 'Tattvārthasūtra', a text accepted as authoritative by both Digambara and Śvetāmbara traditions?
(A) Ācārya Kundakunda
(B) Ācārya Umāsvāmi
(C) Ācārya Akalaṅka
(D) Ācārya Haribhadra Sūri

17. Which of the following is an incorrect statement about the Ṇamokāra Mahāmantra?
(A) It pays homage to the five supreme beings, the Pañca Parameṣṭhi.
(B) It mentions the personal name of Lord Mahāvīra.
(C) It is a prayer for the virtues, not a request for favors.
(D) It is considered one of the most fundamental mantras in Jainism.

287. (C) He served as a spiritual guide and ordained new monks at Kuśīnārā.
This figure was a vital spiritual presence who helped revitalize one of the most significant pilgrimage locations. By establishing himself at the site of the Buddha's passing, he provided consistent guidance to pilgrims and practitioners. His most lasting contribution was the ordination of a new generation of monks, which was essential for rebuilding the monastic order within the country.

288. (B) editing and publishing the Pāli Tipiṭaka in Devanagari script.
One of the greatest challenges for modern Indian scholarship was the lack of accessible primary scriptures. This scholar addressed this by undertaking the massive project of converting the entire Pāli Canon into a script widely used in India. This work made the fundamental teachings of Buddhism available to local students and researchers, providing a solid foundation for domestic academic studies.

289. (D) revive the tradition of advanced Buddhist scholarship in India.
The founding of this contemporary institute was a deliberate attempt to reconnect with the glorious academic past of ancient India. It aimed to create a modern center for higher learning where the study of Buddhist philosophy, languages, and history could flourish. By doing so, the founders sought to re-establish the country as a premier destination for serious Buddhist research.

290. (A) regenerating and guiding the monastic community (Sangha).
A shared objective among these reformers was the restoration of the monastic order as a living institution. They recognized that a healthy community of monks was necessary for the long-term survival of the religion. Their work in ordaining new members, emphasizing discipline, and providing spiritual leadership was crucial for rebuilding the functional heart of the Buddhist tradition in the region.

291. (C) It argued that worth is based on one's actions, not on birth.
Buddhist philosophy introduced a revolutionary perspective on social status by shifting the focus from hereditary lineage to individual behavior. It posited that a person's spiritual and social value is determined by their kamma and moral conduct rather than their position in the traditional hierarchy. This teaching directly challenged the fixed social stratification and provided a path for universal spiritual progress.

292. (A) By being open to people from all castes and backgrounds.
The monastic order functioned as a unique social space where traditional barriers were intentionally dismantled. By accepting individuals regardless of their previous social standing, the community demonstrated that spiritual capacity was universal. Within this order, all members were treated as equals, with status based solely on their commitment to the path and their seniority within the spiritual community.

293. (D) establishing a universal ethical framework for the lay community.
These five fundamental guidelines provided a common moral code that transcended social divisions. By encouraging all followers to practice non-violence, honesty, and restraint, the teachings fostered a sense of shared responsibility and compassion. This ethical system created a cohesive community based on mutual respect and virtuous living, offering a practical alternative to the rigid duties of the caste system.

294. (B) offered women a spiritual path outside traditional domestic roles.
The creation of a formal monastic order for women was a significant social development that challenged patriarchal expectations. It provided an unprecedented opportunity for women to pursue a life of meditation and study independently. By allowing them to leave the domestic sphere, the tradition recognized their spiritual potential and offered a legitimate alternative to marriage and household duties.

295. (C) their spiritual progress and seniority in the order.
Inside the monastic community, the conventional rules of social hierarchy were replaced by a system based on spiritual merit. A person's standing was determined by the length of time they had been ordained and their personal growth in wisdom and discipline. This ensured that authority was

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which Digambaras deny.

Which of the above statements are correct?

(A) (I), (II), (III), (IV)
(B) (II), (III), (IV), (V)
(C) (I), (II), (III), (V)
(D) (I), (III), (IV), (V)

26. The descending half of the Jaina time cycle, characterized by a progressive decline in happiness, morality, and lifespan, is known as:

(A) Avasarpiṇī
(B) Utsarpiṇī
(C) Suṣamā-suṣamā
(D) Duṣamā-suṣamā

27. The 'Three Jewels' or 'Triratna' of Jainism, which constitute the path to liberation, are:

(A) Right Faith, Right Speech, Right Action
(B) Right Vows, Right Penance, Right Meditation
(C) Right Intention, Right Effort, Right Mindfulness
(D) Right Faith, Right Knowledge, Right Conduct

28. Ācārya Haribhadra Sūri is unique among Jaina Ācāryas for what reason?

(A) He was the only Ācārya to write commentaries on both Digambara and Śvetāmbara texts.
(B) He was born into a Brahmin family and later converted to Jainism, writing works that show a deep knowledge of other Indian philosophies.
(C) He presided over the Valabhī council.
(D) He exclusively wrote in the Sanskrit language, rejecting Prakrit.

29. Which of the following is NOT one of the Pañca Parameṣṭhi (five supreme beings) to whom homage is paid in the Ṇamokāra Mahāmantra?

(A) Ācārya
(B) Siddha
(C) Tīrthaṅkara
(D) Sādhu

30. Match the Jaina sub-sect in List-I with its main characteristic in List-II.

List I: (Sub-sect)
P. Sthānakavāsī
Q. Digambara Terapantha
R. Śvetāmbara Mūrtipūjaka
S. Taranapantha

List II: (Characteristic)
1. Worships idols in temples.
2. Rejects idol worship and accepts only 32 Āgamas.
3. A Digambara sect that is aniconic (non-idol worshipping).
4. A Digambara sect that uses a 'sāmāyika' platform instead of an idol for worship.

Select the correct code:

(A) P-1, Q-3, R-2, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-3, S-2

31. The term 'Cāturyāma Dharma' is associated with the teachings of which Tīrthaṅkara?

(A) Pārśvanātha
(B) Ṛṣabhadeva
(C) Ajitanātha
(D) Mahāvīra

32. Consider the following statements about Ācārya Umāsvāmi's 'Tattvārthasūtra':

Statement I : It is written in the Prakrit language and is revered only by the Śvetāmbara sect.

Statement II : It comprehensively summarizes the entire Jaina doctrine in the sūtra style.

Which of the following is correct?

(A) Statement I is true, but Statement II is false.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are true.

33. Which of the following is a key belief of the Sthānakavāsī sub-sect of Śvetāmbara Jainism?

(A) They are Mūrtipūjaka, meaning they practice elaborate idol worship.
(B) They reject idol worship and accept the authority of only 32 Āgama scriptures.
(C) They follow a single living Ācārya as their supreme head.
(D) They believe that the original Āgamas were completely lost.

34. The monumental commentary named 'Dhavalā' is a detailed exposition on which pro-canonical Digambara text?

(A) Ṣaṭkhaṇḍāgama

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(B) Kaṣāyaprābhṛta
(C) Samayasāra
(D) Tattvārthasūtra

35. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Śvetāmbara and Digambara traditions have different biographical details regarding Lord Mahāvīra's life.
Reason (R) : Digambaras believe Mahāvīra was celibate throughout his life, while Śvetāmbaras believe he was married to Yaśodā and had a daughter.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

36. According to the Jaina Kālacakra, humanity is currently in which era of the Avasarpiṇī?
(A) Suṣamā-suṣamā (greatest happiness)
(B) Suṣamā (happiness)
(C) Duṣamā-suṣamā (sorrow-happiness)
(D) Duṣamā (sorrow)

37. Which of the following pairs of Ācārya and their major philosophical contribution is incorrectly matched?
(A) Ācārya Kundakunda – Exposition on Niścayanaya and Vyavahāranaya
(B) Ācārya Akalaṅka – Establishing Jaina logic (Nyāya) to counter Buddhist schools
(C) Ācārya Siddhasena – Writing the first commentary on the Tattvārthasūtra
(D) Ācārya Umāsvāmi – Composing a comprehensive summary of Jainism in Sanskrit sūtras

38. The concept of 'Samyak Cāritra' (Right Conduct) in Jainism primarily involves:
(A) Having unwavering faith in the Jaina teachings.
(B) The observance of vows and ethical discipline to stop the influx of new karma.
(C) Acquiring detailed knowledge of the scriptures.
(D) The practice of intense meditation to destroy all karmas.

39. The Śvetāmbara Terāpanthī sect is distinct from other Śvetāmbara sub-sects mainly because:
(A) It practices idol worship.
(B) It accepts more than 45 Āgama texts.
(C) It was founded by Ācārya Haribhadra Sūri.
(D) It is coordinated and administered under the guidance of a single Ācārya.

40. Identify the correct statements regarding the Jaina councils (Vācanās):
I The first council at Pāṭaliputra was presided over by Ācārya Sthulabhadra.
II The Digambaras fully accepted the outcome of the Pāṭaliputra council.
III A simultaneous council was held at Mathurā at the same time as the second Valabhī council.
IV The final written version of the Śvetāmbara canon was produced at the Valabhī council under Devardhigaṇi Kṣamāśramaṇa.
Select the correct option:
(A) (I) and (IV) only
(B) (II) and (III) only
(C) (I), (III) and (IV)
(D) (I), (II), (III) and (IV)

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41. What is the status of a 'Siddha' in the hierarchy of Pañca Parameṣṭhi?
(A) They are the heads of the monastic order.
(B) They are omniscient beings who still possess a body and preach the doctrine.
(C) They are perfected, liberated souls who have destroyed all karmas and are free from the cycle of birth and death.
(D) They are the teachers within the monastic order.

42. The work 'Ādipurāṇa', which contains the biography of Ṛṣabhadeva and the first Chakravartin, Bharata, was completed by Ācārya Jinasena's disciple after his death. The work is attributed to:
(A) Ācārya Jinasena
(B) Ācārya Vīrasena Svāmi
(C) Ācārya Akalaṅka
(D) Ācārya Hemchandra Sūri

43. Which of the following statements is true about the life of Lord Ṛṣabhadeva?

(A) He was the 23rd Tīrthaṅkara who lived in Varanasi.
(B) He added the fifth vow of celibacy to the four vows of his predecessor.
(C) He attained Kevala Jñāna (omniscience) at Pāvāpuri.
(D) He is credited with introducing agriculture, writing, and other arts of civilization to humanity.

44. A key point of doctrinal difference between Digambara and Śvetāmbara sects is the concept of 'Kavalāhāra', which refers to:
(A) The need for clothing for ascetics.
(B) The intake of food by an omniscient being (Kevalī).
(C) The possibility of women attaining mokṣa.
(D) The authenticity of the Āgama scriptures.

45. Consider the following statements regarding the life and teachings of Lord Mahāvīra:
I He was the 24th Tīrthaṅkara, born into a kshatriya family in Kundagrāma near Vaishali.
II He was a contemporary of Gautama Buddha.
III He attained enlightenment (Kevala Jñāna) under a Sal tree on the banks of the river Rijupalika.
IV He organized his followers into a four-fold order (sangha) of monks, nuns, laymen, and laywomen.
V He is considered the founder of Jainism.
Which of the above statements are correct?
(A) (I), (II), (III), (IV)
(B) (I), (II), (III), (V)
(C) (II), (III), (IV), (V)
(D) (I), (III), (IV), (V)

46. The ascending half of the time cycle in Jaina cosmology, where conditions gradually improve, is called:
(A) Avasarpiṇī
(B) Kālacakra
(C) Duṣamā
(D) Utsarpiṇī

47. 'Samyakdarśana' is best translated as:
(A) Right Faith or Vision
(B) Right Conduct
(C) Right Knowledge
(D) Right Penance

48. Anekāntajayapatākā, a major work on Jaina logic and the doctrine of non-absolutism, was authored by which versatile Ācārya?
(A) Ācārya Akalaṅka
(B) Ācārya Haribhadra Sūri
(C) Ācārya Siddhasena
(D) Ācārya Yaśovijay

49. Which of the following correctly pairs a Śvetāmbara sub-sect with its founder or prominent figure?
(A) Mūrtipūjaka - Ācārya Bhikshu
(B) Sthānakavāsī - Lonkā Shāh
(C) Terāpanthī - Ācārya Haribhadra Sūri
(D) All of the above are incorrectly paired.

50. Match the Jaina Ācārya in List-I with their associated text/commentary in List-II.
List I: (Ācārya)
P. Ācārya Vīrasena Svāmi
Q. Ācārya Jinasena
R. Ācārya Kundakunda
S. Ācārya Akalaṅka
List II: (Text/Commentary)
1. Samayasāra
2. Ādipurāṇa
3. Dhavalā
4. Aṣṭaśatī
Select the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

51. The Digambara tradition divides into four main 'Saṅghas'. Which of the following is NOT one of them?
(A) Nandi Saṅgha
(B) Sena Saṅgha
(C) Mūla Saṅgha
(D) Deva Saṅgha

52. Consider the following statements about the 'Three Jewels' (Triratna):
Statement I : The three are sequential; one must perfect Samyakdarśana before starting Samyakjñāna.
Statement II : Samyakdarśana, Samyakjñāna, and Samyakcāritra are believed to coexist and

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(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-2, S-3

71. What distinguishes a 'Tīrthaṅkara' from other 'Arihantas' or 'Kevalīs'?
(A) Only a Tīrthaṅkara can achieve mokṣa.
(B) A Tīrthaṅkara lives for a much longer duration after attaining omniscience.
(C) Only a Tīrthaṅkara can have disciples.
(D) He possesses Tīrthaṅkara-nāma-karma and establishes the four-fold community.

72. According to the Śvetāmbara tradition, the Āgamas are divided into various categories. To which category do texts like 'Daśavaikālika' and 'Uttarādhyayana' belong?
(A) Mūlasūtra
(B) Aṅga
(C) Upāṅga
(D) Chedasūtra

73. The Digambara sub-sect 'Taranapantha', founded by Taran Svami, is characterized by its:
(A) Elaborate idol worship with offerings.
(B) Adherence to a single living guru.
(C) Aniconic (non-idolatrous) worship and focus on spiritual texts.
(D) Strict rules on monastic nudity even for junior monks.

74. The monumental grammatical work 'Siddhahemaśabdānuśāsana' was a creation of:
(A) Ācārya Hemchandra Sūri
(B) Ācārya Jinasena
(C) Ācārya Haribhadra Sūri
(D) Ācārya Yaśovijay

75. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The 'Tattvārthasūtra' is often called the "Bible of Jainism".
Reason (R) : It is the only ancient text that is accepted as authoritative by both the Digambara and Śvetāmbara sects, summarizing the entire Jaina philosophy.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

76. The 'Samayasāra', 'Pravacanasāra', and 'Pañcāstikāyasāra' are a collection of important works known as 'Prābhṛta-traya', authored by:
(A) Ācārya Umāsvāmi
(B) Ācārya Kundakunda
(C) Ācārya Vīrasena Svāmi
(D) Ācārya Akalaṅka

77. Which statement correctly describes the Jaina view on 'Upāsanā' (worship)?
(A) It is a means used to ask deities for worldly prosperity and health.
(B) It involves ritual animal sacrifices to appease various higher powers.
(C) It is contemplative appreciation of virtues to inspire one's own purification.
(D) It is a spiritual practice forbidden for lay followers and done only by monks.

78. Which of the following is an INCORRECT statement about Lord Ṛṣabhadeva?
(A) He is also known as Ādinātha.
(B) His mention is found in Vedic texts like the Ṛgveda and Viṣṇu Purāṇa.
(C) He is considered the originator of the Ikshvaku dynasty.
(D) He was the son of King Siddhārtha and Queen Triśalā.

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79. Which major Jaina sect holds the belief that the 19th Tīrthaṅkara, Mallinātha, was a woman?
(A) Śvetāmbara
(B) Digambara
(C) Yāpanīya
(D) Both Digambara and Śvetāmbara

80. Regarding the first Jaina council at Pāṭaliputra, identify the correct statements:
I It was convened to reconstruct the canon after a major famine.
II It was presided over by Ācārya Bhadrabāhu.
III The monks who had migrated to the south under Bhadrabāhu accepted the compiled texts.
IV The compilation of the 12 Aṅgas (as remembered by Sthulabhadra) was a major outcome.
Which of the above statements are correct?

(C) Duṣamā-suṣamā
(D) Duṣamā

62. The concept of Bhakti in Jainism differs from theistic Bhakti traditions because it is:
(A) Directed only towards one's own Guru.
(B) A practice reserved only for advanced ascetics.
(C) Focused on pleasing deities to gain worldly benefits.
(D) Primarily an adoration of the virtues of liberated souls, not a plea for intervention.

63. The split between the Digambara and Śvetāmbara sects is traditionally traced back to the events following a great famine and the first council held at:
(A) Pāṭaliputra
(B) Valabhī
(C) Mathurā
(D) Ujjain

64. From a Jaina philosophical standpoint, what is the ultimate goal of combining Samyakdarśana, Samyakjñāna, and Samyakcāritra?
(A) To achieve a better rebirth in the heavenly realms.
(B) To stop the influx and shed the existing karmas, thereby achieving liberation (mokṣa).
(C) To gain miraculous powers and social prestige.
(D) To attain the status of a Tīrthaṅkara in the next life cycle.

65. Consider the following statements regarding the contributions of Jaina Ācāryas:
I Ācārya Kundakunda's 'Samayasāra' is a foundational text for the Digambara tradition.
II Ācārya Haribhadra Sūri wrote 'Śāstravārtāsamuccaya', showing his familiarity with various Indian philosophical systems.
III Ācārya Hemchandra Sūri's 'Triṣaṣṭiśalākāpuruṣacaritra' is a Sanskrit grammar.
IV Ācārya Vīrasena Svāmi authored the 'Dhavalā' commentary.
V Ācārya Umāsvāmi composed the 'Tattvārthasūtra' in Prakrit.
Which of the above statements are correct?
(A) (I), (II), (III)
(B) (II), (III), (V)
(C) (I), (II), (IV)
(D) (III), (IV), (V)

66. Which Jaina Ācārya is hailed as 'Kalikālasarvajña' (the omniscient of the dark age) for his vast knowledge and prolific writings?
(A) Ācārya Hemchandra Sūri
(B) Ācārya Kundakunda
(C) Ācārya Akalaṅka
(D) Ācārya Yaśovijay

67. Which of the following is NOT a sub-sect of the Digambara Jaina tradition?
(A) Bisapantha
(B) Terapantha
(C) Sthānakavāsī
(D) Taranapantha

68. The parents of Lord Pārśvanātha were King Aśvasena and Queen Vāmā of which city?
(A) Vaishali
(B) Ayodhya
(C) Pāvāpuri
(D) Varanasi (Kashi)

69. In the Ṇamokāra Mahāmantra, the salutation 'Ṇamo Lo-e Savva-sāhūṇaṃ' is a bow to:
(A) All the Siddhas in the universe.
(B) All the Ācāryas in the universe.
(C) All the Sādhus (ascetics) in the universe.
(D) All the Tīrthaṅkaras in the universe.

70. Match the Āgamic literature category in List-I with an example text in List-II, according to the Śvetāmbara tradition.
List I: (Category)
P. Aṅga
Q. Upāṅga
R. Chedasūtra
S. Mūlasūtra
List II: (Example Text)
1. Daśavaikālika
2. Rājapraśnīya
3. Ācārāṅga Sūtra
4. Bṛhatkalpa Sūtra
Select the correct code:
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-2, R-1, S-4

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function together on the path to liberation.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true, but Statement II is false.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are false.

53. Who among the Pañca Parameṣṭhi is defined as one who teaches the scriptures and is a scholar of the canon?
(A) Siddha
(B) Ācārya
(C) Upādhyāya
(D) Arihanta

54. The 'Jayadhavalā' commentary was a joint effort started by Ācārya Vīrasena and completed by his disciple:
(A) Ācārya Kundakunda
(B) Ācārya Jinasena
(C) Ācārya Akalaṅka
(D) Ācārya Nemicandra

55. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The teachings of Lord Pārśvanātha are known as the Cāturyāma Dharma, or the "Four-fold Restraint".
Reason (R) : These four restraints were ahiṃsā (non-violence), satya (truthfulness), asteya (non-stealing), and aparigraha (non-possession).
Select the correct code:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

56. The loss of the original canonical texts, according to the Śvetāmbara tradition, was primarily due to:
(A) A twelve-year famine that led to the migration and death of many monks who had memorized them.
(B) A great fire at the Valabhī council.
(C) Deliberate destruction by rival philosophical schools.
(D) A schism during the life of Lord Mahāvīra.

57. A Jaina who strictly follows the teachings of one living Ācārya and belongs to a sect founded by Ācārya Bhikshu is most likely a member of the:
(A) Śvetāmbara Sthānakavāsī
(B) Digambara Terapantha
(C) Śvetāmbara Terāpanthī
(D) Digambara Bisapantha

58. Arrange the following events from the life of Lord Mahāvīra in chronological order:
I. Renunciation (Dīkṣā)
II. Birth at Kundagrāma
III. First Sermon (Samavaśaraṇa)
IV. Attainment of Omniscience (Kevala Jñāna)
Select the correct code:
(A) II, I, IV, III
(B) I, II, IV, III
(C) II, IV, I, III
(D) I, IV, III, II

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59. The 'Sanmatitarkaprakaraṇa', a seminal work in Prakrit Gāthās discussing various philosophical viewpoints from the perspective of Anekāntavāda, was composed by:
(A) Ācārya Umāsvāmi
(B) Ācārya Akalaṅka
(C) Ācārya Haribhadra Sūri
(D) Ācārya Siddhasena

60. Identify which of the following statements about the Jaina Āgamas are incorrect:
I The Śvetāmbara tradition recognizes 45 canonical texts.
II 'Chedasūtras' are texts that deal with conduct and atonement for monks and nuns.
III The language of the Āgamas is classical Sanskrit.
IV Both Digambara and Śvetāmbara sects accept the Valabhī recension as authentic.
Select the correct option:
(A) (I) and (II) only
(B) (III) and (IV) only
(C) (II) and (IV) only
(D) (I), (III) and (IV)

61. Which of the six 'ārās' (spokes) of the Avasarpiṇī is said to be the one where Tīrthaṅkaras can attain mokṣa?
(A) Suṣamā-suṣamā
(B) Suṣamā

(A) (I) and (IV) only
(B) (II) and (III) only
(C) (I), (II) and (IV)
(D) (I), (III) and (IV)

81. The term 'Ācārya' in the Pañca Parameṣṭhi refers to:
(A) The omniscient Tīrthaṅkara.
(B) The head of a monastic order who is responsible for the conduct of monks and nuns.
(C) The liberated soul in mokṣa.
(D) The scripture-studying ascetic.

82. Who among the following Jaina logicians is credited with writing seminal refutations of Buddhist philosophy, particularly Dharmakīrti's, in works like 'Aṣṭaśatī' and 'Laghīyastraya'?
(A) Ācārya Akalaṅka Svāmi
(B) Ācārya Siddhasena
(C) Ācārya Haribhadra Sūri
(D) Ācārya Yaśovijay

83. The life of Lord Mahāvīra before his renunciation is a point of difference between the two major sects. What is the Digambara belief regarding his marriage?
(A) He was married to Yaśodā and had a daughter named Priyadarśanā.
(B) He was betrothed but the marriage never took place.
(C) His parents wished for him to marry, but he remained a celibate and renounced the world.
(D) He was married to a celestial nymph who disappeared after his enlightenment.

84. 'Samyak Jñāna' must be free from doubt, perversity, and vagueness. What is the prerequisite for knowledge to become 'Samyak' (Right)?
(A) It must be memorized from the scriptures.
(B) It must be taught by a famous Ācārya.
(C) It must be acquired through intense penance.
(D) It must be accompanied by Samyakdarśana (Right Faith).

85. Consider the following statements about Ācārya Haribhadra Sūri:
I He was a prolific author with an estimated 88 or more works to his credit.
II He belonged to the Digambara tradition and wrote exclusively in Prakrit.
III His work shows a syncretic approach, often citing and analyzing views from various non-Jaina schools.
IV 'Anekāntajayapatākā' is one of his major philosophical treatises.
V He was the direct guru of Ācārya Hemchandra Sūri.
Which of the above statements are correct?
(A) (I), (II), (III)
(B) (I), (III), (IV)
(C) (II), (IV), (V)
(D) (I), (IV), (V)

86. Which council, presided over by Devardhigaṇi Kṣamāśramaṇa, is credited with committing the Jaina canonical texts to writing for the first time?
(A) The Pāṭaliputra Council
(B) The Valabhī Council
(C) The Mathurā Council
(D) The Ujjain Council

87. Which of the following is a distinguishing feature of the Digambara Terapantha sub-sect?
(A) They worship idols with offerings of flowers and fruits.
(B) They are completely aniconic and do not worship idols at all.
(C) They are led by a single, supreme pontiff (Ācārya).
(D) They worship idols but without offerings of 'sacitra' (living) things.

88. The four-fold order of the Jaina community (Sangha) established by the Tīrthaṅkaras consists of:
(A) Monks (Sādhu), Nuns (Sādhvī), Laymen (Śrāvaka), and Laywomen (Śrāvikā).
(B) Ācāryas, Upādhyāyas, Sādhus, and Siddhas
(C) Brahmins, Kshatriyas, Vaishyas, and Shudras
(D) Digambaras, Śvetāmbaras, Terāpanthīs, and Sthānakavāsīs

89. Which Ācārya is known for his 17th-century works that revived Jaina logic and epistemology, earning him the title 'the last great Jaina logician'?
(A) Ācārya Hemchandra Sūri

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126. Which of the following is the best description of Samyakcāritra (Right Conduct)?
(A) Acquiring scriptural knowledge.
(B) Having faith in the nine tattvas.
(C) Performing devotional prayers regularly.
(D) Abstaining from all actions that cause the influx of karma.

127. The council at Mathurā was held nearly concurrently with the one at Valabhī. Who presided over the Mathurā council?
(A) Ācārya Sthulabhadra
(B) Ācārya Skandila
(C) Devardhigaṇi Kṣamāśramaṇa
(D) Ācārya Bhadrabāhu

128. In the life-sketch of Lord Ṛṣabhadeva, who were his two most famous sons?
(A) Bahubali and Mahabali
(B) Ajita and Sagara
(C) Bharata and Bahubali
(D) Rama and Lakshmana

129. The philosophical distinction between 'vyavahāranaya' (conventional viewpoint) and 'niścayanaya' (ultimate viewpoint) was most prominently articulated by which Ācārya?
(A) Ācārya Umāsvāmi
(B) Ācārya Kundakunda
(C) Ācārya Akalaṅka
(D) Ācārya Hemchandra Sūri

130. Match the Jaina term in List-I with its appropriate description in List-II.
List I: (Term)
P. Kālacakra
Q. Pañca Parameṣṭhi
R. Triratna
S. Cāturyāma Dharma
List II: (Description)
1. The five supreme venerables.
2. The four-fold restraint taught by Pārśvanātha.
3. The cycle of time with ascending and descending halves.
4. The three jewels: right faith, knowledge, and conduct.
Select the correct code:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

131. The Śvetāmbara Terāpanthī sect, under the leadership of a single Ācārya, was founded by:
(A) Lonkā Shāh
(B) Taran Svami
(C) Ācārya Bhikshu
(D) Ācārya Sthulabhadra

132. 'Śāstravārtāsamuccaya' and 'Yogabindu' are important works by which Ācārya known for his wide-ranging knowledge of different Indian philosophies?
(A) Ācārya Akalaṅka
(B) Ācārya Siddhasena
(C) Ācārya Jinasena
(D) Ācārya Haribhadra Sūri

133. Consider the following statements:
Statement I : The Digambara Bisapantha sect practices worship of idols with offerings of fruits, flowers, and sweets.
Statement II : The Digambara Terapantha sect also practices idol worship but refrains from offering 'sacitra' (animate or living-like) items.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

134. According to Jaina tradition, Lord Ṛṣabhadeva attained Nirvāṇa at which sacred mountain?
(A) Mount Girnar
(B) Mount Shatrunjaya
(C) Sammed Shikharji
(D) Mount Aṣṭāpada (Kailash)

135. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Ṇamokāra Mahāmantra holds a unique and supreme position in Jainism.
Reason (R) : It pays homage to the virtues of the five classes of supreme beings rather than to any single individual, making it universally acceptable within all Jaina traditions.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

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99. In which Āgama text category would one find the rules of conduct and discipline for Jaina monks and nuns?
(A) Aṅga Sūtras
(B) Upāṅga Sūtras
(C) Chedasūtras
(D) Mūlasūtras

100. Consider the following statements regarding Jaina Ācāryas and their works:
I Ācārya Kundakunda is the author of 'Tattvārthasūtra'.
II Ācārya Hemchandra Sūri composed the 'Triṣaṣṭiśalākāpuruṣacaritra'.
III Ācārya Vīrasena Svāmi wrote the 'Dhavalā' and 'Jayadhavalā' commentaries.
IV Ācārya Haribhadra Sūri was a Digambara scholar.
Which of the above statements are correct?
(A) (II) and (III)
(B) (I) and (IV)
(C) (I), (II) and (III)
(D) (II), (III) and (IV)

101. A person has a firm belief in the seven tattvas (realities) as preached by the Jinas and has no inclination towards false doctrines. This quality is an example of:
(A) Samyak Cāritra
(B) Samyak Jñāna
(C) Samyak Darśana
(D) Samyak Tapas

102. The division of the Digambara sect into Mūla Saṅgha and later groups like Bisapantha and Terapantha was primarily based on:
(A) The number of Āgamas accepted.
(B) Differences in monastic practices and rituals of worship.
(C) The location of their main centers of learning.
(D) Disagreement over the life story of Lord Mahāvīra.

103. 'Triṣaṣṭiśalākāpuruṣacaritra', an epic poem detailing the lives of the 63 illustrious persons of Jainism, was authored by:
(A) Ācārya Jinasena
(B) Ācārya Haribhadra Sūri
(C) Ācārya Yaśovijay
(D) Ācārya Hemchandra Sūri

104. Which of the following is the most accurate description of the Jaina concept of a 'Tīrthaṅkara'?
(A) A human being who attains omniscience and then teaches the path to liberation.
(B) A divine incarnation sent to Earth to restore dharma.
(C) The hereditary head of the Jaina religious community.
(D) A powerful deity who grants boons to devotees.

105. From the list below, select the statements that are true for the Śvetāmbara Mūrtipūjaka sect:
I They are also known as Deravāsī.
II They engage in the worship of idols of Tīrthaṅkaras.
III They completely reject the authority of the Āgama scriptures.
IV Their monks wear white robes and may use a begging bowl.
V This sect originated from the reforms of Lonkā Shāh.
Which of the above statements are correct?
(A) (I), (II), and (IV)
(B) (II), (III), and (V)
(C) (I), (II), and (V)
(D) (III), (IV), and (V)

106. The two great Digambara pro-canonical works, Ṣaṭkhaṇḍāgama and Kaṣāyaprābhṛta, on which Ācāryas Vīrasena and Jinasena wrote their commentaries, are revered as:
(A) Siddhānta-grantha
(B) Aṅga-praviṣṭa
(C) Aṅga-bāhya
(D) Sūtra-grantha

107. Which Jaina Ācārya, known for his deep knowledge of Nyāya and other philosophies, was given the title 'Tarka-cakravartin' (Emperor of Logic)?
(A) Ācārya Kundakunda
(B) Ācārya Vīrasena Svāmi
(C) Ācārya Hemchandra Sūri
(D) Ācārya Akalaṅka Svāmi

108. The life-sketch of Lord Pārśvanātha indicates that he attained Nirvāṇa at which location?
(A) Mount Kailash
(B) Sammed Shikharji

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(C) Pāvāpuri
(D) Girnar

109. What is the role of prayer ('prārthanā') and devotion ('bhakti') in Jainism?
(A) To request forgiveness for sins from a supreme being.
(B) To seek material wealth and success.
(C) To cultivate humility and focus on the ideal qualities of the Pañca Parameṣṭhi.
(D) To perform magical rituals for personal gain.

110. Match the Tīrthaṅkara in List-I with their associated parent's names in List-II.
List I: (Tīrthaṅkara)
P. Ṛṣabhadeva
Q. Pārśvanātha
R. Mahāvīra
S. Ajitanātha
List II: (Parents)
1. King Aśvasena and Queen Vāmā
2. King Siddhārtha and Queen Triśalā
3. King Nābhi and Queen Marudevī
4. King Jitaśatru and Queen Vijayā
Select the correct code:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-3, S-4

111. The vow of 'Brahmacarya' (chastity/celibacy) was added to the four vows of Pārśvanātha by whom?
(A) Mahāvīra
(B) Ṛṣabhadeva
(C) Gautama Gaṇadhara
(D) Ācārya Sthulabhadra

112. The Digambara tradition does not accept the Śvetāmbara Āgamas because:
(A) They are written in Sanskrit instead of Prakrit.
(B) They believe the original knowledge was lost and the current texts are not authentic.
(C) They disagree with the philosophical content of the Āgamas.
(D) The texts were compiled without the participation of Digambara Ācāryas.

113. Consider the following statements:
Statement I : The Mūla Saṅgha is considered the original monastic order from which various Digambara sub-sects emerged.
Statement II : The Yapaniya sect was a distinct third sect that shared some beliefs with both Digambaras and Śvetāmbaras.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true, but Statement II is false.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are false.

114. The first of the 'Three Jewels' (Triratna) that serves as the foundation for the other two is:
(A) Samyakdarśana (Right Faith/Vision)
(B) Samyakjñāna (Right Knowledge)
(C) Samyakcāritra (Right Conduct)
(D) Samyaktapa (Right Austerity)

115. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : Ācārya Haribhadra Sūri displayed a remarkably non-sectarian and inclusive approach in his philosophical writings.
Reason (R) : He was born a Brahmin, studied various darśanas, and in his Jaina works like 'Ṣaḍdarśanasamuccaya', he analyzed Buddhist, Nyāya, and other systems with scholarly respect.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

116. Which of the following is NOT a part of the 'Cāturyāma Dharma' taught by Pārśvanātha?
(A) Ahiṃsā (non-violence)
(B) Brahmacarya (celibacy)
(C) Satya (truthfulness)
(D) Asteya (non-stealing)

117. 'Aṣṭaśatī' is a famous commentary by Ācārya Akalaṅka on which Ācārya's work?
(A) Ācārya Kundakunda's Samayasāra
(B) Ācārya Umāsvāmi's Tattvārthasūtra
(C) Ācārya Samantabhadra's Āptamīmāṁsā
(D) Ācārya Siddhasena's Sanmatitarka

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118. Arrange the following Ācāryas in approximate chronological order:
I. Ācārya Hemchandra Sūri
II. Ācārya Kundakunda
III. Ācārya Akalaṅka
IV. Ācārya Umāsvāmi
Select the correct code:
(A) II, IV, III, I
(B) I, II, III, IV
(C) II, III, IV, I
(D) IV, II, I, III

119. Identify the correct statements regarding the Jaina concept of Kālacakra:
I The Kālacakra is a wheel of time divided into two equal halves, Utsarpiṇī and Avasarpiṇī.
II Each half-cycle consists of six distinct periods or 'ārās'.
III Currently, the world is in the Utsarpiṇī or ascending phase.
IV Twenty-four Tīrthaṅkaras appear only during the third and fourth 'ārās' of the Avasarpiṇī.
V Lord Ṛṣabhadeva appeared in the third 'ārā' of the current Avasarpiṇī.
Which of the above statements are correct?
(A) (I), (II), (III), (IV)
(B) (I), (II), (IV), (V)
(C) (II), (III), (V)
(D) (I), (III), (IV), (V)

120. Which of the following statements correctly differentiates the Digambara and Śvetāmbara sects?
I Digambara monks practice complete nudity as a requisite for liberation.
II Śvetāmbaras believe women can attain liberation in their female bodies.
III Digambaras accept the Āgamas redacted at Valabhī as authentic.
IV Śvetāmbaras believe that an omniscient being (Kevalī) needs food for sustenance.
Which of the above statements are correct?
(A) (I), (II) and (IV)
(B) (I), (III) and (IV)
(C) (II) and (III) only
(D) (I) and (IV) only

121. The parents of Lord Mahāvīra, King Siddhārtha and Queen Triśalā, were the rulers of:
(A) The Ikshvaku clan at Ayodhya
(B) The Yadu clan at Sauripura
(C) The Licchavi clan at Kundagrāma
(D) The kingdom of Kashi at Varanasi

122. The term 'Samavasaraṇa' refers to what event in the life of a Tīrthaṅkara?
(A) The divine preaching assembly after attaining omniscience.
(B) The moment of renunciation.
(C) The final liberation or Nirvāṇa.
(D) The moment of birth.

123. The 'Mūla Saṅgha' is the ancient and foundational monastic community of which Jaina sect?
(A) Digambara
(B) Śvetāmbara Mūrtipūjaka
(C) Śvetāmbara Sthānakavāsī
(D) Yāpanīya

124. The work 'Pravacanasāra' by Ācārya Kundakunda primarily deals with:
(A) The nature of the self (ātman).
(B) The five fundamental substances (pañcāstikāya).
(C) The essence of the Jaina doctrine, focusing on knowledge, objects of knowledge, and conduct.
(D) The refutation of Buddhist logic.

125. Consider the following statements about prominent Jaina Ācāryas:
I Ācārya Umāsvāmi is revered by the Digambaras as Umāsvāti and by Śvetāmbaras as Umāsvāmi.
II Ācārya Siddhasena was a Digambara scholar who wrote the Sanmatitarkaprakaraṇa.
III Ācārya Vīrasena Svāmi was the guru of Ācāryas Jinasena and Nemicandra.
IV Ācārya Yaśovijay belonged to the Śvetāmbara Sthānakavāsī tradition.
V Ācārya Hemchandra Sūri's grammar was named in honor of himself and his patron, King Siddharāja Jayasiṃha.
Which of the above statements are false?
(A) (II) and (IV)
(B) (I) and (III)
(C) (III) and (V)
(D) (IV) and (V)

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(B) Ācārya Vīrasena Svāmi
(C) Ācārya Yaśovijay
(D) Ācārya Kundakunda

90. Match the term from the Ṇamokāra Mahāmantra in List-I with its meaning in List-II.
List I: (Term)
P. Ṇamo Arihantāṇaṃ
Q. Ṇamo Siddhāṇaṃ
R. Ṇamo Āyariyāṇaṃ
S. Ṇamo Uvajjhāyāṇaṃ
List II: (Meaning)
1. Salutations to the Liberated Souls.
2. Salutations to the Heads of the monastic order.
3. Salutations to the Omniscient Beings.
4. Salutations to the Teachers/Preceptors.
Select the correct code:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

91. Which of the following pairs is incorrectly matched?
(A) Lord Ṛṣabhadeva - First Tīrthaṅkara
(B) Lord Pārśvanātha - Taught Cāturyāma Dharma
(C) Lord Mahāvīra - 24th Tīrthaṅkara
(D) Lord Neminātha - Added Brahmacarya to the vows

92. The pro-canonical Digambara texts, 'Ṣaṭkhaṇḍāgama' and 'Kaṣāyaprābhṛta', are based on the teachings of which ancient Ācāryas?
(A) Ācārya Kundakunda and Ācārya Umāsvāmi
(B) Ācārya Dharasena and Ācārya Gunadhara
(C) Ācārya Bhadrabāhu and Ācārya Sthulabhadra
(D) Ācārya Siddhasena and Ācārya Akalaṅka

93. Consider the following statements:
Statement I : The Śvetāmbara Terāpanthī sect was founded by Ācārya Bhikshu.
Statement II : The Digambara Terapantha is a reformist movement within the Bisapantha.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true, but Statement II is false.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are false.

94. The Jaina conception of time, the Kālacakra, is described as a great wheel. What is its total duration?
(A) Ten koḍākoḍi sāgaropama
(B) Twenty-four koḍākoḍi sāgaropama
(C) Infinite and immeasurable
(D) Twenty koḍākoḍi sāgaropama

95. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : In Jainism, Bhakti is not a means of seeking grace or pardon from a supreme being.
Reason (R) : The objects of devotion, such as Tīrthaṅkaras and Siddhas, are completely detached and do not intervene in worldly affairs.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

96. The Śvetāmbara sub-sect that arose from a reform movement led by Lonkā Shāh in the 15th century, emphasizing scriptural authority and rejecting idol worship, is the:
(A) Mūrtipūjaka
(B) Sthānakavāsī
(C) Terāpanthī
(D) Deravasi

97. 'Jaina Tarkabhāṣā' is a significant work on Jaina logic (Nyāya) written by:
(A) Ācārya Akalaṅka
(B) Ācārya Yaśovijay
(C) Ācārya Siddhasena
(D) Ācārya Hemchandra Sūri

98. Which of the following is NOT one of the five Mahāvratas (Great Vows) that Lord Mahāvīra prescribed for ascetics?
(A) Svādhyāya (Self-study)
(B) Ahiṃsā (Non-violence)
(C) Satya (Truth)
(D) Brahmacarya (Chastity)

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explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

136. Which Āgama category is primarily concerned with the geography of the universe and the classification of beings, serving as 'subsidiary limbs' to the Aṅgas?
(A) Upāṅgas
(B) Chedasūtras
(C) Mūlasūtras
(D) Prakīrṇakas

137. Which of the following is a key reason for the historical schism between Digambaras and Śvetāmbaras?
(A) Disagreement on the concept of Anekāntavāda.
(B) Differing views on the rules of monastic discipline, particularly clothing, that arose after the Pāṭaliputra council.
(C) A dispute over the birthplace of Lord Mahāvīra.
(D) Conflicting interpretations of the Tattvārthasūtra.

138. The last of the twenty-four Tīrthaṅkaras of the current Avasarpiṇī was:
(A) Lord Mahāvīra
(B) Lord Ṛṣabhadeva
(C) Lord Pārśvanātha
(D) Lord Shantinatha

139. Which Ācārya's life is marked by the story of him being a learned Brahmin priest who converted to Jainism after being humbled by a Jaina nun, Āryā Yākinī Mahattarā?
(A) Ācārya Akalaṅka
(B) Ācārya Hemchandra Sūri
(C) Ācārya Siddhasena
(D) Ācārya Haribhadra Sūri

140. Identify the correct statements concerning Ācārya Kundakunda:
I He was a prominent Digambara Ācārya.
II He wrote exclusively in Sanskrit.
III His major works include Samayasāra, Pravacanasāra, and Pañcāstikāyasāra.
IV He is considered to be the author of the Tattvārthasūtra.
Which of the above statements are correct?
(A) (I) and (III) only
(B) (II) and (IV) only
(C) (I), (II) and (III)
(D) (I), (III) and (IV)

141. The tradition of Tīrthaṅkaras is said to be eternal in Jainism. What is their primary function?
(A) To rule as kings and establish social order.
(B) To perform miracles and grant wishes to devotees.
(C) To rediscover and preach the path to liberation when it has been forgotten.
(D) To act as intermediaries between humans and gods.

142. The commentary 'Jayadhavalā' is an exposition on which text?
(A) Ṣaṭkhaṇḍāgama
(B) Samayasāra
(C) Āptamīmāṁsā
(D) Kaṣāyaprābhṛta

143. Which of the following is NOT a characteristic of the Śvetāmbara Sthānakavāsī sect?
(A) They are led by a single, supreme Ācārya.
(B) They are aniconic (do not worship idols).
(C) They originated from the Mūrtipūjaka tradition.
(D) They accept the authority of 32 Āgama texts.

144. The three components of the 'Triratna' are considered inseparable and must be practiced simultaneously. This is often compared to:
(A) A doctor, medicine, and the patient's compliance all being needed for a cure.
(B) A lamp, its wick, and its flame.
(C) A three-legged stool that needs all legs to stand.
(D) The sun, its light, and its heat.

145. Select the statements that are true about the life of Lord Pārśvanātha:
I He was the 23rd Tīrthaṅkara.
II He lived approximately 250 years before Lord Mahāvīra.
III His followers were known for observing the 'Cāturyāma Dharma'.
IV His parents were King Siddhārtha and Queen Triśalā.
V He attained Nirvāṇa on Mount Girnar.
Which of the above statements are correct?

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(B) Ācārya Kundakunda - Samayasāra
(C) Ācārya Siddhasena - Ādipurāṇa
(D) Ācārya Akalaṅka - Aṣṭaśatī

184. The concept that reality is multi-faceted and a single statement cannot capture its complete truth is central to Jainism and is known as Anekāntavāda. Which Ācārya wrote 'Anekāntajayapatākā' (The Victory Banner of Non-Absolutism) to champion this doctrine?
(A) Ācārya Haribhadra Sūri
(B) Ācārya Akalaṅka
(C) Ācārya Siddhasena
(D) Ācārya Jinasena

185. Identify the statements that are true regarding the life and tradition of Lord Ṛṣabhadeva:
I He is considered the first Tīrthaṅkara of the current Avasarpiṇī cycle.
II He is also known by the name Ādinātha.
III The Hindu text Bhāgavata Purāṇa identifies him as an incarnation of Vishnu.
IV He taught the Cāturyāma Dharma.
V He is said to have introduced the institution of marriage and the varna system based on occupation.
Which of the above statements are correct?
(A) (I), (II), (III), (V)
(B) (I), (II), (IV)
(C) (II), (III), (IV), (V)
(D) (I), (III), (IV)

186. The Śvetāmbara tradition is broadly divided into Mūrtipūjaka (idol-worshipping) and non-Mūrtipūjaka groups. Which of the following are non-Mūrtipūjaka?
(A) Sthānakavāsī and Terāpanthī
(B) Deravasi and Bisapanthi
(C) Mūrtipūjaka and Terapanthi (Digambara)
(D) Bisapanthi and Taranapanthi

187. At which locations were the simultaneous Jaina councils held in the 5th century CE?
(A) Pāṭaliputra and Mathurā
(B) Mathurā and Valabhī
(C) Valabhī and Ujjain
(D) Pāṭaliputra and Valabhī

188. Which of the following constitutes 'Right Conduct' (Samyakcāritra) for a Jaina ascetic?
(A) Following the twelve partial vows (aṇuvratas).
(B) Following the five great vows (mahāvratas).
(C) Reciting the Ṇamokāra Mahāmantra daily.
(D) Having unshakeable faith in the Jinas.

189. 'Laghīyastraya' and 'Nyāyaviniścaya' are major works on Jaina logic (Nyāya) by which Ācārya?
(A) Ācārya Siddhasena
(B) Ācārya Haribhadra Sūri
(C) Ācārya Akalaṅka
(D) Ācārya Yaśovijay

190. Match the concept in List-I with its associated Tīrthaṅkara/tradition in List-II.
List I: (Concept)
P. Cāturyāma Dharma
Q. Addition of Brahmacarya vow
R. First to teach arts of civilization
S. Belief in a female Tīrthaṅkara
List II: (Associated Tīrthaṅkara/Tradition)
1. Lord Mahāvīra
2. Lord Ṛṣabhadeva
3. Śvetāmbara Tradition (for Mallinātha)
4. Lord Pārśvanātha
Select the correct code:
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-1, S-4

191. Who is the author of 'Tattvārthādhigama Sūtra', commonly known as Tattvārthasūtra, the first Jaina work in Sanskrit to systematize Jaina doctrine?
(A) Ācārya Umāsvāmi
(B) Ācārya Kundakunda
(C) Ācārya Samantabhadra
(D) Ācārya Siddhasena

192. Consider the following statements:
Statement I : Digambara monks carry a 'rajoharaṇa' (a broom of peacock feathers) and a wooden water pot ('kamaṇḍalu').
Statement II : Śvetāmbara monks carry a 'rajoharaṇa' (a broom of woollen threads) and may use begging bowls.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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Assertion (A) : Ācārya Umāsvāmi's 'Tattvārthasūtra' begins with the phrase "samyagdarśanajñānacāritrāṇi mokṣamārgaḥ".
Reason (R) : This opening sūtra establishes that the combined practice of the Three Jewels constitutes the path to liberation, which is the central theme of the entire text.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

156. In Jaina cosmology, what happens during the Utsarpiṇī half-cycle?
(A) There is a progressive decline in virtue, lifespan, and happiness.
(B) There is a progressive increase in virtue, lifespan, and happiness.
(C) The world remains in a static state of balance.
(D) All souls achieve liberation.

157. Which Ācārya's massive commentaries, the 'Dhavalā' and 'Jayadhavalā', preserved the mathematical and cosmological knowledge contained in the early Digambara canon?
(A) Ācārya Kundakunda
(B) Ācārya Vīrasena and his disciple Jinasena
(C) Ācārya Akalaṅka
(D) Ācārya Hemchandra Sūri

158. Which of the following is a correct statement regarding the Digambara sect's views?
(A) Liberation (mokṣa) is not possible for women in their current birth.
(B) A Kevalī (omniscient being) needs to eat to sustain the body.
(C) The 19th Tīrthaṅkara, Mallinātha, was a female.
(D) Monks are permitted to wear a single white cloth.

159. The collective body of scriptures revered by the Śvetāmbara tradition is known as:
(A) The Āgamas or Gāṇipiṭaka
(B) The Tripitaka
(C) The Vedas
(D) The Purāṇas

160. Identify the incorrect statements from the following:
I The Ṇamokāra Mahāmantra salutes five types of venerable beings.
II Samyakcāritra means having correct knowledge of the scriptures.
III Lord Ṛṣabhadeva is also known as Ādinātha.
IV The Digambara Terapantha was founded by Ācārya Bhikshu.
Which of the above statements are incorrect?
(A) (I) and (III)
(B) (II) and (IV)
(C) (I) and (II)
(D) (III) and (IV)

161. Lord Pārśvanātha is traditionally believed to have lived how many years before Lord Mahāvīra?
(A) 100 years
(B) 250 years
(C) 500 years
(D) 1000 years

162. A Jaina scholar who is a master of Jaina logic and epistemology, and has authored works like 'Jaina Tarkabhāṣā' and commentaries on Hemchandra's works in the 17th century would be:
(A) Ācārya Yaśovijay
(B) Ācārya Haribhadra Sūri
(C) Ācārya Siddhasena
(D) Ācārya Akalaṅka

163. The Śvetāmbara Terāpanthī sect is characterized by its unique organizational structure based on:
(A) Democratic election of leaders.
(B) A council of senior monks.
(C) A system of hereditary leadership.
(D) The principle of one Ācārya, one code of conduct, and one ideology.

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164. In the Pañca Parameṣṭhi, who are placed higher than the Ācāryas, Upādhyāyas, and Sādhus?
(A) Tīrthaṅkaras and Gaṇadharas
(B) Yakṣas and Yakṣiṇīs
(C) Arihantas and Siddhas
(D) Śrāvakas and Śrāvikās

165. Which of the following statements correctly describe the 'Vācanās' (councils) of Jaina tradition?

(A) (I), (II), (III)
(B) (I), (II), (V)
(C) (II), (III), (IV)
(D) (I), (IV), (V)

146. Which Jaina Ācārya was a contemporary of the Chaulukya kings Siddharāja Jayasiṃha and Kumarapala, and played a crucial role in the spread of Jainism in Gujarat?
(A) Ācārya Hemchandra Sūri
(B) Ācārya Haribhadra Sūri
(C) Ācārya Jinasena
(D) Ācārya Yaśovijay

147. A Jaina monk meticulously follows the five great vows, practices austerities, and studies scriptures under the guidance of his superiors. He represents which member of the Pañca Parameṣṭhi?
(A) Arihanta
(B) Siddha
(C) Sādhu
(D) Ācārya

148. The primary language of the Jaina Āgama literature is:
(A) Sanskrit
(B) Pali
(C) Sauraseni Prakrit
(D) Ardhamāgadhī Prakrit

149. The Taranapantha is a small Digambara sub-sect that is:
(A) Mūrtipūjaka (idol-worshipping)
(B) Focused on Bhakti Yoga
(C) Aniconic (non-idolatrous)
(D) Led by a lineage of hereditary gurus

150. Match the Ācārya in List-I with a fact from their life/work in List-II.
List I: (Ācārya)
P. Ācārya Kundakunda
Q. Ācārya Akalaṅka
R. Ācārya Haribhadra Sūri
S. Ācārya Vīrasena
List II: (Fact)
1. Born a Brahmin, converted after being impressed by a nun's scholarship.
2. A Digambara scholar who wrote the massive Dhavalā commentary.
3. A Digambara logician who refined Jaina Nyāya to counter Buddhist schools.
4. An early Digambara Ācārya who wrote seminal texts in Prakrit on the two viewpoints.

Select the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-1, S-4

151. What event in Jaina history marks the definitive beginning of the schism that led to the Digambara and Śvetāmbara sects?
(A) The nirvana of Lord Mahāvīra.
(B) The composition of the Tattvārthasūtra.
(C) The conversion of Emperor Chandragupta Maurya.
(D) The migration of a group of monks led by Bhadrabāhu to South India during a famine.

152. Consider the following statements about Lord Mahāvīra's life:
Statement I : He was born in Lumbini and attained enlightenment in Bodh Gaya.
Statement II : His first disciple (gaṇadhara) was Indrabhūti Gautama.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is false, but Statement II is true.
(C) Statement I is true, but Statement II is false.
(D) Both Statement I and Statement II are false.

153. 'Pañcāstikāyasāra' of Ācārya Kundakunda is a work that deals with:
(A) The nature of the pure soul.
(B) The code of conduct for laypersons.
(C) The five eternal substances that constitute the universe.
(D) The path of devotion and prayer.

154. The core principle that differentiates the Śvetāmbara Sthānakavāsī from the Mūrtipūjaka sect is:
(A) The number of great vows.
(B) The belief in the liberation of women.
(C) The structure of the time cycle (Kālacakra).
(D) The rejection of idol worship.

155. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).

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(D) The original Āgamas are completely lost.

174. According to Jaina tradition, Ṛṣabhadeva was the first king and the first Jina of the current Avasarpiṇī. He is said to have taught humanity which of the following?
(A) The art of warfare only.
(B) The secrets of alchemy.
(C) The construction of flying machines.
(D) The 'Asi, Masi, Krishi' - arts of self-defense, writing, and agriculture.

175. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Digambara tradition does not have a fixed canon of scriptures equivalent to the Śvetāmbara Āgamas.
Reason (R) : They hold that the original teachings of the Gaṇadharas were lost during the great famine, and they rely on later works by eminent Ācāryas like Kundakunda, Umāsvāmi, and others which are believed to contain the essence of the lost canon.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

176. Which of the following works is NOT attributed to Ācārya Kundakunda?
(A) Samayasāra
(B) Tattvārthasūtra
(C) Pravacanasāra
(D) Pañcāstikāyasāra

177. The most fundamental prayer in Jainism, which can be recited at any time and which gives respect to the five types of great souls, is the:
(A) Bhaktāmara Stotra
(B) Ṇamokāra Mahāmantra
(C) Tattvārtha Sūtra
(D) Ṛṣimaṇḍala Stotra

178. Arrange the following Jaina councils (Vācanās) in their correct chronological order:
I. Valabhī council under Devardhigaṇi Kṣamāśramaṇa
II. Pāṭaliputra council under Sthulabhadra
III. Mathurā council under Ārya Skandila
Select the correct code:
(A) I, II, III
(B) II, III, I
(C) II, I, III
(D) III, II, I

179. A Jaina practices 'bhakti' by visiting a temple and gazing at the serene image of a Tīrthaṅkara. The primary purpose of this act, from a Jaina doctrinal perspective, is:
(A) To be inspired by the Tīrthaṅkara's qualities of detachment and self-control.
(B) To ask the Tīrthaṅkara for a boon.
(C) To ward off evil spirits.
(D) To fulfill a social obligation.

180. Identify the correct statements about the Śvetāmbara sect:
I Their monks wear white clothes.
II They believe women are capable of achieving mokṣa.
III They believe Lord Mahāvīra was married.
IV They reject the Tattvārthasūtra of Ācārya Umāsvāmi.
Which of the above statements are correct?
(A) (I), (II) and (III)
(B) (I), (II) and (IV)
(C) (I) and (III) only
(D) (II) and (IV) only

181. 'Kalikālasarvajña' is an epithet given to which great Śvetāmbara Ācārya of the medieval period?
(A) Ācārya Haribhadra Sūri
(B) Ācārya Siddhasena
(C) Ācārya Hemchandra Sūri
(D) Ācārya Yaśovijay

182. In the context of Jaina history, who are Tīrthaṅkaras?
(A) 'Ford-makers' who establish the 'tīrtha' (four-fold community) and show the path to liberation.
(B) Guardian deities of the Jaina faith.
(C) The first disciples of Lord Mahāvīra.
(D) Commentators on the Jaina scriptures.

183. Which of the following is an INCORRECT pair of Ācārya and their work?
(A) Ācārya Umāsvāmi - Tattvārthasūtra

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I The first Vācanā was held at Valabhī to compile the Āgamas.
II The schism between Śvetāmbara and Digambara became more pronounced after the Pāṭaliputra Vācanā.
III Devardhigaṇi Kṣamāśramaṇa presided over the final council that committed the canon to writing.
IV The Digambara tradition officially participated in and accepted the resolutions of the Valabhī council.
V The primary purpose of the councils was to preserve the oral tradition of the scriptures.

Which of the above statements are correct?
(A) (I), (II), (III)
(B) (II), (III), (V)
(C) (I), (IV), (V)
(D) (II), (IV), (V)

166. The Ādipurāṇa, a famous epic poem on the life of Ṛṣabhadeva, is a major work attributed to which Digambara Ācārya?
(A) Ācārya Vīrasena
(B) Ācārya Akalaṅka
(C) Ācārya Kundakunda
(D) Ācārya Jinasena

167. A lay follower practices the 'Three Jewels' to the best of their ability but cannot renounce worldly life completely. Their conduct, involving partial vows (aṇuvratas), is an aspect of:
(A) Samyakdarśana
(B) Samyakcāritra
(C) Samyakjñāna
(D) Upāsanā

168. The Digambara sub-sects 'Bisapantha' and 'Terapantha' differ from each other on which grounds?
(A) Ritualistic details of idol worship and the status of 'bhaṭṭārakas'.
(B) Belief in the need for clothing for monks.
(C) Acceptance of the Tattvārthasūtra.
(D) The number of Tīrthaṅkaras recognized.

169. What is the fundamental meaning of 'Samyakdarśana'?
(A) Right action based on vows.
(B) Right knowledge of the nine realities.
(C) Right meditation and concentration.
(D) Right faith or rational conviction in the truths preached by the Jina.

170. Match the Jaina Sect/Sub-sect in List-I with its defining characteristic in List-II.
List I: (Sect/Sub-sect)
P. Digambara
Q. Śvetāmbara Mūrtipūjaka
R. Śvetāmbara Sthānakavāsī
S. Śvetāmbara Terāpanthī
List II: (Characteristic)
1. Rejects idol worship and follows a community of saints.
2. Monks are unclothed; believe women cannot achieve mokṣa in that form.
3. Worships idols in temples (derāsars).
4. Aniconic sect following a single living Ācārya.

Select the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-2, R-1, S-4

171. The historical Pārśvanātha's four vows were Non-violence, Truth, Non-stealing, and what fourth vow?
(A) Chastity (Brahmacarya)
(B) Self-study (Svādhyāya)
(C) Penance (Tapa)
(D) Non-attachment/Non-possession (Aparigraha)

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172. Consider the following statements:
Statement I : Ācārya Hemchandra Sūri's magnum opus on grammar is titled 'Siddhahemaśabdānuśāsana'.
Statement II : Ācārya Siddhasena Divākara is famous for his work 'Sanmatitarkaprakaraṇa', which deals with logic and Anekāntavāda.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

173. The 'Yāpanīya' was an ancient Jaina sect, now extinct, which held intermediate views. Which belief did they share with the Śvetāmbaras?
(A) Monks should be nude.
(B) Kevalīs do not need food.
(C) Women can attain liberation.

193. The Nirvāṇa of Lord Mahāvīra took place at which location?
(A) Vaishali
(B) Pāvāpuri
(C) Sammed Shikharji
(D) Kundagrāma

194. The 'Dhavalā', 'Jayadhavalā' and 'Mahādhavalā' are collectively known as the 'Siddhānta Chintāmaṇi'. These are massive commentaries on which texts?
(A) The Ṣaṭkhaṇḍāgama and Kaṣāyaprābhṛta.
(B) The 12 Aṅgas of the Śvetāmbara canon.
(C) The Tattvārthasūtra and its commentaries.
(D) The works of Ācārya Kundakunda.

195. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A) : The Jaina principle of Bhakti emphasizes 'guṇānurāga' - an attraction to the virtues of the venerated figures.
Reason (R) : Since the Tīrthaṅkaras and Siddhas are completely liberated and detached, they cannot grant favors, so devotion is a tool for self-purification by emulating their ideals.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

196. The Śvetāmbara sect which emphasizes devotion to a single living Ācārya as the supreme authority is:
(A) Sthānakavāsī
(B) Terāpanthī
(C) Mūrtipūjaka
(D) Deravasi

197. Which of the following is NOT a part of the six 'ārās' (spokes/eras) of the Avasarpiṇī cycle?
(A) Suṣamā-suṣamā
(B) Duṣamā-suṣamā
(C) Kevala-jñāna
(D) Duṣamā

198. The 17th-century Ācārya Yaśovijay is noted for his significant contributions to which field of Jaina thought?
(A) Navya-Nyāya (Neo-logic) and epistemology.
(B) Narrative literature and Purāṇas.
(C) Monastic conduct and rules.
(D) Prakrit grammar and poetry.

199. According to the Śvetāmbara belief, what was the outcome of the Pāṭaliputra council?
(A) The final written form of the canon was completed.
(B) The Digambara and Śvetāmbara sects were formally reconciled.
(C) The 11 Aṅgas were compiled based on the memory of Ācārya Sthulabhadra.
(D) The Tattvārthasūtra was composed.

200. Consider the following statements about the Pañca Parameṣṭhi:
I An Arihanta is an omniscient being with a physical body.
II A Siddha is a liberated soul without a body.
III An Ācārya is the head of the monastic community.
IV A Tīrthaṅkara is a separate category and not one of the Pañca Parameṣṭhi.
Which of the above statements are correct?
(A) (I), (II) and (III)
(B) (I), (II) and (IV)
(C) (II), (III) and (IV)
(D) (I), (III) and (IV)

201. Which Ācārya, a brilliant logician of the Digambara tradition, was instrumental in establishing the intellectual foundations of Jaina Nyāya?
(A) Ācārya Vīrasena Svāmi
(B) Ācārya Jinasena
(C) Ācārya Akalaṅka Svāmi
(D) Ācārya Kundakunda

202. The first Tīrthaṅkara, Ṛṣabhadeva, is associated with which symbol?
(A) Bull
(B) Lion
(C) Conch
(D) Serpent

203. Which of the following represents the correct understanding of the 'Three Jewels' in Jainism?

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226. The two major sects of Jainism, Digambara and Śvetāmbara, primarily mean:
(A) 'Sky-clad' and 'White-clad'
(B) 'Idol-worshipper' and 'Non-idol-worshipper'
(C) 'Southern School' and 'Northern School'
(D) 'Original Sangha' and 'Reformed Sangha'

227. In the Jaina tradition, the first council (Vācanā) at Pāṭaliputra was presided over by:
(A) Ācārya Sthulabhadra
(B) Ācārya Bhadrabāhu
(C) Devardhigaṇi Kṣamāśramaṇa
(D) Ācārya Skandila

228. Which of the following is an INCORRECT statement about the Three Jewels (Triratna)?
(A) They are the sole path to liberation in Jainism.
(B) Samyakdarśana is rational faith, not blind faith.
(C) Samyakcāritra can be practiced independently of the other two jewels.
(D) Samyakjñāna is detailed understanding of the Jaina tenets.

229. The life and teachings of Lord Ṛṣabhadeva are prominently featured in which Digambara epic poem by Ācārya Jinasena?
(A) Padmapurāṇa
(B) Harivaṃśapurāṇa
(C) Uttarapurāṇa
(D) Ādipurāṇa

230. The movement that led to the formation of the Sthānakavāsī sect was primarily a reaction against:
(A) The authority of the Āgamas.
(B) The practice of idol worship within the Mūrtipūjaka Śvetāmbara sect.
(C) The strict asceticism of the Digambaras.
(D) The leadership of a single Ācārya.

231. The term 'Tīrthaṅkara' literally means:
(A) One who has conquered all.
(B) A sky-walker with magical powers.
(C) The highest teacher of scripture.
(D) A ford-maker across the ocean of worldly existence.

232. Consider the following statements:
Statement I : Ācārya Yaśovijay was a 17th-century scholar associated with the Śvetāmbara tradition.
Statement II : His work shows a profound influence of the Navya-Nyāya school of logic.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true, but Statement II is false.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are false.

233. In the Ṇamokāra Mahāmantra, the line 'Ṇamo Āyariyāṇaṃ' pays homage to:
(A) The omniscient Lords.
(B) The liberated souls.
(C) The heads of the monastic order.
(D) All the ascetics.

234. The belief that women must be reborn as men to attain final liberation is a key tenet of which sect?
(A) Digambara
(B) Śvetāmbara Mūrtipūjaka
(C) Śvetāmbara Sthānakavāsī
(D) Yāpanīya

235. The Dhavalā commentary by Ācārya Vīrasena Svāmi is a monumental work on which Digambara text?
(A) Kaṣāyaprābhṛta
(B) Samayasāra
(C) Mūlācāra
(D) Ṣaṭkhaṇḍāgama

236. The combined path of Samyakdarśana-Jñāna-Cāritra is aimed at achieving which ultimate state?
(A) Svarga (heaven)
(B) Mokṣa (liberation)
(C) Indra-hood (lordship of gods)
(D) Cakravartin-hood (universal monarch)

237. The 'Tattvārthasūtra' of Ācārya Umāsvāmi is unique because:
(A) It is the only Jaina text written in Sanskrit.
(B) It is revered and accepted as an authoritative text by both Digambaras and Śvetāmbaras.
(C) It was the first text to be compiled at the Valabhī council.
(D) It exclusively discusses the life of Lord Mahāvīra.

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(C) Neither tradition; it is a later myth.
(D) The Śvetāmbara tradition only.

214. The Jaina 'Upāsanā' or worship is essentially an act of:
(A) Guṇa-pūjā (worship of virtues)
(B) Atma-chintan (self-reflection)
(C) Yachna (supplication)
(D) Bali (sacrifice)

215. The 'Ṣaṭkhaṇḍāgama', a revered pro-canonical text of the Digambaras, is based on the teachings of:
(A) Ācārya Kundakunda
(B) Lord Mahāvīra directly
(C) Ācārya Dharasena
(D) Ācārya Umāsvāmi

216. The concept of Kālacakra with its Utsarpiṇī and Avasarpiṇī phases is fundamental to Jaina:
(A) Cosmology
(B) Logic
(C) Ethics
(D) Epistemology

217. In which text did Ācārya Hemchandra Sūri narrate the history of the Chaulukya dynasty while also illustrating the rules of his own Sanskrit and Prakrit grammar?
(A) Triṣaṣṭiśalākāpuruṣacaritra
(B) Dvyāśrayakāvya
(C) Yogaśāstra
(D) Pramāṇa-mīmāṁsā

218. The Śvetāmbara sub-sect that follows a lineage of 'bhaṭṭārakas' (pontiffs) and engages in elaborate idol worship is the:
(A) Mūrtipūjaka (Deravasi)
(B) Sthānakavāsī
(C) Terāpanthī
(D) Taranapantha

219. The Pañca Parameṣṭhi are revered in the Ṇamokāra Mahāmantra. The order of reverence in the mantra is:
(A) Arihanta, Ācārya, Siddha, Upādhyāya, Sādhu
(B) Siddha, Arihanta, Ācārya, Upādhyāya, Sādhu
(C) Arihanta, Siddha, Ācārya, Upādhyāya, Sādhu
(D) Sādhu, Upādhyāya, Ācārya, Siddha, Arihanta

220. The 'Ācārāṅga Sūtra', the first Aṅga of the Śvetāmbara canon, primarily deals with:
(A) The life of Lord Mahāvīra and the rules of conduct for ascetics.
(B) The classification of living beings.
(C) Questions answered by Lord Mahāvīra.
(D) The geography of the heavens and hells.

221. Which Ācārya's works, such as Samayasāra, are central to the spiritual and philosophical identity of the Digambara tradition?
(A) Ācārya Umāsvāmi
(B) Ācārya Jinasena
(C) Ācārya Akalaṅka
(D) Ācārya Kundakunda

222. The 23rd Tīrthaṅkara, Pārśvanātha, is associated with which emblem or 'lāñchana'?
(A) Serpent hood
(B) Bull
(C) Lion
(D) Water pot

223. What is the fundamental distinction between an Arihanta and a Siddha?
(A) An Arihanta has a physical body, while a Siddha is a pure, disembodied soul.
(B) A Siddha can preach, while an Arihanta cannot.
(C) An Arihanta resides in heaven, while a Siddha resides at the top of the universe.
(D) Only Arihantas are considered part of the Pañca Parameṣṭhi.

224. The Digambara belief that a Kevalī does not require food is known as the doctrine of:
(A) Anekāntavāda
(B) Strī-mokṣa-niṣedha
(C) Āgama-prāmāṇya
(D) Kavalāhāra-niṣedha

225. Which one of the following works is not from the pen of Ācārya Hemchandra Sūri?
(A) Siddhahemaśabdānuśāsana
(B) Triṣaṣṭiśalākāpuruṣacaritra
(C) Yogaśāstra
(D) Jaina Tarkabhāṣā

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(A) They are three independent paths to liberation.
(B) Right Knowledge must be perfected first, followed by Right Faith and then Right Conduct.
(C) Right Faith is sufficient for a layperson to attain liberation.
(D) They form a single, integrated path where all three must be present simultaneously.

204. The Digambara 'Mūla Saṅgha' later branched into several 'gaṇas' or 'gacchas'. Which of the following is NOT one of those branches?
(A) Nandi gaṇa
(B) Sena gaṇa
(C) Tapā gaccha
(D) Deva gaṇa

205. Identify the statements that accurately describe the views of the Śvetāmbara Sthānakavāsī sect:
I They practice idol worship in ornate temples.
II Their origin is traced to a reform movement started by Lonkā Shāh.
III They accept the authority of 32 of the Śvetāmbara Āgamas.
IV They believe that a Kevalī requires food for sustenance.
V They are led by a single pontiff, the Ācārya.
Which of the above statements are correct?
(A) (I), (II), (III)
(B) (II), (III), (IV)
(C) (III), (IV), (V)
(D) (I), (III), (V)

206. 'Āptamīmāṁsā' (also known as Devāgamastotra) by Ācārya Samantabhadra was the subject of an influential commentary by Ācārya Akalaṅka. What was that commentary called?
(A) Tattvārtha-rājavārtika
(B) Sanmatitarka-ṭīkā
(C) Dhavalā
(D) Aṣṭaśatī

207. Which Jaina council is considered the most important for the Śvetāmbara tradition as it resulted in the Āgamas being committed to writing?
(A) Council at Pāṭaliputra
(B) Council at Valabhī
(C) Council at Ujjain
(D) Council at Mathurā

208. The life of which Tīrthaṅkara is closely associated with the city of Vārāṇasī (Kashi)?
(A) Ṛṣabhadeva
(B) Mahāvīra
(C) Pārśvanātha
(D) Neminātha

209. In the context of the Three Jewels, what is the role of Samyak Jñāna (Right Knowledge)?
(A) To have blind faith in a guru.
(B) To strictly adhere to the five great vows.
(C) To worship the Pañca Parameṣṭhi with devotion.
(D) To understand the true nature of reality, the self, and the path to liberation, free from doubt.

210. The reformist Digambara sub-sect that arose in the 17th century, opposing the practices of Bisapantha, is known as:
(A) Taranapantha
(B) Terapantha
(C) Samaiyapantha
(D) Gumanapantha

211. Which Ācārya belonged to the Śvetāmbara tradition and wrote the highly influential 'Sanmatitarkaprakaraṇa' in Prakrit verses?
(A) Ācārya Akalaṅka
(B) Ācārya Umāsvāmi
(C) Ācārya Siddhasena Divākara
(D) Ācārya Haribhadra Sūri

212. What is the main subject matter of the 'Chedasūtras' in the Jaina canon?
(A) The life stories of the Tīrthaṅkaras.
(B) The cosmology and geography of the universe.
(C) Atonement, discipline, and rules for the conduct of monks and nuns.
(D) Philosophical doctrines like Anekāntavāda.

213. A significant difference in the life story of Mahāvīra between the Digambaras and Śvetāmbaras concerns the 'transfer of the embryo'. This event is part of which narrative?
(A) The Digambara tradition only.
(B) Both traditions, but with different interpretations.

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238. Arrange the following events in Jaina history in chronological order:
I. Life of Ācārya Hemchandra Sūri
II. Council of Valabhī under Devardhigaṇi
III. Life of Ācārya Kundakunda
IV. Nirvāṇa of Lord Pārśvanātha
Select the correct code:
(A) IV, III, II, I
(B) I, II, III, IV
(C) IV, II, III, I
(D) III, IV, I, II

239. The main difference between the Digambara 'Terapantha' and 'Bisapantha' lies in:
(A) Their approach to ritual worship, particularly the use of offerings.
(B) Their views on women's liberation.
(C) The number of Āgamas they accept.
(D) Their philosophical interpretation of Anekāntavāda.

240. The tradition of 24 Tīrthaṅkaras is a feature of:
(A) Only the current Avasarpiṇī half-cycle.
(B) Each Avasarpiṇī and Utsarpiṇī half-cycle.
(C) Only the Utsarpiṇī half-cycle.
(D) Only the historical period beginning with Ṛṣabhadeva.

241. Ācārya Haribhadra Sūri's works like 'Ṣaḍdarśanasamuccaya' demonstrate his:
(A) Exclusive focus on Jaina monastic conduct.
(B) Deep and comparative knowledge of various Indian philosophical schools.
(C) Skill as a composer of epic Purāṇas.
(D) Adherence to the Digambara school of thought.

242. The five great vows (Mahāvratas) are prescribed for Jaina ascetics. Which vow was the specific addition made by Mahāvīra to the four vows of Pārśvanātha?
(A) Brahmacarya (Celibacy)
(B) Ahiṃsā (Non-violence)
(C) Satya (Truth)
(D) Asteya (Non-stealing)

243. The Ṇamokāra Mahāmantra is considered 'anādi-nidhana' (without beginning or end) because:
(A) Its words are eternal and not composed by any person.
(B) It was created by Lord Mahāvīra.
(C) It was composed at the first Jaina council.
(D) It is found in the Vedas.

244. The loss of the original twelve Aṅgas is a central point in the history of the Jaina canon. The twelfth Aṅga, which was lost first and contained the fourteen Pūrvas, was called:
(A) Ācārāṅga
(B) Sūtrakṛtāṅga
(C) Jñātṛdharmakathāḥ
(D) Dṛṣṭivāda

245. Which sub-sect of Śvetāmbara Jainism follows the leadership of a single, living Ācārya, a tradition started by Ācārya Bhikshu?
(A) Mūrtipūjaka
(B) Sthānakavāsī
(C) Terāpanthī
(D) Deravasi

246. Which Jaina Ācārya was most famously associated with the Chaulukya king Kumarapala of Gujarat, whom he guided in governance according to Jaina principles?
(A) Ācārya Akalaṅka
(B) Ācārya Hemchandra Sūri
(C) Ācārya Siddhasena
(D) Ācārya Haribhadra Sūri

247. The 'Sthānakavāsī' sect originated as a reform movement from which larger group?
(A) Digambara
(B) Śvetāmbara Terāpanthī
(C) Yāpanīya
(D) Śvetāmbara Mūrtipūjaka

248. The practice of Jaina Bhakti is best described as:
(A) An expressive adoration of the supreme qualities of the Jinas.
(B) A transactional relationship with a deity.
(C) A form of magic to gain powers.
(D) A ritual performed only by ascetics.

249. Which of the following is the most appropriate description of Samyak Cāritra (Right Conduct)?
(A) Reciting mantras and hymns.
(B) Engaging in philosophical debate.
(C) The cessation of activities that lead to the inflow of karmic particles.
(D) Having complete trust in the scriptures.

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in Gujarati.
(D) As a political advisor who influenced state policy.

299. What is the ultimate purpose of practicing Bhakti towards the Pañca Parameṣṭhi as described in the passage?
(A) To gain wealth and social status.
(B) To cultivate inspiration and reinforce commitment to the path of liberation.
(C) To ensure a favorable rebirth as a man.
(D) To compete with the devotional practices of other religions.

300. The passage indicates that Yaśovijayaji's work demonstrated the logical consistency of which core Jain doctrine?
(A) Anekāntavāda
(B) Kālacakra
(C) The theory of the six substances (dravyas)
(D) The practice of sallekhana

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Jain historical and spiritual narrative, marking the very beginning of the current civilizational and religious order. According to Jain tradition, he was born during the third ārā (period) of the Avasarpiṇī, a time when humanity was transitioning from a state of natural provision (bhogabhūmi) to a life requiring labor and social organization (karmabhūmi). Ṛṣabhadeva is credited with introducing fundamental aspects of civilization, including agriculture (kṛṣi), craftsmanship (asi), commerce (masi), and the institution of marriage and family. He taught people how to live in a structured society and manage their livelihoods. After fulfilling his worldly duties as a king and guide, he renounced the world to pursue spiritual liberation. Through intense ascetic practices, he attained omniscience (Kevala Jñāna) and established the Tīrtha (Jain sangha), laying down the foundational principles of the path to mokṣa. His teachings set the precedent for all subsequent Tīrthaṅkaras, making him the Ādinātha, or the 'first lord', of the current age.

Based on the above source, attempt the following five questions.

256. What is the primary significance of Lord Ṛṣabhadeva in the Jain tradition as described in the passage?
(A) He was the last Tīrthaṅkara to achieve mokṣa.
(B) He holds the position of the first Tīrthaṅkara of the current Avasarpiṇī.
(C) He was responsible for ending the Avasarpiṇī era.
(D) He was a disciple of the twenty-fourth Tīrthaṅkara.

257. According to the text, during which period was Ṛṣabhadeva born?
(A) During the peak of the Utsarpiṇī era.
(B) During the final ārā of the Avasarpiṇī.
(C) During the establishment of the Śvetāmbara sect.
(D) During the transition from bhogabhūmi to karmabhūmi.

258. Which of the following is NOT mentioned as a contribution of Ṛṣabhadeva to civilization?
(A) The writing of the canonical Āgama literature.
(B) The introduction of agriculture and craftsmanship.
(C) The establishment of the institution of marriage.
(D) The teaching of commerce and social organization.

259. The term 'Ādinātha' as applied to Ṛṣabhadeva signifies his role as:
(A) The 'last lord' of the age.
(B) The 'lord of the scriptures'.
(C) The 'first lord' of the current age.
(D) The 'lord of the ascetics'.

260. What did Ṛṣabhadeva do after attaining omniscience (Kevala Jñāna)?
(A) He established the Jain sangha and taught the path to mokṣa.
(B) He immediately entered a state of final liberation without teaching.
(C) He returned to his kingdom to rule as an omniscient king.
(D) He introduced new commercial practices to society.

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Direction : Please read the following source carefully.

The historical continuity of the Jain tradition is significantly represented by the life-sketches of Pārśvanātha and Mahāvīra, the 23rd and 24th Tīrthaṅkaras, respectively. Pārśvanātha, who is generally accepted by historians to have lived in the 9th century BCE, preceded Mahāvīra by approximately 250 years. His teachings centered on a fourfold restraint (cāujjāma dhamma), which included non-violence (ahimsā), truthfulness (satya), non-stealing (asteya), and non-possession (aparigraha). The community he established followed these principles. Mahāvīra, born in the 6th century BCE, is considered not the founder of a new religion but a reformer and propagator of the dharma that had been taught by his predecessors, including Pārśvanātha. He reaffirmed the four vows taught by Pārśvanātha and added a fifth one: chastity (brahmacarya). This modification transformed the fourfold restraint into the five great vows (mahāvratas) that are fundamental to Jain monasticism today. Mahāvīra's life of extreme asceticism, his attainment of Kevala Jñāna, and his extensive preaching across various parts of India for thirty

the intense intellectual environment of his time. Building on this foundation several centuries later, Ācārya Akalaṅka Svāmi (c. 8th century CE) is revered, especially in the Digambara tradition, as a master systematizer of Jain logic. His works, such as the Aṣṭaśatī and the Laghiyastraya, provided definitive refutations of rival philosophies and established a comprehensive and robust framework for Jain epistemology (pramāṇaśāstra) that became the standard for subsequent Jain thinkers.

Based on the above source, attempt the following five questions.

286. What was the primary contribution of Ācārya Siddhasena Divākara according to the passage?
(A) He compiled the final version of the Āgama texts.
(B) He founded the Śvetāmbara sect.
(C) He wrote the first biography of Lord Mahāvīra.
(D) He was a pioneer in Jain logic, providing a rigorous exposition of Anekāntavāda.

287. Ācārya Akalaṅka Svāmi is best known for his role as a:
(A) Poet who composed devotional hymns.
(B) Social reformer who worked with lay communities.
(C) Master systematizer of Jain logic and epistemology.
(D) Historian who chronicled the lives of the Tīrthaṅkaras.

288. The Sanmatitarka Prakaraṇa is a key work by Siddhasena that focuses on which Jain doctrines?
(A) The rules of monastic conduct and penance.
(B) The philosophy of non-absolutism (Anekāntavāda) and standpoints (Nayavāda).
(C) The classification of karma and cosmic entities.
(D) The description of Jain rituals and festivals.

289. The passage implies that the works of Ācāryas like Siddhasena and Akalaṅka were important for:
(A) Making Jainism more accessible to the common person.
(B) Creating a new set of vows for Jain monks.
(C) Simplifying Jain philosophy into a few basic rules.
(D) Defending Jain doctrines against the critiques of other philosophical schools.

290. According to the text, Akalaṅka's works like Aṣṭaśatī served to:
(A) Provide definitive refutations of rival philosophical systems.
(B) Reconcile the differences between the Digambara and Śvetāmbara sects.
(C) Translate the Prakrit Āgamas into Sanskrit.
(D) Introduce the concept of Bhakti into Jain thought.

Direction : Please read the following source carefully.

The Śvetāmbara tradition was enriched by the contributions of several polymath Ācāryas whose intellectual prowess spanned multiple disciplines. Among them, Ācārya Haribhadra Sūri and Ācārya Hemchandra Sūri are particularly distinguished for their vast and versatile literary outputs. Haribhadra Sūri, of the 8th century CE, was a prolific author who wrote in both Sanskrit and Prakrit. He is renowned for his remarkably open and syncretic approach, often summarizing and engaging with the views of other philosophical systems with fairness before establishing the Jain position. His works cover a wide range of subjects, including logic, ethics, yoga, and commentary, with his Ṣaḍdarśanasamuccaya being a famous compendium on the six schools of Indian philosophy. He is celebrated for his efforts to bridge philosophical divides and his analytical depth. Centuries later, in the 12th century CE, Ācārya Hemchandra Sūri emerged as an intellectual giant, earning the title 'kalikālasarvajña' (the all-knowing of the Kali Yuga). As the revered advisor to King Kumarapala of Gujarat, he had a profound influence on the region. His encyclopedic contributions include the Siddha-Hema-Śabdānuśāsana, a comprehensive grammar of Sanskrit and Prakrit languages, the Triṣaṣṭiśalākāpuruṣacaritra, a hagiography of the 63 great figures of Jainism, and works on logic, poetry, and lexicography, solidifying his legacy as one of India's greatest scholars.

Based on the above source, attempt the following five questions.

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(A) Women must be reborn as men to attain mokṣa.
(B) Women can achieve liberation in their female form.
(C) Women are incapable of following monastic discipline.
(D) The 19th Tīrthaṅkara was a man who advocated for women's rights.

268. A key difference between the Digambara and Śvetāmbara sects concerning canonical literature is that:
(A) Digambaras believe the original canonical teachings are lost, while Śvetāmbaras accept the extant Āgamas.
(B) Śvetāmbaras reject the Āgama texts entirely, while Digambaras accept them.
(C) Both sects accept the same body of scriptures but interpret them differently.
(D) Digambaras wrote their own scriptures to replace the lost Āgamas.

269. The practice of wearing simple white cloth is characteristic of which group's monastics?
(A) The Digambara sect.
(B) All Jain monastics before the schism.
(C) The Śvetāmbara sect.
(D) Only the female monastics of both sects.

270. According to the Digambara school of thought, what is the status of the 19th Tīrthaṅkara, Mallinātha?
(A) Mallinātha is considered to have been a woman.
(B) Mallinātha is not recognized as a Tīrthaṅkara.
(C) Mallinātha's gender is considered irrelevant to their teachings.
(D) Mallinātha is believed to have been a man.

Direction : Please read the following source carefully.

Central to Jain spiritual practice are the concepts of reverence and the methodical path to liberation, encapsulated in the Ṇamokāra Mahāmantra and the Three Jewels (Triratna). The Ṇamokāra Mahāmantra is a universal prayer of obeisance, not to a specific deity or individual, but to the virtuous qualities embodied by the Five Preceptors, or Pañca Parameṣṭhi. These are the Arihantas (Tīrthaṅkaras), Siddhas (liberated souls), Ācāryas (heads of the monastic order), Upādhyāyas (teachers), and Sādhus (all ascetics). The practice of devotion (Bhakti) and worship (Upāsanā) in Jainism is directed towards these ideal beings to inspire the devotee to follow the same path. This path itself is defined by the Triratna: Samyakdarśana (Right Faith or Vision), Samyak-Jñāna (Right Knowledge), and Samyak-Cāritra (Right Conduct). These three are not sequential steps but an integrated and inseparable trio. Samyakdarśana is the conviction in the truths of Jain philosophy, Samyak-Jñāna is the correct understanding of the nature of reality, and Samyak-Cāritra is the ethical behavior and ascetic discipline that follows from that faith and knowledge. The simultaneous cultivation of all three jewels is indispensable for the attainment of liberation.

Based on the above source, attempt the following five questions.

271. What is the object of reverence in the Ṇamokāra Mahāmantra?
(A) A single, supreme creator god.
(B) The historical figure of Lord Mahāvīra exclusively.
(C) The virtuous qualities embodied by the Pañca Parameṣṭhi.
(D) The sacred canonical scriptures of Jainism.

272. Which of the following correctly lists the components of the Three Jewels (Triratna)?
(A) Faith, Prayer, and Asceticism.
(B) Right Faith, Right Knowledge, and Right Conduct.
(C) Knowledge, Conduct, and Devotion.
(D) Non-violence, Non-possession, and Non-stealing.

273. The passage suggests that the relationship between the three components of Triratna is:
(A) Sequential, where one must be perfected before starting the next.
(B) Hierarchical, with Right Faith being the most important.
(C) Independent, where cultivating one can lead to liberation.
(D) Integrated and inseparable, requiring simultaneous cultivation.

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250. According to the Śvetāmbara tradition, the canonical Āgamas were first committed to writing during the council held at:
(A) Valabhī, under Devardhigaṇi Kṣamāśramaṇa.
(B) Pāṭaliputra, under Sthulabhadra.
(C) Mathurā, under Ārya Skandila.
(D) Ujjain, under Bhadrabāhu.

Direction : Please read the following source carefully.

The Jain cosmological framework is fundamentally structured around the concept of the Kālacakra, or the cosmic cycle of time. This cycle is eternal and uncreated, perpetually moving like a wheel, and is divided into two equal halves: the Utsarpiṇī (ascending or progressive era) and the Avasarpiṇī (descending or regressive era). Each half-cycle is further subdivided into six distinct periods (ārās) of varying lengths, characterized by a gradual increase or decrease in human happiness, lifespan, and moral virtue. During the Utsarpiṇī, conditions progressively improve, culminating in a state of supreme bliss and virtue. Conversely, the Avasarpiṇī witnesses a systematic decline in all aspects of life, leading to misery and depravity. Within this grand, impersonal cosmic timeline, the tradition of the Tīrthaṅkaras emerges. These are enlightened human beings who, through their own efforts, attain omniscience and then teach the path to liberation (mokṣa) to others. A Tīrthaṅkara is born in each cosmic cycle to re-establish the Jain dharma when it has been forgotten. There are twenty-four Tīrthaṅkaras in each half-cycle, serving as spiritual beacons who guide humanity away from the suffering inherent in the cycle of birth and death (saṃsāra).

Based on the above source, attempt the following five questions.

251. According to the passage, what is the primary function of a Tīrthaṅkara?
(A) To create and regulate the cosmic cycle of time.
(B) To re-establish the principles of dharma when they have been forgotten.
(C) To punish humanity for its moral decline during the Avasarpiṇī.
(D) To accelerate the transition from the Avasarpiṇī to the Utsarpiṇī.

252. Which of the following best describes the nature of the Kālacakra as presented in the text?
(A) An eternal and uncreated cyclical movement of ascending and descending eras.
(B) A linear progression of time with a definitive beginning and end.
(C) A series of random events dictated by the actions of Tīrthaṅkaras.
(D) A static framework where human conditions remain constant.

253. Based on the description, what can be inferred about the conditions during the Utsarpiṇī era?
(A) Human lifespan and moral virtue are at their lowest point.
(B) Society experiences a gradual and systematic decline.
(C) There is a progressive improvement in happiness and virtue.
(D) Tīrthaṅkaras are absent during this entire era.

254. The passage states that the Avasarpiṇī is characterized by:
(A) A systematic increase in spiritual enlightenment and bliss.
(B) A period of stability where moral values are maintained.
(C) The birth of more than twenty-four Tīrthaṅkaras.
(D) A gradual decline in happiness, lifespan, and morality.

255. What is the relationship between the Tīrthaṅkaras and the Kālacakra?
(A) The Tīrthaṅkaras control the movement of the Kālacakra.
(B) The Kālacakra is a concept created by the first Tīrthaṅkara.
(C) The Tīrthaṅkaras emerge within the framework of the Kālacakra to guide humanity.
(D) The existence of Tīrthaṅkaras is independent of the cosmic time cycle.

Direction : Please read the following source carefully.

Within the lineage of the twenty-four Tīrthaṅkaras of the current Avasarpiṇī era, Lord Ṛṣabhadeva holds the paramount position as the first Tīrthaṅkara. His life-sketch is central to the

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(D) The risk of knowledge being lost due to famine and dispersal of monks.

Direction : Please read the following source carefully.

Among the most revered post-canonical figures in Jainism, Ācārya Kundakunda and Ācārya Umāsvāmi(ti) hold positions of exceptional authority. Ācārya Kundakunda, who likely lived in the early centuries of the Common Era, is especially venerated within the Digambara tradition, often considered the most important Ācārya after Mahāvīra's Gaṇadharas. His works, written in Śaurasenī Prakrit, are fundamental to Digambara philosophy. His magnum opus, the Samayasāra, along with Pravacanasāra and Pañcāstikāyasāra, delves deeply into the nature of the pure soul (ātman) versus matter (pudgala) and outlines the definitive path to liberation from a transcendental standpoint (niścayanaya). Ācārya Umāsvāmi, a slightly later contemporary, achieved a unique pan-Jain influence. His seminal work, the Tattvārthasūtra, is the first Jain scripture written in the Sanskrit sūtra style and is accepted as authoritative by both the Digambara and Śvetāmbara sects. It systematically and concisely summarizes the entire Jain doctrine, covering cosmology, ethics, epistemology, and soteriology. Its comprehensive and non-sectarian presentation has made it a foundational text for Jain studies, earning Umāsvāmi the respect of the entire Jain community as a master synthesizer of its philosophy.

Based on the above source, attempt the following five questions.

281. What distinguishes Ācārya Umāsvāmi's Tattvārthasūtra as described in the passage?
(A) It is the first major Jain work in Sanskrit sūtra style and is accepted by both major sects.
(B) It is written in Ardhamāgadhī Prakrit and accepted only by Śvetāmbaras.
(C) It is a detailed commentary on Ācārya Kundakunda's works.
(D) It focuses exclusively on monastic rules for the Digambara sect.

282. Ācārya Kundakunda is particularly venerated within which Jain tradition?
(A) The Śvetāmbara tradition.
(B) The Digambara tradition.
(C) A minor sub-sect that rejects Āgamas.
(D) Both traditions equally.

283. The philosophical focus of Ācārya Kundakunda's works like Samayasāra is described as:
(A) A historical account of the Tīrthaṅkaras.
(B) A deep analysis of the pure soul versus matter from a transcendental viewpoint.
(C) A manual for temple worship and rituals.
(D) A code of conduct for lay followers in society.

284. According to the text, what is the primary reason for the pan-Jain appeal of the Tattvārthasūtra?
(A) Its systematic, comprehensive, and non-sectarian summary of Jain doctrine.
(B) Its complex language which appealed to scholars.
(C) Its endorsement by the emperor of the time.
(D) Its focus on stories and parables rather than philosophy.

285. The passage suggests that Ācārya Kundakunda's works were primarily written in which language?
(A) Sanskrit.
(B) Ardhamāgadhī Prakrit.
(C) Śaurasenī Prakrit.
(D) Tamil.

Direction : Please read the following source carefully.

The intellectual development of Jainism was significantly shaped by a series of brilliant Ācāryas who engaged in rigorous philosophical debate with other Indian schools of thought, particularly Buddhism and various Brahminical systems. Within this tradition of logic and epistemology, Ācārya Siddhasena Divākara and Ācārya Akalaṅka Svāmi are towering figures. Siddhasena, who lived around the 5th-6th century CE, is celebrated as a pioneer who forged new paths in Jain logic. His work, the Sanmatitarka Prakaraṇa, is a masterful exposition of the Jain doctrine of Anekāntavāda (non-absolutism) and Nayavāda (theory of standpoints), articulating these concepts with unprecedented philosophical rigor and using them to critique other monolithic philosophical views. He is credited with elevating Jain logic to a sophisticated system capable of holding its own in

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274. Who are the Pañca Parameṣṭhi mentioned in the text?
(A) Five categories of revered beings including Tīrthaṅkaras, Siddhas, and ascetics.
(B) The first five Tīrthaṅkaras of the current era.
(C) Five prominent Ācāryas of the Digambara sect.
(D) The authors of the five most important Jain scriptures.

275. According to the passage, the purpose of Bhakti and Upāsanā in Jainism is to:
(A) Ask for worldly boons and material prosperity.
(B) Appease powerful deities to avoid their wrath.
(C) Inspire the devotee to follow the path to liberation shown by ideal beings.
(D) Fulfill a ritual obligation without personal spiritual goals.

Direction : Please read the following source carefully.

The foundation of Jain scriptural tradition rests upon the Prakrit Canonical Literature, commonly known as the Āgamas. According to tradition, the Āgamas comprise the original teachings of Lord Mahāvīra, which were transmitted orally by his immediate disciples, the Gaṇadharas. These teachings, delivered in the Ardhamāgadhī Prakrit language spoken by the common people, were meticulously memorized and passed down through generations of monks. However, with the passage of time and the challenges of famine and dispersal of the monastic community, the oral tradition became difficult to maintain perfectly. Recognizing the risk of losing this precious knowledge, the Jain sangha convened several councils, or Vācanās, to systematically compile and document the scriptures. The most significant of these councils was held at Pāṭaliputra in the 3rd century BCE and later at Valabhi in the 5th or 6th century CE. The Valabhi council, presided over by Devardhigaṇi Kṣamāśramaṇa, is particularly crucial as it resulted in the final redaction and written documentation of the Śvetāmbara Āgamas that are available today. This act of committing the oral tradition to writing was a pivotal moment, ensuring the preservation of the canonical knowledge for future generations, though it also became a point of contention between the major sects.

Based on the above source, attempt the following five questions.

276. What are the Āgamas, according to Jain tradition?
(A) The original teachings of Lord Mahāvīra.
(B) Commentaries on the Vedas written by Jain Ācāryas.
(C) A collection of poems praising the Tīrthaṅkaras.
(D) The biographies of the Pañca Parameṣṭhi.

277. Why were the Vācanās or councils convened?
(A) To elect the new head of the Jain sangha.
(B) To debate philosophical points with other schools of thought.
(C) To formalize the split between the Digambara and Śvetāmbara sects.
(D) To systematically compile and document the scriptures from oral tradition.

278. The passage highlights the Valabhi council as being particularly significant for what reason?
(A) It was the first time the original teachings of Mahāvīra were spoken.
(B) It resulted in the final written redaction of the Śvetāmbara Āgamas.
(C) It was presided over by Lord Mahāvīra himself.
(D) It declared the oral tradition to be superior to written texts.

279. In what language were the teachings of Mahāvīra originally delivered?
(A) Sanskrit, the language of the elite.
(B) Pali, the language of Buddhist scriptures.
(C) Ardhamāgadhī Prakrit, a language of the common people.
(D) Tamil, the language of the southern kingdoms.

280. What problem with the oral tradition necessitated the councils?
(A) The language of the teachings was no longer understood.
(B) Disagreements arose about the meaning of the teachings.
(C) The disciples of Mahāvīra refused to teach anyone else.

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291. What does the title 'kalikālasarvajña' attributed to Ācārya Hemchandra Sūri signify?
(A) The first scholar of the Kali Yuga.
(B) The royal advisor to the king.
(C) The all-knowing scholar of his era.
(D) The last great grammarian.

292. Ācārya Haribhadra Sūri is noted for which characteristic in his philosophical work?
(A) A syncretic approach that engaged fairly with other philosophical systems.
(B) A strict refusal to mention any non-Jain school of thought.
(C) Writing exclusively in the Ardhamāgadhī Prakrit language.
(D) Focusing solely on the rules of monastic discipline.

293. Which work by Hemchandra Sūri is mentioned as a comprehensive grammar of Sanskrit and Prakrit?
(A) Ṣaḍdarśanasamuccaya
(B) Triṣaṣṭiśalākāpuruṣacaritra
(C) Sanmatitarka Prakaraṇa
(D) Siddha-Hema-Śabdānuśāsana

294. The passage highlights the Ṣaḍdarśanasamuccaya by Haribhadra Sūri as:
(A) A commentary on the Jain Āgamas.
(B) A compendium on the six schools of Indian philosophy.
(C) A biography of the Tīrthaṅkaras.
(D) A treatise on Jain ethics for laypeople.

295. The intellectual contributions of both Haribhadra Sūri and Hemchandra Sūri can be best described as:
(A) Narrowly focused on a single topic.
(B) Limited to the Digambara tradition.
(C) Vast, versatile, and polymathic.
(D) Primarily consisting of oral teachings.

Direction : Please read the following source carefully.

In the later medieval period of Jain intellectual history, Ācārya Yaśovijayaji (17th century CE) stands out as a formidable scholar and logician who revitalized Jain philosophical discourse. Often referred to as the 'last great giant of Jain logic', he emerged at a time when philosophical debate was dominated by the sophisticated techniques of Navya-Nyāya logic. Yaśovijayaji masterfully adopted and adapted these advanced logical tools to articulate and defend Jain doctrines, particularly Anekāntavāda. He authored over a hundred works in Sanskrit and Gujarati, engaging with a vast range of topics from epistemology and metaphysics to ethics and spiritual practice. His work marked a new phase of intellectual engagement, demonstrating the enduring relevance and logical consistency of Jain thought. This intellectual rigor was complemented by a deep sense of devotion, which is central to Jain Upāsanā (worship/adoration). The practice of Upāsanā is directed towards the Pañca Parameṣṭhi (Five Preceptors), which includes the Tīrthaṅkaras (Arihantas), Siddhas, Ācāryas, Upādhyāyas, and Sādhus. The devotion (Bhakti) shown to these figures is not for seeking favors but for cultivating inspiration and reinforcing one's commitment to the three jewels of Samyakdarśana, Jñāna, and Cāritra, the unified path to liberation.

Based on the above source, attempt the following five questions.

296. What was a significant contribution of Ācārya Yaśovijayaji?
(A) He founded the Navya-Nyāya school of logic.
(B) He was the first to write about the Pañca Parameṣṭhi.
(C) He rejected all forms of logic in favor of pure devotion.
(D) He adopted the tools of Navya-Nyāya logic to defend Jain doctrines.

297. According to the passage, the object of Jain Upāsanā and Bhakti is:
(A) The Pañca Parameṣṭhi, including Tīrthaṅkaras and other preceptors.
(B) A creator god who grants wishes.
(C) The sacred scriptures themselves.
(D) The Navya-Nyāya school of philosophy.

298. How is Ācārya Yaśovijayaji characterized in the text?
(A) As an early Ācārya who compiled the Āgamas.
(B) As a 17th-century scholar who revitalized Jain philosophical discourse.
(C) As a poet who only wrote devotional songs

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years firmly established Jainism as a major religious and philosophical system. His role was to reinvigorate the eternal truth for the people of his time.

Based on the above source, attempt the following five questions.

261. According to the passage, what was Mahāvīra's relationship to the teachings of Pārśvanātha?
(A) He completely rejected Pārśvanātha's fourfold restraint.
(B) He was a contemporary and direct rival of Pārśvanātha.
(C) He was the first to introduce the concept of non-violence, which Pārśvanātha later adopted.
(D) He is described as a reformer who built upon Pārśvanātha's teachings.

262. What specific modification did Mahāvīra make to the vows established by Pārśvanātha?
(A) He replaced the vow of non-stealing with a vow of poverty.
(B) He added the fifth vow of chastity (brahmacarya).
(C) He reduced the four restraints to three cardinal principles.
(D) He removed the vow of non-possession (aparigraha).

263. The passage indicates that Pārśvanātha's teachings were known as:
(A) The five great vows (mahāvratas).
(B) The three jewels (triratna).
(C) The fourfold restraint (cāujjāma dhamma).
(D) The principles of Kālacakra.

264. What can be inferred about the historical perception of Mahāvīra?
(A) He is seen as the original founder of a completely new faith.
(B) He is viewed as the last and most important prophet, superseding all others.
(C) His historical existence is considered less certain than that of Pārśvanātha.
(D) He is understood as a propagator and consolidator of a pre-existing religious path.

265. Based on the passage, the five great vows (mahāvratas) are a combination of Pārśvanātha's four restraints and which additional principle emphasized by Mahāvīra?
(A) Chastity (brahmacarya)
(B) Non-violence (ahimsā)
(C) Truthfulness (satya)
(D) Non-stealing (asteya)

Direction : Please read the following source carefully.

The Jain community, while unified in its core philosophical tenets, experienced a major schism that resulted in the formation of two principal sects: the Digambara and the Śvetāmbara. This division, which became definitive several centuries after Mahāvīra's nirvana, arose from differing interpretations of monastic discipline and scripture. The Digambara sect, whose name means 'sky-clad', adheres to the practice of complete nudity for monks as the highest form of renunciation and non-possession, believing it was the practice of Mahāvīra himself. They also hold that women, due to their physical nature and the societal constraints they face, cannot attain liberation (mokṣa) in their female form and must be reborn as men to do so. The Śvetāmbara sect, or 'white-clad', permits its monastics to wear simple, unstitched white cloth, arguing that this does not violate the principle of non-possession. A crucial point of divergence is their belief that women are capable of achieving mokṣa in their current lifetime and their recognition of Mallinātha, the 19th Tīrthaṅkara, as a woman. Furthermore, the sects differ on the authenticity of the canonical literature, with Śvetāmbaras accepting the extant Āgama texts as compiled in the councils, while Digambaras maintain that the original teachings of Mahāvīra were lost.

Based on the above source, attempt the following five questions.

266. What is the core reason for the name 'Digambara' as explained in the passage?
(A) Their belief in a 'sky-god'.
(B) The monastic practice of complete nudity.
(C) Their preference for meditating under the open sky.
(D) The white robes worn by their senior monks.

267. Which of the following statements accurately reflects the Śvetāmbara view on the liberation of women?

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ANSWERS

1. (B) Lord Ṛṣabhadeva
Lord Ṛṣabhadeva is recognized as the inaugural Tīrthaṅkara within the current descending time cycle. He is traditionally credited with establishing the basic structures of human civilization, including agriculture, crafts, and the organization of society. His spiritual teachings laid the foundational path of non-violence and renunciation that characterizes the Jain tradition for all subsequent enlightened teachers throughout history.

2. (A) A being who has attained omniscience while still in a physical body.
An Arihanta represents a soul who has successfully destroyed the four destructive karmas, thereby attaining perfect knowledge, perception, bliss, and power. Such a being resides in a physical body and continues to preach the sacred teachings until the remaining non-destructive karmas are exhausted. This state precedes final liberation and allows for the establishment of the four-fold religious community.

3. (B) Both Statement I and Statement II are false.
Traditional Digambara doctrine maintains that women cannot achieve final liberation in their current physical form due to specific biological and social constraints. Conversely, the Śvetāmbara tradition asserts that an omniscient being still requires physical nourishment for bodily maintenance. Since both statements provided misrepresent these established sectarian views, they are considered incorrect within the broader context of Jaina philosophy.

4. (D) The Ṣaṭkhaṇḍāgama is universally accepted as the first Aṅga by both major sects.
The Ṣaṭkhaṇḍāgama is a foundational scripture specifically revered within the Digambara tradition, based on the oral teachings of Ācārya Dharasena. It is not recognized as the first Aṅga by both major sects, as the Śvetāmbaras identify the Ācārāṅga Sūtra in that position. The text primarily details the complex mechanisms of karma and the various stages of spiritual development.

5. (A) IV, III, II, I
The chronological appearance of these enlightened teachers begins with Lord Ṛṣabhadeva, who established civilization in the current cycle. He was followed by Lord Ajitanātha, the second Tīrthaṅkara. Much later, Lord Pārśvanātha appeared as the twenty-third teacher, and Lord Mahāvīra concluded the series as the twenty-fourth. This sequence reflects the historical and spiritual progression described in the traditional Jaina scriptures.

6. (B) He authored Prakrit texts explaining the dual theories of vyavahāra and niścaya.
Ācārya Kundakunda remains a central figure in Digambara philosophy due to his profound exposition of the pure self. His works articulate the distinction between the ultimate perspective, focusing on the soul's inherent nature, and the conventional perspective, which deals with worldly conduct. This dual approach provides a comprehensive framework for understanding spiritual reality and the practical path toward liberation.

7. (D) Bhakti and Upāsanā
Jaina devotion involves the sincere appreciation of the spiritual excellence achieved by enlightened beings. Instead of petitioning for material gains or divine intervention, the practitioner focuses on cultivating similar virtues within themselves. This meditative form of worship serves as a psychological and spiritual tool for purifying the mind and strengthening one's resolve to follow the path of the Jinas.

8. (A) Digambara
The Digambara tradition experienced significant internal developments leading to the emergence of the Bisapantha and Terapantha sub-sects. These groups primarily differ regarding ritual practices, temple management, and the role of the Bhaṭṭārakas. While Bisapantha follows older ritualistic traditions involving various offerings, the Terapantha adopted a more simplified approach to idol worship, focusing on scriptural purity and non-animate offerings.

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monks who had migrated south with Bhadrabāhu did not accept these results, marking an early stage in sectarian division.

81. (B) The head of a monastic order who is responsible for the conduct of monks and nuns.
In the hierarchy of the Pañca Parameṣṭhi, an Ācārya serves as the supreme head of the monastic community. They are responsible for overseeing the conduct of monks and nuns, interpreting the scriptures, and maintaining the discipline of the order. As spiritual leaders, they ensure that the community remains focused on the path to liberation while correctly following ancient traditions and vows.

82. (A) Ācārya Akalaṅka Svāmi
Ācārya Akalaṅka Svāmi was a preeminent Digambara logician who significantly advanced Jaina Nyāya. His works, including the Aṣṭaśatī, provided sophisticated refutations of contemporary Buddhist philosophies, particularly those of Dharmakīrti. By developing a rigorous logical framework, he successfully defended Jaina doctrines against intellectual challenges and established a firm epistemological foundation for the tradition that remains influential in Indian philosophical discourse today.

83. (C) His parents wished for him to marry, but he remained a celibate and renounced the world.
The Digambara tradition maintains that Lord Mahāvīra renounced the world as a lifelong celibate without ever entering into marriage. While his parents may have desired for him to lead a householder's life, he chose the path of asceticism from a young age. This belief contrasts with the Śvetāmbara view and emphasizes the Digambara ideal of complete detachment and purity from birth.

84. (D) It must be accompanied by Samyakdarśana (Right Faith).
Right knowledge is defined as the correct understanding of reality that is free from doubt and perversity. Jaina doctrine establishes that such knowledge can only be attained when accompanied by right faith or Samyakdarśana. Without the correct spiritual perspective provided by faith, knowledge remains merely information and cannot serve as an effective tool for achieving final liberation and purifying the soul.

85. (B) (I), (III), (IV)
Ācārya Haribhadra Sūri was an incredibly prolific author known for his inclusive and scholarly approach to philosophy. His works often cited and analyzed various non-Jaina systems with great detail, demonstrating his mastery over diverse Indian darśanas. The Anekāntajayapatākā is one of his most important treatises, using Jaina logic to uphold the doctrine of non-absolutism against contemporary rival schools of thought.

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86. (B) The Valabhī Council
The Valabhī Council, led by Devardhigaṇi Kṣamāśramaṇa in the fifth century, is the definitive event where the Śvetāmbara Āgamas were committed to writing. This council aimed to consolidate and preserve the oral traditions that had become fragmented over centuries due to famines and the decline of memorization. The written canon produced here remains the authoritative scriptural source for the Śvetāmbara Jaina community.

87. (D) They worship idols but without offerings of 'sacitra' (living) things.
The Digambara Terapantha sub-sect is distinguished by its specific approach to temple rituals. While they do worship idols of the Tīrthaṅkaras, they strictly prohibit the offering of any living or animate items, such as flowers and fruits. Instead, they use non-animate substances to avoid potential violation of non-violence. This simplified and rigorous ritual style differentiates them from the older Bisapantha group.

88. (A) Monks (Sādhu), Nuns (Sādhvī), Laymen (Śrāvaka), and Laywomen (Śrāvikā).
The four-fold community established by the Tīrthaṅkaras consists of monks, nuns, laymen, and laywomen. This structure ensures that both ascetics and householders have a defined role within the religious order. By providing a framework for spiritual progress at different levels of commitment, the Sangha maintains the continuity of Jaina teachings and provides support for all followers seeking the path to liberation.

89. (C) Ācārya Yaśovijay
Ācārya Yaśovijay was a brilliant seventeenth-century scholar who revitalized Jaina logic and epistemology. His extensive works, written in

of liberated and enlightened states. This attribute makes it the most fundamental and universally recited mantra.

18. (A) Worshipping idols (mūrti) in temples (derāsars).
The Śvetāmbara Mūrtipūjaka sub-sect is frequently referred to as Deravasi because its members practice the worship of Tīrthaṅkara images within specially constructed temples known as derāsars. This group maintains elaborate rituals and provides offerings like flowers and incense to the idols. Their name directly reflects this central religious practice, distinguishing them from aniconic groups that do not utilize temples.

19. (C) 24
The Jaina time cycle is divided into two equal halves, each featuring the appearance of twenty-four Tīrthaṅkaras who rediscover and preach the eternal doctrine. These enlightened teachers emerge during specific eras when spiritual guidance is necessary for humanity. This total of forty-eight teachers per full cycle ensures that the path to liberation remains accessible despite the natural fluctuations in cosmic conditions.

20. (A) (I), (II) and (IV)
The Śvetāmbara tradition recognizes twelve Aṅgas as the core of the canonical Āgamas, while the Digambaras believe the original texts were lost. Consequently, Digambaras revere specific works like the Ṣaṭkhaṇḍāgama as providing the essential teachings derived from the lost canon. These divergent views on scriptural authenticity and the language used for original teachings are key factors distinguishing the two sects.

21. (B) Statement I is true, but Statement II is false.
Ācārya Hemchandra Sūri was a prolific scholar and advisor to King Kumarapala, exerting immense influence over the cultural and religious landscape of Gujarat. While he wrote extensively on diverse subjects, the Ādipurāṇa, which chronicles the life of the first Tīrthaṅkara, was actually composed by the Digambara Ācārya Jinasena. Therefore, the attribution of that specific work to Hemchandra is incorrect.

22. (B) Practices related to idol worship, such as the use of flowers and fruits.
The primary distinction between the Digambara Terapantha and Bisapantha lies in their respective ritualistic approaches to idol worship. The Terapantha sect advocates for a simplified worship process, rejecting the use of living or animate offerings like flowers and fruits in favor of non-animate substances. This internal reform movement aimed to align practice more closely with the core Jaina principle of non-violence.

23. (A) Both A and R are true and R is the correct explanation of A.
Lord Mahāvīra introduced the vow of chastity to clarify the requirements for monastic life during his era. He recognized that the four restraints taught by his predecessor, Lord Pārśvanātha, needed an explicit fifth vow to address the increasing complexity of human attachments. By separating non-possession and celibacy, he provided a more rigorous framework for ascetics to achieve complete spiritual purity.

24. (A) Sādhu: Any ascetic who practices the Jaina vows, a monk or nun.
In the Jaina hierarchy of supreme beings, a Sādhu refers to any ascetic who has renounced worldly life to follow the path of the Jinas. These individuals observe the five great vows and dedicate themselves to study, meditation, and rigorous self-discipline. This category includes all monks and nuns who provide a living example of the spiritual journey toward final liberation.

25. (C) (I), (II), (III), (V)
The Digambara and Śvetāmbara traditions differ on several key points, including whether an omniscient being consumes food and the marital status of Lord Mahāvīra. They also disagree on the gender of the nineteenth Tīrthaṅkara and the necessity of monastic nudity. While Śvetāmbaras accept the canon compiled at Valabhī, Digambaras maintain that original teachings were lost, highlighting their fundamental scriptural disagreement.

26. (A) Avasarpiṇī
The Avasarpiṇī represents the descending half of the Jaina cosmic time cycle. During this phase, there is a gradual and inevitable decrease in the quality of human life, characterized by diminishing happiness, shorter lifespans, and a decline in moral values. This period is divided

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Digambaras argue that once a soul achieves Kevala Jñāna, it is sustained by purely spiritual energy and does not need food. Conversely, Śvetāmbaras maintain that the physical body of a Kevalī still necessitates sustenance.

45. (A) (I), (II), (III), (IV)
Lord Mahāvīra was the final Tīrthaṅkara of the current era, contemporary with the Buddha. Born in Kundagrāma, he attained enlightenment under a Sal tree and organized his followers into the traditional four-fold community. While he revitalized the faith, Jaina tradition considers him a rediscoverer of eternal truths rather than the founder, as the religion existed long before his birth.

46. (D) Utsarpiṇī
Utsarpiṇī is the ascending half of the Jaina cosmic time cycle. During this phase, world conditions gradually improve, leading to an increase in human lifespan, height, happiness, and moral standards. It consists of six distinct periods that mirror the descending phase in reverse. This cyclical view emphasizes the perpetual nature of cosmic changes and the periodic appearance of teachers.

47. (A) Right Faith or Vision
Samyakdarśana is the foundational jewel of the Jaina path, often translated as right faith or right vision. It represents a deep, rational conviction in the nature of reality and the teachings of the Jinas. This spiritual awakening is considered essential because it provides the correct perspective necessary for both right knowledge and right conduct to effectively lead toward liberation.

48. (B) Anekāntajayapatākā, a major work on Jaina logic and the doctrine of non-absolutism, was authored by which versatile Ācārya?
Ācārya Haribhadra Sūri authored the Anekāntajayapatākā, a crucial text defending the Jaina doctrine of non-absolutism. This work employs sophisticated logic to demonstrate that reality is multi-faceted and can be viewed from multiple legitimate perspectives. As a scholar familiar with various Indian philosophies, Haribhadra used this treatise to systematically refute opposing views and establish the philosophical depth of Jainism.

49. (B) Sthānakavāsī - Lonkā Shāh
Lonkā Shāh was a significant figure in the fifteenth century who led a reform movement emphasizing the authority of written scriptures over image worship. His teachings eventually resulted in the formation of the Sthānakavāsī sect within the Śvetāmbara tradition. This group is known for its aniconic stance and its commitment to following the canonical texts while avoiding the use of idols.

50. (B) P-3, Q-2, R-1, S-4
Ācārya Vīrasena is famous for the Dhavalā commentary, while Ācārya Jinasena authored the Ādipurāṇa. Ācārya Kundakunda composed the Samayasāra, a fundamental text on the soul, and Ācārya Akalaṅka wrote the Aṣṭaśatī commentary. These matches reflect the specific literary and philosophical contributions each scholar made to the Digambara tradition, covering logic, mythology, and the essential nature of the self.

51. (C) Mūla Saṅgha
The Digambara tradition is historically associated with the Mūla Saṅgha, which is considered the original and foundational monastic order. Over time, several other groups like the Nandi, Sena, and Deva Saṅghas emerged as distinct branches. However, because the Mūla Saṅgha represents the parent organization rather than one of the specific sub-divisions like the others, it is categorized differently.

52. (C) Statement I is false, but Statement II is true.
Jaina philosophy maintains that the three jewels—right faith, knowledge, and conduct—are interdependent and must coexist to form the path to liberation. While faith provides the initial direction, knowledge clarifies the path, and conduct involves the actual practice. They are not strictly sequential in a way that excludes others; rather, they function together like the components of a medicine.

53. (C) Upādhyāya
An Upādhyāya is a designated teacher within the monastic hierarchy, responsible for instructing other monks and nuns in the sacred scriptures. They possess deep knowledge of the canon and play a vital role in preserving and transmitting spiritual wisdom. In the Pañca Parameṣṭhi, they are honored for their scholarly dedication and

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tradition maintains that he remained a lifelong celibate and renounced the world without entering into marriage. These variations reflect the distinct scriptural and traditional perspectives held.

36. (D) Duṣamā (sorrow)
According to Jaina cosmology, the current era is the fifth spoke of the Avasarpiṇī cycle, known as Duṣamā. This period is characterized by sorrow, a decline in spiritual awareness, and the absence of Tīrthaṅkaras on Earth. It is a time when the attainment of final liberation is not possible, and humanity must rely on preserved teachings to navigate spiritual challenges.

37. (C) Ācārya Siddhasena – Writing the first commentary on the Tattvārthasūtra
Ācārya Siddhasena Divākara was a brilliant scholar and logician who authored the Sanmatitarkaprakaraṇa. However, he is not credited with writing the first commentary on the Tattvārthasūtra. That distinction is traditionally associated with other scholars who followed Ācārya Umāsvāmi. Siddhasena's primary contributions lie in his development of Jaina logic and his integration of diverse philosophical viewpoints through the lens of Anekāntavāda.

38. (B) The observance of vows and ethical discipline to stop the influx of new karma.
Right conduct involves the practical application of Jaina ethics to prevent the influx of new karmic matter into the soul. This is achieved through the rigorous observance of vows, self-control, and various spiritual disciplines. By aligning one's actions with the principles of non-violence and detachment, a practitioner creates the necessary conditions for purifying the soul and ultimately achieving liberation.

39. (D) It is coordinated and administered under the guidance of a single Ācārya.
The Śvetāmbara Terāpanthī sect is uniquely organized under the absolute authority of a single Ācārya. This centralized leadership ensures a high degree of discipline and uniformity in practice and doctrine across the entire community. Founded by Ācārya Bhikshu, this sub-sect emphasizes the importance of following one leader and one code of conduct, which distinguishes it from other groups.

40. (A) (I) and (IV) only
The Jaina councils were vital for preserving scriptural knowledge. The first council at Pāṭaliputra, led by Sthulabhadra, attempted to compile the Aṅgas after a famine. Later, the council at Valabhī, presided over by Devardhigaṇi, resulted in the final written redaction of the Śvetāmbara canon. This event was foundational for Śvetāmbaras, though Digambaras did not accept the results or the compilations.

41. (C) They are perfected, liberated souls who have destroyed all karmas and are free from the cycle of birth and death.
A Siddha represents the pinnacle of spiritual achievement in Jainism, being a soul that has completely shed all karmic bondage. These perfected beings have attained final liberation and reside eternally in a state of infinite knowledge, perception, and bliss at the top of the universe. Unlike Arihantas, they no longer possess a physical body or engage in worldly activities.

42. (A) Ācārya Jinasena
The Ādipurāṇa is a celebrated Sanskrit epic that details the life of Lord Ṛṣabhadeva, the first Tīrthaṅkara. This monumental work was authored by Ācārya Jinasena, a prominent Digambara scholar of the ninth century. It serves as a primary source for Jaina mythology and provides a comprehensive narrative of the origins of human culture and the royal lineage in the current era.

43. (D) He is credited with introducing agriculture, writing, and other arts of civilization to humanity.
Lord Ṛṣabhadeva is traditionally credited with teaching essential skills to humanity at the beginning of the current time cycle. These include the arts of agriculture, writing, and self-defense, which allowed for the establishment of organized society. His contributions reflect the Jaina belief that Tīrthaṅkaras provide both spiritual guidance and the foundational knowledge necessary for the survival and progress of civilization.

44. (B) The intake of food by an omniscient being (Kevalī).
Kavalāhāra refers to the consumption of physical food through the mouth. A major doctrinal dispute between the sects concerns whether an omniscient being still requires such nourishment.

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9. (C) To hold a council for the collection and redaction of canonical texts.
A Vācanā refers to a formal assembly or council organized by the monastic community to preserve the sacred oral tradition. These gatherings were crucial for compiling, arranging, and eventually committing the scattered scriptural knowledge into written form. Historical councils like those at Pāṭaliputra and Valabhī ensured the continuity of the Jaina canon during times of famine and spiritual crisis.

10. (A) P-3, Q-1, R-4, S-2
Ācārya Umāsvāmi is renowned for the Tattvārthasūtra, while Ācārya Siddhasena authored the Sanmatitarkaprakaraṇa. Ācārya Hemchandra Sūri created the Siddhahemaśabdānuśāsana grammar, and Ācārya Yaśovijay composed the Jaina Tarkabhāṣā. Each scholar made unique contributions to Jaina logic, grammar, and metaphysics, ensuring that the philosophical doctrines were systematically recorded and defended against contemporary rival schools of thought in classical India.

11. (D) He propagated the Cāturyāma Dharma (Four-fold Restraint).
Lord Pārśvanātha, the twenty-third Tīrthaṅkara, lived approximately two hundred and fifty years before Lord Mahāvīra. He is credited with teaching the four-fold restraint, which includes non-violence, truthfulness, non-stealing, and non-possession. His historical existence is widely accepted by scholars, and his teachings formed the base upon which the final Tīrthaṅkara later built the rigorous five-fold code for the monastic order.

12. (B) Statement I is true, but Statement II is false.
Right faith signifies a rational conviction and unwavering trust in the fundamental realities taught by the Jinas. Jaina epistemology establishes that right knowledge cannot exist without the presence of right faith, as faith provides the necessary direction and purity to one's understanding. Therefore, while knowledge can be acquired, it only transforms into liberating wisdom when founded upon correct spiritual perception.

13. (C) Taranapantha
The Śvetāmbara tradition comprises sub-sects like the Mūrtipūjaka, who worship idols in temples, and the Sthānakavāsī and Terāpanthī, who reject idol worship. Taranapantha, however, is an aniconic sub-sect belonging to the Digambara tradition. Founded by Taran Svami, it emphasizes the worship of sacred texts rather than physical images, distinguishing it clearly from the various divisions found within the Śvetāmbara school.

14. (D) The council at Valabhī
The Council at Valabhī, presided over by Devardhigaṇi Kṣamāśramaṇa in the fifth century, marks a pivotal moment in Jaina history. This assembly was responsible for the final collection and written redaction of the Śvetāmbara canonical scriptures. By recording the oral traditions that survived multiple famines, the council preserved the teachings of the Aṅgas and other foundational texts for future generations.

15. (A) Both A and R are true and R is the correct explanation of A.
Jaina cosmology describes time as a beginningless and endless cycle resembling a wheel with twelve spokes. These spokes represent alternating periods of progress and decline, known as Utsarpiṇī and Avasarpiṇī. This cyclical model rejects a linear progression of history, asserting instead that conditions of happiness, virtue, and lifespan perpetually fluctuate according to the laws governing the universe.

16. (B) Ācārya Umāsvāmi
Ācārya Umāsvāmi occupies a unique position in Jaina literature as the author of the Tattvārthasūtra. This concise work is the first major Jaina text written in Sanskrit sūtra style and is accepted as authoritative by both the Digambara and Śvetāmbara sects. It systematically summarizes the entire Jaina doctrine, covering metaphysics, logic, cosmology, and the path to spiritual liberation.

17. (B) It mentions the personal name of Lord Mahāvīra.
The Ṇamokāra Mahāmantra is a non-sectarian prayer that pays homage to the qualities of the five supreme beings rather than specific individuals. It does not mention the personal names of any Tīrthaṅkaras, including Lord Mahāvīra, as its primary focus is the veneration

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their service in educating the members of the order.

54. (B) Ācārya Jinasena
The Jayadhavalā is a comprehensive commentary on the Kaṣāyaprābhṛta, which focuses on the theory of passions and their effects on the soul. This monumental project was initiated by Ācārya Vīrasena and later completed by his eminent disciple, Ācārya Jinasena. Together, their work ensured that complex karmic doctrines were systematically explained and preserved within the Digambara scriptural tradition for centuries.

55. (A) Both A and R are true and R is the correct explanation of A.
Lord Pārśvanātha propagated the Cāturyāma Dharma, a system of four moral restraints. These vows included non-violence, truthfulness, non-stealing, and non-possession. This ethical code served as the primary guide for his followers during the era preceding Lord Mahāvīra. The structure was later updated to the five great vows to meet the changing spiritual needs and declining moral standards of humanity.

56. (A) A twelve-year famine that led to the migration and death of many monks who had memorized them.
According to Śvetāmbara history, a severe famine lasting twelve years caused many monks to migrate or perish, leading to a significant loss of memorized scriptural knowledge. This crisis necessitated the first council at Pāṭaliputra to reconstruct the canon. The vulnerability of oral transmission during such environmental disasters is cited as the primary reason for gaps in the surviving scriptures.

57. (C) Śvetāmbara Terāpanthī
A follower who adheres to the leadership of a single Ācārya and belongs to the sect founded by Ācārya Bhikshu is a member of the Śvetāmbara Terāpanthī. This sub-sect is distinguished by its centralized authority and its focus on a unified code of conduct. It emerged as a reformist group that emphasizes monastic discipline and the absolute guidance of one leader.

58. (A) II, I, IV, III
The life of Lord Mahāvīra followed a specific sequence beginning with his birth in Kundagrāma. After living as a prince, he renounced his worldly life through the ceremony of dīkṣā. Following years of intense austerity and meditation, he attained omniscience or Kevala Jñāna. Finally, he delivered his first sermon in a divine assembly, establishing the path for his four-fold community.

59. (D) Ācārya Siddhasena
Ācārya Siddhasena Divākara composed the Sanmatitarkaprakaraṇa, a landmark Prakrit work that explores the Jaina doctrine of Anekāntavāda. Through this text, he systematically analyzed various philosophical viewpoints and demonstrated how the Jaina perspective integrates them into a multi-faceted understanding of reality. His logical rigour and use of the Prakrit language made this work highly influential in Jaina intellectual history.

60. (B) (III) and (IV) only
The Jaina Āgamas were primarily composed in Ardhamāgadhī Prakrit, not classical Sanskrit. Furthermore, while the Śvetāmbara tradition accepts the canon redacted at the Valabhī council, the Digambara sect rejects its authenticity, believing original knowledge was lost. Thus, statements asserting the use of Sanskrit and universal acceptance of the Valabhī recension among all sects are historically and doctrinally incorrect.

61. (C) Duṣamā-suṣamā
Tīrthaṅkaras appear and attain liberation only during the third and fourth eras of the Avasarpiṇī cycle, known as Duṣamā-suṣamā. These periods offer the necessary balance of happiness and suffering required for souls to seek and achieve spiritual perfection. In the subsequent eras, conditions deteriorate too significantly, making the presence of Tīrthaṅkaras and the attainment of final mokṣa no longer possible.

62. (D) Primarily an adoration of the virtues of liberated souls, not a plea for intervention.
Bhakti in Jainism is fundamentally an adoration of the supreme virtues possessed by liberated souls. Unlike theistic traditions where devotees seek divine grace or intervention, Jaina practitioners use devotion to focus on the ideal of spiritual perfection. By contemplating the detachment and wisdom of the Jinas, followers are inspired

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to purify their own thoughts and advance on the path to liberation.

63. (A) Pāṭaliputra
The historic split between the Digambara and Śvetāmbara sects is often traced to the aftermath of a major famine and the subsequent council at Pāṭaliputra. Differences in monastic discipline, particularly regarding the use of clothing, became prominent during this period. These variations eventually solidified into the two distinct traditions, each with its own interpretation of the original teachings and monastic requirements.

64. (B) To stop the influx and shed the existing karmas, thereby achieving liberation (mokṣa).
The ultimate objective of integrating right faith, knowledge, and conduct is to achieve mokṣa, which is the soul's liberation from the cycle of birth and death. By combining these three jewels, a practitioner can effectively stop new karma from entering and eliminate existing karmic matter. This process purifies the soul, allowing it to attain its natural state of infinite bliss and knowledge.

65. (C) (I), (II), (IV)
Ācārya Kundakunda authored the Samayasāra, which remains a foundational text for Digambara philosophy. Ācārya Haribhadra Sūri wrote the Śāstravārtāsamuccaya, demonstrating his extensive knowledge of various Indian systems. Additionally, Ācārya Vīrasena Svāmi is celebrated for composing the massive Dhavalā commentary. These works represent significant contributions to Jaina metaphysics, logic, and scriptural interpretation, though some other historical attributions in the list are incorrect.

66. (A) Ācārya Hemchandra Sūri
Ācārya Hemchandra Sūri is honored with the title Kalikālasarvajña due to his unparalleled knowledge and prolific literary output. His works covered almost every branch of contemporary Indian learning, including grammar, logic, poetry, and philosophy. By systematizing Jaina doctrines and producing works like the Yogaśāstra, he played a central role in the intellectual and religious flourishing of the Jaina community during the medieval period.

67. (C) Sthānakavāsī
The Sthānakavāsī is a sub-sect within the Śvetāmbara tradition that rejects idol worship and focuses on scriptural study. In contrast, the Bisapantha, Terapantha, and Taranapantha are all associated with the Digambara tradition. These groups differ from each other on various points of ritual practice and temple management, but they all share the fundamental Digambara beliefs regarding monastic nudity and scriptural loss.

68. (D) Varanasi (Kashi)
Lord Pārśvanātha was born to King Aśvasena and Queen Vāmā in the ancient city of Varanasi, also known as Kashi. As the twenty-third Tīrthaṅkara, his royal background and subsequent renunciation are central to his life story. The city of Varanasi remains a significant pilgrimage site for Jaina followers today, commemorating the birthplace and early life of this esteemed enlightened teacher.

69. (C) All the Sādhus (ascetics) in the universe.
The specific line in the Ṇamokāra Mahāmantra salutes all the sādhus or ascetics in the universe. This encompasses every monk and nun who has renounced worldly life to follow the path of the Jinas. By honoring the entire community of practitioners, the mantra emphasizes the collective spiritual effort required to achieve liberation and respects all who are dedicated to the vows.

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70. (C) P-3, Q-2, R-4, S-1
According to the Śvetāmbara tradition, the Ācārāṅga Sūtra is the first Aṅga, while the Rājapraśnīya is an Upāṅga. The Bṛhatkalpa Sūtra falls under the category of Chedasūtra, dealing with monastic discipline. The Daśavaikālika is classified as a Mūlasūtra, serving as a foundational text for new monks. These classifications reflect the organized structure of the canon as redacted during historical councils.

71. (D) He possesses Tīrthaṅkara-nāma-karma and establishes the four-fold community.
A Tīrthaṅkara is a unique type of Arihanta who possesses a special karma called Tīrthaṅkara-nāma-karma. This allows them to establish the four-fold community of monks, nuns, laymen, and laywomen, thereby creating a "ford" across the ocean of worldly existence. While all

Arihantas are omniscient, only Tīrthaṅkaras play this foundational role in organizing and revitalizing the religious order for humanity.

72. (A) Mūlasūtra
Mūlasūtras are foundational texts within the Śvetāmbara canon, intended primarily for the early training and daily conduct of monks and nuns. Works like Daśavaikālika and Uttarādhyayana belong to this category and provide essential guidance on ethics, monastic life, and philosophical principles. They are among the most studied scriptures, ensuring that core values of the tradition are internalized by all members.

73. (C) Aniconic (non-idolatrous) worship and focus on spiritual texts.
The Taranapantha sub-sect within the Digambara tradition is notable for its rejection of physical idols and temple rituals. Founded by Taran Svami, it focuses instead on the worship of fourteen sacred spiritual texts. This aniconic approach emphasizes internal spiritual development and the study of scripture over external ceremonies, representing a distinct reformist movement that values textual authority and simplicity.

74. (A) Ācārya Hemchandra Sūri
Ācārya Hemchandra Sūri authored the Siddhahemaśabdānuśāsana, a comprehensive work on grammar written at the request of King Siddharāja Jayasiṃha. This text is significant because it covers both Sanskrit and various Prakrit dialects in a systematic manner. Its composition solidified Hemchandra's reputation as a master of linguistics and provided the Jaina community with an authoritative grammatical framework for their vast literature.

75. (A) Both A and R are true and R is the correct explanation of A.
The Tattvārthasūtra is frequently described as the "Bible of Jainism" because it is the most influential text accepted by all major Jaina sects. Composed by Ācārya Umāsvāmi, it provides a concise yet comprehensive summary of the entire Jaina philosophy in Sanskrit. Its universal authority and clarity make it the standard reference for understanding Jaina metaphysics, logic, cosmology, and ethics.

76. (B) Ācārya Kundakunda
Ācārya Kundakunda is the celebrated author of the Prābhṛta-traya, which includes the Samayasāra, Pravacanasāra, and Pañcāstikāyasāra. These Prakrit works are fundamental to Digambara philosophy, focusing on the ultimate nature of the soul and the structure of reality. Kundakunda's emphasis on the pure self and the path to spiritual awakening has had a profound and lasting impact on Jaina mystical thought.

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77. (C) It is contemplative appreciation of virtues to inspire one's own purification.
Jaina worship or Upāsanā is fundamentally an act of contemplating and appreciating the supreme virtues of liberated souls. It is not intended for requesting worldly favors or divine intervention, as the objects of worship are completely detached. Instead, this practice serves to purify the practitioner's mind and inspire them to emulate the spiritual ideals of the Tīrthaṅkaras and other enlightened beings.

78. (D) He was the son of King Siddhārtha and Queen Triśalā.
Lord Ṛṣabhadeva, also known as Ādinātha, was the inaugural Tīrthaṅkara and the son of King Nābhi and Queen Marudevī. While he is mentioned in various ancient texts, the assertion that he was the son of King Siddhārtha and Queen Triśalā is incorrect, as those were the parents of the twenty-fourth Tīrthaṅkara, Lord Mahāvīra. This distinction is vital in Jaina history.

79. (A) Śvetāmbara
The Śvetāmbara tradition maintains the unique belief that the nineteenth Tīrthaṅkara, Mallinātha, was a woman. This view is based on their doctrine that gender does not inherently prevent the attainment of omniscience and final liberation. In contrast, the Digambara sect denies this possibility, asserting that all Tīrthaṅkaras must be male, which remains a significant point of doctrinal disagreement between the traditions.

80. (A) (I) and (IV) only
The first Jaina council at Pāṭaliputra was convened to reconstruct the canon following a devastating twelve-year famine. Presided over by Ācārya Sthulabhadra, its major achievement was the compilation of the eleven Aṅgas based on the memory of the surviving monks. However, the

into six distinct eras, reflecting the progressive deterioration of environmental and spiritual conditions on Earth.

27. (D) Right Faith, Right Knowledge, Right Conduct
The path to liberation in Jainism is defined by the three jewels: right faith, right knowledge, and right conduct. These three elements must be cultivated simultaneously to effectively stop the influx of karma and shed existing karmic bonds. This integrated approach ensures that spiritual conviction is supported by correct understanding and manifest through ethical living, ultimately leading the soul to mokṣa.

28. (B) He was born into a Brahmin family and later converted to Jainism, writing works that show a deep knowledge of other Indian philosophies.
Ācārya Haribhadra Sūri was a monumental figure born into a Brahmin family who later embraced Jainism after being impressed by a Jaina nun's wisdom. His extensive writings demonstrate a deep familiarity with various Indian philosophical systems, which he analyzed using Jaina logic. This background allowed him to bridge traditions while firmly establishing and defending Jaina doctrines in the intellectual arena.

29. (C) Tīrthaṅkara
The Ṇamokāra Mahāmantra salutes the five supreme beings who have either achieved liberation or are leading others toward it. While the term Tīrthaṅkara refers to the specific role of establishing the religious order, the mantra specifically uses the term Arihanta to honor those who have attained omniscience. Thus, Tīrthaṅkara is not one of the five specific categories listed.

30. (B) P-2, Q-4, R-1, S-3
The Sthānakavāsī sect rejects idol worship and accepts thirty-two Āgamas, while the Digambara Terapantha is an iconic group that avoids animate offerings. The Śvetāmbara Mūrtipūjaka tradition focuses on temple-based idol worship. In contrast, the Taranapantha is a Digambara sub-sect that is entirely aniconic, emphasizing the study of sacred scriptures rather than physical images, reflecting the diverse approaches to worship.

31. (A) Pārśvanātha
The Cāturyāma Dharma refers to the four-fold code of conduct taught by Lord Pārśvanātha, the twenty-third Tīrthaṅkara. These four restraints consist of non-violence, truthfulness, non-stealing, and non-possession. This ethical framework served as the foundational discipline for his followers until the twenty-fourth Tīrthaṅkara, Lord Mahāvīra, expanded these teachings by adding the fifth vow of celibacy to address contemporary spiritual needs.

32. (C) Statement I is false, but Statement II is true.
The Tattvārthasūtra is a foundational text composed by Ācārya Umāsvāmi in the Sanskrit language. It is exceptionally significant because it is accepted as an authoritative summary of Jaina doctrine by both the Digambara and Śvetāmbara sects. By presenting complex metaphysical concepts in a concise sūtra style, it provides a comprehensive overview of the path to liberation for all practitioners.

33. (B) They reject idol worship and accept the authority of only 32 Āgama scriptures.
The Sthānakavāsī sub-sect emerged within the Śvetāmbara tradition as a reform movement that questioned the validity of idol worship. Members of this group believe that the practice is not supported by the original scriptures and instead focus on internal meditation and the study of thirty-two recognized Āgamas. They emphasize simplicity in religious life and do not utilize temples or statues.

34. (A) Ṣaṭkhaṇḍāgama
The Dhavalā is a massive and profound commentary authored by Ācārya Vīrasena in the eighth century. It provides an exhaustive explanation of the Ṣaṭkhaṇḍāgama, which is one of the most important pro-canonical texts in the Digambara tradition. This work is essential for understanding Jaina karma theory, mathematics, and cosmology, preserving ancient knowledge that was passed down through oral tradition.

35. (A) Both A and R are true and R is the correct explanation of A.
Significant differences exist between the two major Jaina sects regarding the biographical details of Lord Mahāvīra. The Śvetāmbara tradition records that he was married to Yaśodā and had a daughter, whereas the Digambara

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both Sanskrit and Gujarati, synthesized classical Jaina thought with the sophisticated techniques of contemporary Neo-logic. Known as the last great Jaina logician, he defended the tradition against external critics and brought a new level of analytical rigour to Jaina philosophical literature.

90. (A) P-3, Q-1, R-2, S-4
In the Ṇamokāra Mahāmantra, salutations are offered sequentially to the Arihantas, who are omniscient beings; the Siddhas, who are liberated souls; the Ācāryas, who head the monastic order; and the Upādhyāyas, who serve as teachers. Each category represents a different stage of spiritual achievement or service, and honoring them helps the practitioner focus on the virtues necessary for their own liberation.

91. (D) Lord Neminātha - Added Brahmacarya to the vows
Lord Mahāvīra, the twenty-fourth Tīrthaṅkara, is traditionally credited with adding the fifth vow of celibacy to the four-fold restraint taught by his predecessor. This addition was necessary to address the specific spiritual needs of his time. The assertion that Lord Neminātha added this vow is incorrect, as he was the twenty-second Tīrthaṅkara and followed the existing traditions of the earlier enlightened teachers.

92. (B) Ācārya Dharasena and Ācārya Gunadhara
The Ṣaṭkhaṇḍāgama and Kaṣāyaprābhṛta are foundational Digambara texts derived from the oral teachings of Ācārya Dharasena and Ācārya Gunadhara. These works were composed to preserve the essence of the lost Pūrva scriptures, focusing on the complex theories of karma and the passions. They form the basis of all subsequent Digambara literature and are revered as secondary canonical texts of immense authority.

93. (A) Both Statement I and Statement II are true.
The Śvetāmbara Terāpanthī sect was established by Ācārya Bhikshu as a reform movement emphasizing a single leadership structure. Similarly, the Digambara Terapantha emerged as a reformist group within the Digambara tradition, specifically opposing certain ritualistic practices and the authority of the Bhaṭṭārakas found in the Bisapantha. Both movements reflect a historical drive toward greater monastic discipline and scriptural purity.

94. (D) Twenty koḍākoḍi sāgaropama
The Jaina Kālacakra represents a perpetual cycle of time divided into two equal halves. Each half-cycle, whether ascending or descending, has a total duration of ten koḍākoḍi sāgaropamas. Therefore, a complete revolution of the time wheel encompasses twenty koḍākoḍi sāgaropamas. This immense timeframe emphasizes the beginningless nature of the universe and the periodic recurrence of specific cosmic and spiritual phases.

95. (A) Both A and R are true and R is the correct explanation of A.
Bhakti in Jainism is a tool for self-purification and is not based on seeking divine grace. Because Tīrthaṅkaras and Siddhas have achieved a state of complete detachment and liberation, they are beyond worldly intervention or emotional response. Devotion is thus directed toward their enlightened qualities, helping the practitioner focus on the same ideals of detachment and wisdom to advance.

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96. (B) Sthānakavāsī
The Sthānakavāsī sub-sect was formed following a reform movement led by Lonkā Shāh in the fifteenth century. This group emerged from the Śvetāmbara Mūrtipūjaka tradition but rejected idol worship, arguing it lacked scriptural support. Instead, they focused on internal meditation and the study of thirty-two recognized Āgama texts, emphasizing a simpler and more aniconic approach to the practice of the Jaina faith.

97. (B) Ācārya Yaśovijay
Ācārya Yaśovijay authored the Jaina Tarkabhāṣā, a significant eighteenth-century work on Jaina logic. This text provides a systematic introduction to Jaina epistemology and the various means of valid knowledge. By incorporating contemporary logical methods, Yaśovijay successfully revitalized Jaina intellectual tradition, making it accessible and robust enough to engage with other Indian philosophical systems during a period of significant scholarly transition.

98. (A) Svādhyāya (Self-study)

116. (B) Brahmacarya (celibacy)
The Cāturyāma Dharma taught by Lord Pārśvanātha consisted of four fundamental restraints: non-violence, truthfulness, non-stealing, and non-possession. The vow of celibacy was not explicitly listed as a separate fifth category in this earlier system. It was later added by Lord Mahāvīra to clarify requirements for monastic life, leading to the five great vows that characterize the discipline of current era's ascetics.

117. (C) Ācārya Samantabhadra's Āptamīmāṁsā
The Aṣṭaśatī is a highly influential commentary authored by the Digambara logician Ācārya Akalaṅka. It provides an exhaustive explanation of the Āptamīmāṁsā, which was originally composed by Ācārya Samantabhadra. In this work, Akalaṅka uses sophisticated logic to defend the Jaina concept of an omniscient teacher and the doctrine of Anekāntavāda, solidifying Jaina epistemology against challenges from contemporary rival philosophical schools in ancient India.

118. (A) II, IV, III, I
The chronological order begins with Ācārya Kundakunda, followed by Ācārya Umāsvāmi. Later, in the eighth century, Ācārya Akalaṅka made significant contributions to Jaina logic. Finally, Ācārya Hemchandra Sūri appeared during the medieval period in Gujarat. This sequence reflects the historical progression of Jaina philosophical thought, from its early foundational Prakrit works to its later systematic Sanskrit logical and grammatical treatises.

119. (B) (I), (II), (IV), (V)
Jaina cosmology describes time as a wheel with two equal halves, Utsarpiṇī and Avasarpiṇī, each containing six eras. Tīrthaṅkaras appear only during specific periods when spiritual conditions allow for their birth and mission. Lord Ṛṣabhadeva, for instance, appeared during the third era of the current descending cycle. These periods of decline or progress determine lifespan, happiness, and spiritual opportunities available to humanity.

120. (A) (I), (II) and (IV)
Several key differences exist between the Digambara and Śvetāmbara sects. Digambara monks practice complete nudity as a requirement for liberation, a view that excludes women from achieving mokṣa in their current form. Conversely, Śvetāmbaras believe women can attain liberation and maintain that an omniscient being still requires physical food. These doctrinal variations in monastic conduct and metaphysics highlight the split.

121. (C) The Licchavi clan at Kundagrāma
Lord Mahāvīra was born into a royal kshatriya family in Kundagrāma, which was a part of the Licchavi confederacy near Vaishali. His father, King Siddhārtha, and mother, Queen Triśalā, belonged to this influential clan. This noble background is a central element of his biography, preceding his eventual renunciation and spiritual journey that led to him becoming the twenty-fourth and final Tīrthaṅkara.

122. (A) The divine preaching assembly after attaining omniscience.
A Samavasaraṇa is a divine preaching assembly that miraculously appears whenever a Tīrthaṅkara attains Kevala Jñāna or omniscience. In this circular pavilion, the enlightened teacher delivers sermons in a language understood by all beings, including humans and animals. This event marks the beginning of the Tīrthaṅkara's mission to establish the four-fold order and guide souls toward the path of liberation.

123. (A) Digambara
The Mūla Saṅgha represents the ancient and foundational monastic community of the Digambara Jaina tradition. It is considered the original order from which all legitimate Digambara lineages and sub-sects emerged over time. This term emphasizes the continuity and purity of the monastic succession, tracing its roots back to the immediate disciples of Lord Mahāvīra and the great Ācārya Bhadrabāhu after the division.

124. (C) The essence of the Jaina doctrine, focusing on knowledge, objects of knowledge, and conduct.
The Pravacanasāra is an essential Prakrit work by Ācārya Kundakunda that explores the core of Jaina doctrine. It focuses on the nature of correct knowledge, the objects of that knowledge, and the conduct required to achieve spiritual perfection. By analyzing both the mundane and the ultimate

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Ācārya Akalaṅka Svāmi was a celebrated Digambara logician who earned the title Tarka-cakravartin for his mastery of philosophical debate. He developed a sophisticated system of Jaina logic and epistemology to successfully counter the arguments of contemporary Buddhist and Hindu schools. His works provided the intellectual framework necessary for Jainism to hold its own in the rigorous philosophical environment of classical and early medieval India.

108. (B) Sammed Shikharji
Lord Pārśvanātha, the twenty-third Tīrthaṅkara, attained final liberation or Nirvāṇa on the peaks of Sammed Shikharji. This sacred location, situated in modern-day Jharkhand, is considered one of the most important pilgrimage sites for all Jaina sects. It is traditionally believed that twenty of the twenty-four Tīrthaṅkaras achieved their liberation at this holy mountain, making it a site of spiritual significance.

109. (C) To cultivate humility and focus on the ideal qualities of the Pañca Parameṣṭhi.
Devotion and prayer in Jainism are intended to help the practitioner focus on the supreme qualities of the Pañca Parameṣṭhi. By contemplating the detachment, wisdom, and compassion of these enlightened beings, the individual cultivates humility and strengthens their own spiritual resolve. This internal focus helps purify the mind and reinforces the practitioner's commitment to following the path toward final liberation.

110. (A) P-3, Q-1, R-2, S-4
Lord Ṛṣabhadeva was the son of King Nābhi and Queen Marudevī, while Lord Pārśvanātha's parents were King Aśvasena and Queen Vāmā. Lord Mahāvīra was born to King Siddhārtha and Queen Triśalā, and Lord Ajitanātha was the son of King Jitaśatru and Queen Vijayā. These historical attributions are essential to the biographies of the Tīrthaṅkaras and are meticulously preserved in traditional texts.

111. (A) Mahāvīra
Lord Mahāvīra is traditionally credited with adding the fifth vow of celibacy to the four-fold restraint established by his predecessor, Lord Pārśvanātha. This addition was necessary to provide a more rigorous discipline for the monastic order during his era. By separating the practice of chastity from general non-possession, he ensured that ascetics maintained the highest level of spiritual purity and detachment from worldly desires.

112. (B) They believe the original knowledge was lost and the current texts are not authentic.
The Digambara tradition maintains that the original canonical teachings were lost over time due to famines and the decline of the oral tradition. Consequently, they do not accept the authenticity of the Āgamas compiled by the Śvetāmbaras during the later councils. Instead, Digambaras rely on works by early Ācāryas that are believed to contain the essential truths passed down from teachers.

113. (A) Both Statement I and Statement II are true.
The Mūla Saṅgha is recognized as the original and foundational monastic order within the Digambara tradition, serving as the source for various later branches. Additionally, the Yāpanīya sect was a unique historical group that combined elements of both major traditions, such as practicing nudity while believing in the liberation of women. These entities reflect complex historical development and diversity in Jaina monasticism.

114. (A) Samyakdarśana (Right Faith/Vision)
Right faith or Samyakdarśana is the first of the three jewels and serves as the essential foundation for spiritual progress. It represents a rational conviction in the true nature of reality and the teachings of the Jinas. Without this initial spiritual awakening and correct perspective, any knowledge acquired or conduct performed cannot effectively lead the soul toward final liberation and shedding of karma.

115. (A) Both A and R are true and R is the correct explanation of A.
Ācārya Haribhadra Sūri is celebrated for his non-sectarian approach and his respectful analysis of various Indian philosophical systems. Having been born a Brahmin, he brought a broad scholarly background to his Jaina works, such as the Ṣaḍdarśanasamuccaya. His ability to engage with the views of rival schools while upholding Jaina logic reflects a rare level of intellectual openness and rigour.

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including the worship of idols with offerings like flowers and fruits. Conversely, the Terapantha sect advocates for a simplified ritual style that avoids the use of living offerings, reflecting a more rigorous application of non-violence in worship.

134. (D) Mount Aṣṭāpada (Kailash)
According to Jaina tradition, Lord Ṛṣabhadeva attained final liberation or Nirvāṇa on the peaks of Mount Aṣṭāpada, which is commonly identified with Mount Kailash. This sacred event marked the conclusion of his earthly mission as the first Tīrthaṅkara. The mountain remains a site of immense spiritual significance, representing the pinnacle of renunciation and the attainment of ultimate peace by the inaugurator.

135. (A) Both A and R are true and R is the correct explanation of A.
The Ṇamokāra Mahāmantra occupies a supreme position in Jainism because it honors the virtues of enlightened beings rather than specific personalities. This non-sectarian approach allows it to be universally accepted across all Jaina traditions. By focusing on the spiritual qualities of the Pañca Parameṣṭhi, the mantra provides a shared focal point for devotion, emphasizing the common goal of liberation.

136. (A) Upāṅgas
Upāṅgas are a specific category of Jaina canonical literature that serve as subsidiary limbs to the main Aṅgas. These texts provide detailed information on various subjects, including geography, cosmology, and the classification of living beings. By elaborating on the diverse aspects of the universe and its inhabitants, the Upāṅgas offer a comprehensive scientific and mythological framework that supports the core teachings.

137. (B) Differing views on the rules of monastic discipline, particularly clothing, that arose after the Pāṭaliputra council.
The historical schism between Digambaras and Śvetāmbaras was largely driven by differing views on monastic discipline that emerged after a major famine. Disagreements regarding the necessity of complete nudity for monks and the resulting variations in the rules of conduct led to a formal separation. These differences in practice eventually solidified into two distinct traditions, each maintaining its own interpretation.

138. (A) Lord Mahāvīra
Lord Mahāvīra was the twenty-fourth and final Tīrthaṅkara of the current descending time cycle. He revitalized the Jaina faith by teaching the five great vows and organizing his followers into a formal four-fold community. His life and teachings remain the primary focus of Jaina religious practice and philosophy today, as he was the enlightened teacher who rediscover the path for humanity.

139. (D) Ācārya Haribhadra Sūri
Ācārya Haribhadra Sūri's conversion to Jainism is a famous story in Jaina history. Originally a learned Brahmin priest, he was humbled by the scholarship of a Jaina nun named Āryā Yākinī Mahattarā. This encounter led him to embrace the Jaina path, and he subsequently dedicated his life to writing prolific works that defended and systematically explained Jaina logic and philosophy.

140. (A) (I) and (III) only
Ācārya Kundakunda was a monumental Digambara scholar whose Prakrit works remain central to the sect's philosophy. His primary treatises, such as the Samayasāra and Pravacanasāra, focus on the nature of the soul and spiritual awakening. While he is a foundational figure, he did not write in Sanskrit nor did he compose the Tattvārthasūtra, which is attributed to Umāsvāmi.

141. (C) To rediscover and preach the path to liberation when it has been forgotten.
Tīrthaṅkaras play a vital role in Jaina tradition as they periodically rediscover and preach the eternal path to liberation. Whenever the knowledge of the true dharma has been forgotten or corrupted over time, these enlightened teachers appear to establish the four-fold community and provide necessary guidance for souls to achieve perfection. They serve as the highest role models for humanity.

142. (D) Kaṣāyaprābhṛta
The Jayadhavalā is a massive and essential commentary within the Digambara tradition. It provides an exhaustive explanation of the

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perspectives, the text provides a comprehensive guide for monks to achieve detachment and liberation.

125. (A) (II) and (IV)
Several common assertions about Jaina Ācāryas are historically incorrect. For instance, Ācārya Siddhasena Divākara was associated with the Śvetāmbara tradition, not the Digambara. Furthermore, Ācārya Yaśovijay was a prominent scholar of the Śvetāmbara Mūrtipūjaka tradition rather than the Sthānakavāsī. These distinctions are important for accurately understanding the diverse literary and sectarian history of Jainism and the specific contributions made by eminent scholars.

126. (D) Abstaining from all actions that cause the influx of karma.
Right conduct in Jainism refers to the ethical and spiritual discipline required to halt the influx of new karma into the soul. This involves the strict observance of vows, self-control, and the avoidance of all harmful actions. By aligning one's behavior with the principles of non-violence and detachment, the practitioner purifies their soul and creates necessary conditions for liberation.

127. (B) Ācārya Skandila
The Council at Mathurā was held nearly simultaneously with the assembly at Valabhī during the fifth century. Presided over by Ācārya Skandila, this council aimed to compile and preserve the canonical scriptures as they were remembered by the monastic community in that region. Such regional councils reflect the urgent efforts made to prevent the total loss of sacred knowledge during times of spiritual crisis.

128. (C) Bharata and Bahubali
Lord Ṛṣabhadeva had many children, but his two most famous sons were Bharata and Bahubali. According to Jaina tradition, Bharata became the first universal monarch or Chakravartin, after whom India is said to be named Bhāratavarṣa. Bahubali is celebrated for his immense strength and ultimate renunciation, becoming the first soul in this cycle to achieve liberation through meditation and non-violence.

129. (B) Ācārya Kundakunda
Ācārya Kundakunda is the most prominent figure associated with the systematic exposition of the two viewpoints: conventional and ultimate. In his influential works, he explains that the conventional perspective deals with worldly conduct and rituals, while the ultimate perspective focuses solely on the pure, inherent nature of the soul. This dual framework remains a cornerstone of Jaina mystical thought and spiritual realization.

130. (A) P-3, Q-1, R-4, S-2
The Jaina tradition incorporates several core concepts. The Kālacakra describes the cyclical nature of time, while the Pañca Parameṣṭhi represents the five categories of supreme venerables. The Triratna, or three jewels, constitutes the path to liberation through faith, knowledge, and conduct. Finally, the Cāturyāma Dharma refers specifically to the four-fold ethical restraint taught by the twenty-third Tīrthaṅkara, Lord Pārśvanātha.

131. (C) Ācārya Bhikshu
Ācārya Bhikshu founded the Śvetāmbara Terāpanthī sect in the eighteenth century as a reformist movement. This group is distinguished by its strict adherence to a single leader and its rejection of idol worship. Bhikshu emphasized that the entire community should follow one Ācārya, ensuring organizational unity and doctrinal consistency. His leadership established a unique model of monastic governance that defines Terāpanthī today.

132. (D) Ācārya Haribhadra Sūri
Ācārya Haribhadra Sūri was a highly versatile scholar who authored numerous works including the Śāstravārtāsamuccaya and Yogabindu. These texts highlight his profound understanding of diverse Indian philosophical and yogic systems, which he integrated and analyzed through the Jaina lens. His ability to engage with external traditions while remaining firmly rooted in Jaina logic established him as an intellectually influential figure.

133. (A) Both Statement I and Statement II are true.
The Digambara tradition includes the Bisapantha and Terapantha sub-sects, which share fundamental doctrines but differ in ritual details. Bisapantha follows traditional practices,

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Bhadrabāhu to South India. This event occurred during a severe twelve-year famine in North India. Disagreements over monastic conduct and preservation of the canon that arose between those who migrated and those who remained led to formal division.

152. (B) Statement I is false, but Statement II is true.
Lord Mahāvīra was born in Kundagrāma and attained enlightenment on the banks of the Rijupalika river, rather than in Lumbini or Bodh Gaya. His primary disciple and first gaṇadhara was Indrabhūti Gautama, who played a crucial role in recording and transmitting his teachings. These biographical details are central to the Jaina tradition and distinguish Mahāvīra's life from other leaders.

153. (C) The five fundamental substances (pañcāstikāya).
The Pañcāstikāyasāra is a foundational Prakrit work by Ācārya Kundakunda that systematically explains the five eternal substances. These substances—soul, matter, space, time, and the principles of motion and rest—constitute the universe according to Jaina metaphysics. By detailing their characteristics and interactions, the text provides a comprehensive philosophical framework for understanding the nature of reality and the soul's place.

154. (D) The rejection of idol worship.
The rejection of idol worship is the fundamental belief that distinguishes the Sthānakavāsī sub-sect from the Mūrtipūjaka tradition. While both belong to the Śvetāmbara school, Sthānakavāsīs argue that the practice of image worship lacks support in the original Āgamas. Consequently, they conduct their religious practices in simple prayer halls or Sthānaks, focusing on meditation and study rather than temple rituals.

155. (A) Both A and R are true and R is the correct explanation of A.
The opening sūtra of the Tattvārthasūtra establishes the foundation of the Jaina path to liberation. By stating that right faith, knowledge, and conduct together constitute the way to mokṣa, Ācārya Umāsvāmi defines the central theme of the entire work. This concise statement emphasizes that spiritual progress requires an integrated approach where conviction, understanding, and ethical action function simultaneously.

156. (B) There is a progressive increase in virtue, lifespan, and happiness.
During the Utsarpiṇī half-cycle, there is a progressive and inevitable improvement in world conditions. This phase is marked by a gradual increase in human lifespan, happiness, and moral standards as time moves through its six distinct eras. This Jaina cosmological model reflects an optimistic view that spiritual and physical conditions perpetually fluctuate, ensuring that eras of decline follow periods.

157. (B) Ācārya Vīrasena and his disciple Jinasena
Ācārya Vīrasena and his disciple Jinasena were responsible for composing the monumental Dhavalā and Jayadhavalā commentaries. These works are essential to the Digambara tradition as they provide exhaustive explanations of foundational pro-canonical texts. By incorporating vast amounts of mathematical and cosmological knowledge, these commentaries ensured that complex doctrines regarding karma were systematically recorded and preserved during the early medieval period.

158. (A) Liberation (mokṣa) is not possible for women in their current birth.
The Digambara tradition maintains that final liberation or mokṣa is not attainable by women in their current physical form. This belief is based on the requirement of complete monastic nudity, which is considered socially and biologically inappropriate for women. Consequently, they believe that a female soul must be reborn as a male to perform the necessary austerities and achieve mokṣa.

159. (A) The Āgamas or Gāṇipiṭaka
The Śvetāmbara tradition recognizes a body of scriptures known as the Āgamas or the Gāṇipiṭaka. These canonical texts contain the teachings of the Tīrthaṅkaras as recorded by their immediate disciples, the Gaṇadharas. They are organized into various categories such as Aṅgas and Upāṅgas, providing a comprehensive guide to Jaina philosophy, ethics, and conduct. These scriptures remain the source of authority.

160. (B) (II) and (IV)

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Kaṣāyaprābhṛta, a text that focuses on the nature of passions and their role in the binding of karma to the soul. This commentary, completed by Ācārya Jinasena, ensures that the complex psychological and metaphysical doctrines regarding spiritual bondage and purification are systematically preserved.

143. (A) They are led by a single, supreme Ācārya.
The Sthānakavāsī sub-sect is an aniconic group within the Śvetāmbara tradition that rejects idol worship and accepts thirty-two Āgama texts. Unlike the Terāpanthī sect, the Sthānakavāsīs are not organized under the absolute authority of a single, supreme Ācārya for the entire community. This organizational difference is a key factor distinguishing the various reformist movements that emerged to emphasize scriptural authority.

144. (A) A doctor, medicine, and the patient's compliance all being needed for a cure.
Jaina philosophy uses several analogies to explain the interdependence of the three jewels. Just as a cure requires a doctor's diagnosis, the correct medicine, and the patient's compliance, liberation necessitates the simultaneous presence of right faith, knowledge, and conduct. None of these elements can achieve the goal in isolation; they must function together as an integrated system to effectively purify.

145. (A) (I), (II), (III)
Lord Pārśvanātha was the twenty-third Tīrthaṅkara and lived approximately two hundred and fifty years before Lord Mahāvīra. His followers were characterized by their adherence to the Cāturyāma Dharma, or the four-fold restraint. These historical details highlight the long-standing tradition of enlightened teachers in Jainism. Unlike Mahāvīra, whose life stories are different, Pārśvanātha's historical existence is recognized by most scholars.

146. (A) Ācārya Hemchandra Sūri
Ācārya Hemchandra Sūri was a dominant intellectual and spiritual figure in twelfth-century Gujarat. He served as a close advisor to the Chaulukya kings Siddharāja Jayasiṃha and Kumarapala, successfully encouraging them to govern according to Jaina principles like non-violence. His influence led to the widespread establishment of Jaina institutions and legal protection of animals, significantly shaping the cultural and religious identity.

147. (C) All the Sādhus (ascetics) in the universe.
A Sādhu is an ascetic who has renounced worldly life to follow the spiritual path established by the Jinas. They meticulously observe the five great vows and dedicate themselves to meditation, study, and the practice of austerities. In the Ṇamokāra Mahāmantra, they represent all such practitioners who serve as living examples of the Jaina path, providing guidance and inspiration.

148. (D) Ardhamāgadhī Prakrit
The original canonical scriptures of Jainism, known as the Āgamas, were composed in Ardhamāgadhī Prakrit. This vernacular language was used to ensure that the spiritual teachings of the Tīrthaṅkaras were accessible to the general population of the time. While later commentaries and treatises were written in Sanskrit, Ardhamāgadhī remains the sacred language of foundational texts for the Śvetāmbara tradition.

149. (C) Aniconic (non-idolatrous)
The Taranapantha is a distinct sub-sect within the Digambara tradition known for its aniconic approach to religious practice. Followers of this sect reject the use of physical idols and temples, choosing instead to focus on the worship of sacred scriptures. Founded by Taran Svami, this group emphasizes internal spiritual realization and study of core texts, reflecting reformist drive toward scriptural engagement.

150. (B) P-4, Q-3, R-1, S-2
Ācārya Kundakunda authored foundational Prakrit texts on the two viewpoints, while Ācārya Akalaṅka refined Jaina logic to counter rival philosophical schools. Ācārya Haribhadra Sūri was a former Brahmin who became a Jaina scholar, and Ācārya Vīrasena composed the massive Dhavalā commentary. These pairings represent the unique historical and literary roles these eminent figures played in developing Jaina metaphysics and logic.

151. (D) The migration of a group of monks led by Bhadrabāhu to South India during a famine.
The definitive beginning of the schism between the Digambara and Śvetāmbara sects is associated with the migration of monks led by Ācārya

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animate offerings like flowers, and rejects the centralized authority of Bhaṭṭārakas. These differences define the internal division.

169. (D) Right faith or rational conviction in the truths preached by the Jina.
Samyakdarśana represents the fundamental Jaina jewel of right faith or rational conviction. It involves an unwavering trust in the nature of reality and the spiritual truths taught by the Jinas. This is not blind belief but a rational understanding providing the foundation for spiritual growth. Without this correct perspective, any knowledge gained or conduct performed lacks the essential orientation required.

170. (C) P-2, Q-3, R-1, S-4
Jaina sects and sub-sects have unique characteristics. Digambara monks practice nudity and believe women cannot achieve mokṣa in their current form. Śvetāmbara Mūrtipūjakas worship idols in temples, while Sthānakavāsīs reject idol worship. The Śvetāmbara Terāpanthī is an aniconic sect that follows a single living Ācārya. These classifications reflect the diverse historical developments and variations in ritual practice and monastic discipline.

171. (D) Non-attachment/Non-possession (Aparigraha)
Lord Pārśvanātha's four-fold code of conduct, known as Cāturyāma Dharma, included the vow of non-possession or Aparigraha. This restraint emphasized detachment from material belongings and worldly attachments. Together with non-violence, truthfulness, and non-stealing, it formed the foundational ethical discipline for his followers. The specific vow of celibacy was only later separated and emphasized as a distinct fifth vow by Mahāvīra.

172. (A) Both Statement I and Statement II are true.
Ācārya Hemchandra Sūri is celebrated for his comprehensive Sanskrit and Prakrit grammar titled Siddhahemaśabdānuśāsana. Similarly, Ācārya Siddhasena Divākara is renowned for the Sanmatitarkaprakaraṇa, which systematically explores Jaina logic and the doctrine of Anekāntavāda. Both scholars were pivotal in developing Jaina intellectual tradition, ensuring that grammar, logic, and philosophy were documented with a level of rigour for debate.

173. (C) Women can attain liberation.
The Yāpanīya was an ancient Jaina sect that held several intermediate views. One of their most distinctive beliefs, shared with the Śvetāmbaras, was that women are capable of attaining final liberation or mokṣa. Despite this shared view, they also followed several Digambara practices, such as monastic nudity. This unique combination of beliefs makes the Yāpanīya tradition a significant historical example.

174. (D) The 'Asi, Masi, Krishi' - arts of self-defense, writing, and agriculture.
According to Jaina tradition, Lord Ṛṣabhadeva taught humanity essential skills known as Asi, Masi, and Krishi. These represent the arts of self-defense, writing, and agriculture, respectively. By introducing these foundational crafts, he enabled the establishment of organized society and civilization at the beginning of the current time cycle. His role as the first teacher of spiritual and practical arts is central.

175. (A) Both A and R are true and R is the correct explanation of A.
The Digambara tradition maintains that the original canonical texts were lost due to a catastrophic famine that disrupted oral transmission. Consequently, they do not recognize the Śvetāmbara Āgamas as authentic. Instead, Digambaras rely on later foundational works by eminent Ācāryas like Kundakunda and Umāsvāmi. These texts are believed to capture the essential spirit and teachings of the original teachers.

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176. (B) Tattvārthasūtra
Ācārya Kundakunda is the eminent author of several foundational Prakrit texts, including the Samayasāra, Pravacanasāra, and Pañcāstikāyasāra. However, the Tattvārthasūtra is not among his works; it was composed by Ācārya Umāsvāmi. While Kundakunda's treatises focus on the ultimate nature of the soul from a Digambara perspective, the Tattvārthasūtra serves as a systematic Sanskrit summary recognized as authoritative by all major traditions.

177. (B) Ṇamokāra Mahāmantra
The Ṇamokāra Mahāmantra is the most fundamental and universally respected prayer in Jainism. It salutes the five supreme beings

Several common assertions in the list are incorrect according to Jaina doctrine and history. For instance, Samyakcāritra refers to right conduct and ethical discipline rather than just scriptural knowledge. Furthermore, the Digambara Terapantha was a seventeenth-century reform movement and was not founded by Ācārya Bhikshu, who actually established the Śvetāmbara Terāpanthī sect. These distinctions are vital for sectarian history.

161. (B) 250 years
Lord Pārśvanātha is traditionally believed to have lived approximately two hundred and fifty years before Lord Mahāvīra. As the twenty-third Tīrthaṅkara, his historical existence is widely accepted by modern scholars. His life and the four-fold code of conduct he taught provided the foundational framework that Mahāvīra later expanded. This chronological gap highlights the continuity of the Jaina enlightened lineage periodically.

162. (A) Ācārya Yaśovijay
Ācārya Yaśovijay was a prominent seventeenth-century Śvetāmbara scholar who made massive contributions to Jaina logic and epistemology. His works, such as the Jaina Tarkabhāṣā, demonstrate his mastery over both classical Jaina thought and the sophisticated techniques of Neo-logic. By writing detailed commentaries and original treatises, he successfully revitalized Jaina intellectual tradition, ensuring it could effectively engage with contemporary Indian philosophical schools.

163. (D) The principle of one Ācārya, one code of conduct, and one ideology.
The Śvetāmbara Terāpanthī sect is uniquely characterized by its centralized organizational structure, where the entire community follows the leadership of a single Ācārya. This principle ensures uniformity in practice, discipline, and doctrine across all monks, nuns, and lay followers. Founded by Ācārya Bhikshu, this model of governance was intended to prevent internal divisions and maintain the highest standards of conduct.

164. (C) Arihantas and Siddhas
In the hierarchy of the Pañca Parameṣṭhi, Arihantas and Siddhas are placed in the highest positions of reverence. An Arihanta is an omniscient being who established the path, while a Siddha is a perfected soul who has attained final liberation. Honoring them before the Ācāryas, Upādhyāyas, and Sādhus reflects their superior spiritual achievement. This order emphasizes the goal of mokṣa.

165. (B) (II), (III), (V)
The Jaina councils or Vācanās were essential for preserving scriptural knowledge. The Council at Valabhī, presided over by Devardhigaṇi, is particularly important as it resulted in the canonical texts being committed to writing. The primary purpose of these assemblies was to ensure the continuity of the oral tradition during times of crisis. While foundational for Śvetāmbaras, Digambaras did not accept these results.

166. (D) Ācārya Jinasena
The Ādipurāṇa is a celebrated Sanskrit epic composed by the eminent Digambara Ācārya Jinasena in the ninth century. This work provides a detailed biography of Lord Ṛṣabhadeva, the first Tīrthaṅkara, and chronicles the origin of human civilization and first royal lineages. As a major source of Jaina mythology and social history, it remains a fundamental text for understanding the Digambara narrative.

167. (B) Samyakcāritra
A lay follower who practices partial vows or aṇuvratas is engaging in an aspect of Samyakcāritra. While they cannot commit to the full ascetic discipline of the great vows, their effort to live ethically according to Jaina principles constitutes right conduct suitable for a householder. This practice helps individuals control their passions and minimize harmful actions, gradually purifying the soul for advancement.

168. (A) Ritualistic details of idol worship and the status of 'bhaṭṭārakas'.
The Digambara Bisapantha and Terapantha sub-sects differ primarily on ritualistic details and the role of the Bhaṭṭārakas. Bisapantha follows traditional practices involving various offerings to idols and recognizes the authority of regional pontiffs. Conversely, the Terapantha sect advocates for simplified worship, avoiding

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The five great vows for Jaina ascetics include non-violence, truth, non-stealing, celibacy, and non-possession. These vows are designed to eliminate the causes of karmic influx and guide the soul toward liberation. While self-study or Svādhyāya is a highly valued spiritual practice in Jainism, it is classified as a form of internal austerity rather than one of the five fundamental great vows.

99. (C) Chedasūtras
Chedasūtras are a specialized category of Jaina canonical literature that focuses on monastic discipline and ethics. These texts provide detailed rules for the daily life of monks and nuns, as well as the specific penances required for various transgressions of the vows. They are essential for maintaining the order's integrity and ensuring that all members adhere to the prescribed ascetic standards.

100. (A) (II) and (III)
Ācārya Hemchandra Sūri is the celebrated author of the Triṣaṣṭiśalākāpuruṣacaritra, which chronicles the lives of sixty-three illustrious Jaina figures. Additionally, Ācārya Vīrasena Svāmi is renowned for composing the massive Dhavalā and Jayadhavalā commentaries on foundational Digambara texts. While these attributions are correct, some other statements, such as the authorship of the Tattvārthasūtra by Kundakunda, are historically inaccurate within the Jaina literary tradition.

101. (C) Samyak Darśana
Samyak Darśana is the foundational quality of right faith or rational perception in Jainism. It involves a deep-seated conviction in the fundamental truths and realities as preached by the Jinas, untainted by doubt or false beliefs. This internal transformation is considered the starting point of the spiritual journey, as it provides the correct orientation necessary for both right knowledge and right conduct.

102. (B) Differences in monastic practices and rituals of worship.
The emergence of sub-sects like Bisapantha and Terapantha within the Digambara tradition was primarily driven by disagreements over ritual practices and temple management. While they share core doctrines, they differ on specifics such as the use of living offerings in worship and the authority of the Bhaṭṭārakas. These variations in external religious life eventually led to formal recognition of distinct groups.

103. (D) Ācārya Hemchandra Sūri
Ācārya Hemchandra Sūri composed the Triṣaṣṭiśalākāpuruṣacaritra, a massive Sanskrit epic detailing the biographies of the sixty-three great persons of Jaina tradition. This work includes the lives of all twenty-four Tīrthaṅkaras, twelve universal monarchs, and other legendary figures. It serves as a comprehensive source of Jaina mythology and history, reflecting the vast knowledge and literary skill of the scholar known as Kalikālasarvajña.

104. (A) A human being who attains omniscience and then teaches the path to liberation.
A Tīrthaṅkara is a human being who has achieved the highest state of spiritual perfection and omniscience. After attaining this enlightenment, they establish the four-fold community and rediscover the eternal path to liberation for the benefit of others. They are not divine incarnations but self-realized teachers who show humanity how to cross the ocean of worldly existence through their own effort.

105. (A) (I), (II), and (IV)
The Śvetāmbara Mūrtipūjaka sect, often called Deravāsī, practices the worship of Tīrthaṅkara idols in temples. Their monks and nuns wear white robes and are permitted to use begging bowls for gathering food. This group represents the majority of the Śvetāmbara tradition and maintains elaborate ritual traditions. Unlike some reformist sects, they do not trace their specific origin to figures like Lonkā Shāh.

106. (A) Siddhānta-grantha
The Ṣaṭkhaṇḍāgama and Kaṣāyaprābhṛta are deeply revered within the Digambara tradition as Siddhānta-granthas or fundamental doctrinal texts. These works are believed to preserve the essential knowledge of the lost Pūrva scriptures, particularly regarding karma theory. Because they contain the core teachings derived from ancient oral tradition, they serve as the primary authoritative source for Digambara metaphysics and spiritual practice.

107. (D) Ācārya Akalaṅka Svāmi

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who embody the highest spiritual achievements. Because it honors virtues and spiritual states rather than specific individuals, it can be recited by any practitioner at any time. This mantra serves as a constant reminder of the spiritual ideals of detachment and wisdom.

178. (B) II, III, I
The chronological order of the Jaina councils begins with the assembly at Pāṭaliputra, presided over by Sthulabhadra. This was followed by the Council at Mathurā led by Ārya Skandila. Finally, the Council at Valabhī under Devardhigaṇi Kṣamāśramaṇa took place, where the canonical scriptures were definitively committed to writing. This sequence reflects the prolonged effort over several centuries to preserve scriptural knowledge.

179. (A) To be inspired by the Tīrthaṅkara's qualities of detachment and self-control.
Visiting a temple to gaze at the image of a Tīrthaṅkara is a practice intended to inspire the follower to emulate the enlightened being's qualities. By focusing on the serene and detached form of the Jina, the practitioner is reminded of the ideals of self-control, non-violence, and spiritual victory. This contemplative act helps purify thoughts and reinforces commitment to the path.

180. (A) (I), (II) and (III)
The Śvetāmbara tradition holds several defining beliefs, including that monks should wear white clothes and that women are capable of achieving mokṣa. They also maintain that Lord Mahāvīra lived a householder's life and was married. While they have their own unique scriptures, they firmly accept the Tattvārthasūtra of Ācārya Umāsvāmi as an authoritative summary. These views distinguish them from Digambaras.

181. (C) Ācārya Hemchandra Sūri
Ācārya Hemchandra Sūri is honored with the title Kalikālasarvajña, which signifies his status as an omniscient scholar of the current age. Living in the twelfth century, he produced an extraordinary volume of work covering diverse fields such as grammar, logic, philosophy, and history. His immense influence as a spiritual teacher and advisor ensured the systematic growth of Jaina intellectual and religious life.

182. (A) 'Ford-makers' who establish the 'tīrtha' (four-fold community) and show the path to liberation.
Tīrthaṅkaras are enlightened teachers who appear periodically to rediscover and preach the eternal path to liberation. The term literally means "ford-maker," as they establish the four-fold community of monks, nuns, laymen, and laywomen, providing a metaphorical ford across the ocean of worldly suffering. They are not divine incarnations but self-realized beings who show others how to achieve ultimate peace and omniscience.

183. (C) Ācārya Siddhasena - Ādipurāṇa
Several Jaina Ācāryas are correctly matched with their major works, such as Umāsvāmi with the Tattvārthasūtra and Akalaṅka with the Aṣṭaśatī. However, the Ādipurāṇa was authored by Ācārya Jinasena, not Siddhasena Divākara. Siddhasena is famous for his logical and philosophical works, particularly the Sanmatitarkaprakaraṇa. Correctly attributing these texts is essential for understanding the specific literary contributions made by each scholar.

184. (A) Ācārya Haribhadra Sūri
Ācārya Haribhadra Sūri authored the Anekāntajayapatākā to champion the foundational Jaina doctrine of non-absolutism. This work employs sophisticated logic to demonstrate that reality is complex and requiring multiple perspectives for a complete understanding. As a scholar familiar with contemporary Indian philosophical systems, Haribhadra used this treatise to defend the Jaina view against absolute claims made by rival schools.

185. (A) (I), (II), (III), (V)
Lord Ṛṣabhadeva, also known as Ādinātha, is recognized as the first Tīrthaṅkara of the current time cycle. Jaina tradition and various Hindu Purāṇas acknowledge his role in introducing foundational institutions of society, such as marriage and organized work. He is traditionally credited with establishing basic structures of civilization and the spiritual path. These details highlight his unique position as both inaugurator and teacher.

186. (A) Sthānakavāsī and Terāpanthī

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Jaina philosophy maintains that the three jewels—right faith, right knowledge, and right conduct—form a single, integrated path to liberation. They are not independent paths but must be practiced simultaneously to be effective. Faith provides the conviction, knowledge offers the understanding, and conduct involves practical effort. Like the ingredients of a medicinal remedy, all three must be present together to successfully purify the soul and end rebirth.

204. (C) Tapā gaccha
The Digambara Mūla Saṅgha historically branched into several lineages known as gaṇas or gacchas, including the Nandi, Sena, and Deva branches. These groups were part of the Digambara monastic structure that developed after the major sectarian division. However, Tapā gaccha is an influential monastic branch that belongs to the Śvetāmbara tradition rather than the Digambara. This distinction is important for correctly identifying the lineages defining the major branches.

205. (B) (II), (III), (IV)
The Śvetāmbara Sthānakavāsī sect arose from a reform movement led by Lonkā Shāh. This group rejects idol worship and temple rituals, focusing instead on scriptural authority and internal meditation. They accept thirty-two of the Śvetāmbara Āgamas as authoritative and believe that an omniscient being still requires physical food for sustenance. These beliefs distinguish them from the Mūrtipūjaka tradition, reflecting a drive toward greater simplicity and scriptural adherence.

206. (D) Aṣṭaśatī
Ācārya Akalaṅka Svāmi authored a famous commentary called Aṣṭaśatī, which provides an exhaustive logical explanation of Ācārya Samantabhadra's Āptamīmāṁsā. In this work, Akalaṅka uses sophisticated Jaina logic to defend the doctrine of Anekāntavāda and the possibility of omniscience against rival philosophical schools. This commentary is significant in the history of Jaina epistemology, as it provided analytical rigour necessary to establish Jainism's position in ancient intellectual debates.

207. (B) Council at Valabhī
The Council at Valabhī is regarded as the most significant assembly in the history of the Śvetāmbara tradition. Presided over by Devardhigaṇi Kṣamāśramaṇa in the fifth century, this council resulted in the canonical scriptures being definitively committed to writing. This achievement was vital for ensuring the preservation of the oral tradition, which had become fragmented. The written canon produced at Valabhī remains the primary source of scriptural authority for Śvetāmbaras.

208. (C) Pārśvanātha
Lord Pārśvanātha's life is deeply connected with the ancient city of Varanasi, where he was born as a prince into the royal family of King Aśvasena. As the twenty-third Tīrthaṅkara, his association with this sacred location is a central part of his biography. Varanasi remains an important site for Jaina pilgrims, who visit to honor his birthplace and celebrate his spiritual mission that established foundations of the path before Mahāvīra.

209. (D) To understand the true nature of reality, the self, and the path to liberation, free from doubt.
Samyak Jñāna involves the complete and correct understanding of reality as taught by the Jinas, free from any doubt or perversity. It serves to clarify the nature of the soul and the mechanisms of karma, providing the intellectual framework necessary for spiritual progress. When combined with right faith and conduct, this knowledge acts as a powerful tool to guide the practitioner toward final liberation, ensuring efforts are grounded.

210. (B) Terapantha
The Digambara Terapantha emerged in the seventeenth century as a reformist movement within the broader Digambara community. This group arose specifically to oppose various ritualistic practices and the centralized authority of the Bhaṭṭārakas found in the Bisapantha. Followers advocate for a simplified form of idol worship that avoids the use of living offerings. This internal reform reflects a historical drive toward aligning practice more strictly with the core Jaina principle of non-violence.

211. (C) Ācārya Siddhasena Divākara
Ācārya Siddhasena Divākara was a brilliant Śvetāmbara scholar who authored the

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ensuring intellectual continuity during a period when oral transmission was increasingly difficult.

195. (A) Both A and R are true and R is the correct explanation of A.
Jaina Bhakti emphasizes the appreciation of spiritual virtues rather than petitioning for divine intervention. Because Tīrthaṅkaras and Siddhas are completely detached and liberated, they cannot grant worldly favors or respond to emotional pleas. Instead, devotion serves as a tool for the practitioner to purify their own mind by focusing on ideals of wisdom and detachment. This process helps individuals cultivate same qualities.

196. (B) Terāpanthī
The Śvetāmbara Terāpanthī sect is uniquely organized under the absolute authority of a single living Ācārya. This centralized leadership structure was established by its founder, Ācārya Bhikshu, to ensure uniformity in discipline and doctrine. Unlike other sub-sects that may have regional leaders or council-based governance, Terāpanthī followers adhere to the guidance of one spiritual head, maintaining a high degree of organizational cohesion.

197. (C) Kevala-jñāna
The Avasarpiṇī cycle consists of six distinct eras or spokes, representing a gradual decline in the quality of human life and happiness. These eras include periods like Suṣamā-suṣamā and Duṣamā. While Kevala-jñāna refers to the state of perfect omniscience achieved by enlightened beings, it is not categorized as one of the chronological spokes of the cosmic time cycle itself. The cycle describes environmental conditions.

198. (A) Navya-Nyāya (Neo-logic) and epistemology.
Ācārya Yaśovijay was an eminent seventeenth-century scholar who significantly advanced the fields of Jaina logic and epistemology. He is particularly noted for his mastery of Neo-logic, which he used to refine and defend Jaina philosophical positions. By writing original treatises and detailed commentaries, he successfully revitalized the intellectual traditions of the Śvetāmbara school, making them more robust and capable of debate with rival schools.

199. (C) The 11 Aṅgas were compiled based on the memory of Ācārya Sthulabhadra.
According to the Śvetāmbara tradition, the Pāṭaliputra council was a vital event for reconstructing the canon after a major famine. Under the leadership of Ācārya Sthulabhadra, the monastic community compiled the eleven Aṅgas from memory to ensure the continuity of the sacred teachings. While the twelfth Aṅga remained lost, this assembly was the first formal step toward systematizing the scriptures, providing the foundational framework.

200. (A) (I), (II) and (III)
The Pañca Parameṣṭhi consists of five categories of supreme beings who are honored for their spiritual achievements and service. An Arihanta is an omniscient being who established the path while still in a body, and a Siddha is a soul that has achieved final liberation. Ācāryas serve as the leaders of the monastic community. Tīrthaṅkaras are included within the category of Arihantas, meaning they are a core part.

201. (C) Ācārya Akalaṅka Svāmi
Ācārya Akalaṅka Svāmi was a brilliant eighth-century Digambara logician who laid the intellectual foundations of Jaina Nyāya. His works, such as the Aṣṭaśatī, provided sophisticated logical frameworks to defend Jaina metaphysics and epistemology against challenges from Buddhist and Hindu schools. By developing rigorous analytical methods, he ensured that Jaina doctrines, particularly Anekāntavāda, were viewed as robust and sound, significantly influencing the development of Indian philosophical thought.

202. (A) Bull
Lord Ṛṣabhadeva, the inaugural Tīrthaṅkara of the current time cycle, is traditionally associated with the symbol of a bull. This emblem or lāñchana is used to uniquely identify him in Jaina iconography and art. The choice of the bull reflects his role as the teacher who introduced agriculture and established the social order at the beginning of civilization. This tradition helps practitioners distinguish each teacher throughout history.

203. (D) They form a single, integrated path where all three must be present simultaneously.

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purify the soul. By aligning one's actions with principles of non-violence and detachment, the practitioner stops the binding of new karma and sheds existing karmic particles, eventually creating the necessary conditions for achieving final liberation.

250. (A) Valabhī, under Devardhigaṇi Kṣamāśramaṇa.
According to the Śvetāmbara tradition, the Council at Valabhī marks the definitive moment when the canonical Āgamas were committed to writing. Presided over by Devardhigaṇi Kṣamāśramaṇa in the fifth century, this council was convened to preserve oral traditions that had become fragmented over centuries. By recording the scriptures, the council ensured the survival of the Jaina canon for future generations, establishing the final written redaction that continues to serve as the authoritative source.

251. (B) To re-establish the principles of dharma when they have been forgotten.
Tīrthaṅkaras are enlightened individuals who attain omniscience and teach the path to liberation. Their primary role within the eternal cosmic cycle is to re-establish the Jain dharma during times when it has been forgotten by humanity. They serve as spiritual guides, providing the necessary teachings to help beings navigate the cycle of birth and death known as saṃsāra.

252. (A) An eternal and uncreated cyclical movement of ascending and descending eras.
The Kālacakra represents the Jain concept of cosmic time, which functions like an eternal, uncreated wheel. It consists of two equal half-cycles: the ascending Utsarpiṇī and the descending Avasarpiṇī eras. This cyclical framework suggests that time has no beginning or end, and the universe undergoes continuous, predictable transitions through various stages of progression and regression in human conditions.

253. (C) There is a progressive improvement in happiness and virtue.
The Utsarpiṇī era is defined as the ascending or progressive half of the cosmic cycle. During this period, the world experiences a systematic and gradual improvement in human conditions. This includes an increase in lifespan, moral virtue, and overall happiness. It eventually culminates in a state of supreme bliss, representing the peak of the positive phases within the time cycle.

254. (D) A gradual decline in happiness, lifespan, and morality.
The Avasarpiṇī is described as the descending or regressive era of the cosmic time wheel. It is marked by a systematic decline across all aspects of human existence. Over its six subdivisions, there is a gradual decrease in lifespan, moral virtue, and happiness. This period eventually leads toward a state of significant misery and depravity before the cycle resets again.

255. (C) The Tīrthaṅkaras emerge within the framework of the Kālacakra to guide humanity.
Tīrthaṅkaras appear within the grand, impersonal timeline of the cosmic cycle to guide humanity toward liberation. They are born in each half-cycle to restore the Jain dharma when it has been lost or forgotten. While the cycle of time is eternal and uncreated, these enlightened beings manifest specifically to serve as spiritual beacons amidst the inevitable changes in eras.

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256. (B) He holds the position of the first Tīrthaṅkara of the current Avasarpiṇī.
Lord Ṛṣabhadeva is recognized as the first Tīrthaṅkara of the current Avasarpiṇī era. His life marks the beginning of the contemporary religious and civilizational order. Known as Ādinātha, he established the foundational path to spiritual liberation. His role was pivotal in transitioning humanity from a natural state to an organized society, setting the precedent for all the subsequent Tīrthaṅkaras.

257. (D) During the transition from bhogabhūmi to karmabhūmi.
Lord Ṛṣabhadeva was born during the third period of the current descending era. This specific timeframe was characterized by a fundamental transition in human existence. Society was moving from bhogabhūmi, where nature provided for all needs, to karmabhūmi, which required labor and social structure. Consequently, he introduced essential skills like agriculture and craftsmanship to help humanity adapt to these changes.

258. (A) The writing of the canonical Āgama literature.

Sanmatitarkaprakaraṇa in Prakrit verses. This seminal work is a landmark in Jaina logical literature, systematically exploring the doctrine of Anekāntavāda and the multiple viewpoints or nayas. Siddhasena's ability to integrate diverse logical perspectives into a unified framework helped establish the tradition's intellectual depth and provided a sophisticated defense against contemporary rival philosophical schools throughout ancient and early medieval India.

212. (C) Atonement, discipline, and rules for the conduct of monks and nuns.
Chedasūtras are a specialized category of Jaina canonical literature that primarily focus on monastic discipline and ethics. These scriptures provide detailed rules for the daily lives of monks and nuns, along with the specific penances required for various transgressions of their vows. They are essential for maintaining the organizational integrity of the monastic order and ensuring that all members strictly adhere to the rigorous standards required for spiritual progress.

213. (D) The Śvetāmbara tradition only.
The story of the transfer of the embryo is a unique biographical detail found only in the Śvetāmbara tradition. According to this account, the soul that would become Lord Mahāvīra was first conceived in a Brahmin family before being miraculously transferred to the womb of Queen Triśalā. The Digambara tradition does not accept this narrative, maintaining that he was born normally to royal parents, illustrating another significant point of divergence.

214. (A) Guṇa-pūjā (worship of virtues)
Jaina Upāsanā or worship is fundamentally an act of Guṇa-pūjā, where the practitioner venerates the supreme virtues of the enlightened and liberated souls. It is not intended for requesting worldly boons or divine intervention, as the objects of worship are completely detached. Instead, this practice serves to focus the mind on the ideals of spiritual perfection, inspiring the individual to purify their own thoughts and emulate qualities required for liberation.

215. (C) Ācārya Dharasena
The Ṣaṭkhaṇḍāgama is a foundational Digambara text believed to contain essential teachings of the lost Pūrva scriptures. It is based on the oral tradition preserved and passed down by Ācārya Dharasena, who instructed the scholars Puṣpadanta and Bhūtabali to record this knowledge. This work is deeply revered as it provides the primary systematic exposition of Jaina karma theory, forming the basis for almost all subsequent Digambara metaphysics and scriptural interpretation.

216. (A) Cosmology
The concept of Kālacakra is fundamental to Jaina cosmology, describing the cyclical nature of time as a beginningless wheel with twelve spokes. These spokes represent alternating periods of progress and decline, known as Utsarpiṇī and Avasarpiṇī. This model establishes the environmental and spiritual framework within which all beings exist and the Tīrthaṅkaras periodically appear. By defining the vast temporal structure, the Kālacakra provides a comprehensive context for Jaina metaphysical doctrines.

217. (B) Dvyāśrayakāvya
Ācārya Hemchandra Sūri authored the Dvyāśrayakāvya, a unique historical and grammatical work. In this text, he simultaneously narrates the history of the Chaulukya dynasty and illustrates the rules of his own Sanskrit and Prakrit grammar. This dual-purpose composition showcases Hemchandra's immense literary skill and his ability to combine creative poetry with rigorous scholarship. It remains a vital source for understanding both the political history of Gujarat and the linguistic development of Jaina literature.

218. (A) Mūrtipūjaka (Deravasi)
The Śvetāmbara Mūrtipūjaka sub-sect, also known as Deravasi, is characterized by its practice of worshipping Tīrthaṅkara images in elaborate temples. This group follows a traditional ritual system and maintains the authority of various pontiffs and lineages. Unlike aniconic reformist sects, Mūrtipūjakas believe that the physical representation and veneration of enlightened beings are essential for inspiring devotion and internalizing spiritual values. This tradition remains the largest branch within the Śvetāmbara community today.

219. (C) Arihanta, Siddha, Ācārya, Upādhyāya, Sādhu

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The Śvetāmbara tradition includes both Mūrtipūjaka and non-Mūrtipūjaka groups. The Sthānakavāsī and Terāpanthī sects are non-Mūrtipūjaka, as they reject idol worship and focus instead on scriptural authority and internal meditation. These reformist movements emerged over several centuries to advocate for a simpler and more aniconic approach. Conversely, the Mūrtipūjaka tradition maintains the practice of venerating images in temples.

187. (B) Mathurā and Valabhī
In the fifth century, two important Jaina councils were held nearly simultaneously at Mathurā and Valabhī. These assemblies were convened by the monastic community to address the decline of oral tradition and to compile sacred scriptures. Presided over by Ācārya Skandila and Devardhigaṇi Kṣamāśramaṇa, these regional gatherings played a crucial role in preserving the canon, eventually leading to written redaction.

188. (B) Following the five great vows (mahāvratas).
Right conduct for a Jaina ascetic involves the meticulous observance of the five great vows. These vows—non-violence, truthfulness, non-stealing, celibacy, and non-possession—are practiced to their fullest extent without exception. By strictly following this ethical code, an ascetic effectively halts the influx of new karma and creates conditions for spiritual purification. This rigorous discipline is the practical manifestation of the Jaina path.

189. (C) Ācārya Akalaṅka
Ācārya Akalaṅka Svāmi authored influential works like Laghīyastraya and Nyāyaviniścaya, which established him as a premier logician in the Digambara tradition. His treatises refined Jaina epistemology and logic, providing sophisticated arguments to defend the doctrine of Anekāntavāda and the possibility of omniscience. By engaging with contemporary philosophical challenges, Akalaṅka's contributions ensured that Jaina thought was represented with intellectual rigour and analytical depth.

190. (C) P-4, Q-1, R-2, S-3
Several Jaina concepts are associated with specific Tīrthaṅkaras and traditions. Lord Pārśvanātha taught the Cāturyāma Dharma, while Lord Mahāvīra added the vow of celibacy to the code of conduct. Lord Ṛṣabhadeva is traditionally recognized as the first teacher of the arts of civilization. Additionally, the Śvetāmbara tradition maintains the unique belief in a female Tīrthaṅkara, Mallinātha. These attributions reflect historical narratives.

191. (A) Ācārya Umāsvāmi
Ācārya Umāsvāmi authored the Tattvārthasūtra, the first major Jaina work composed in the Sanskrit language. This text is uniquely significant because it provides a systematic summary of Jaina metaphysics and the path to liberation that is accepted as authoritative by all major sects. By organizing complex doctrines into concise sūtras, Umāsvāmi created a foundational framework that allowed Jaina thought to be shared and studied.

192. (A) Both Statement I and Statement II are true.
Jaina monks belonging to different traditions carry specific ritual items to assist in their spiritual practice. Digambara monks are traditionally equipped with a broom of peacock feathers and a wooden water pot. Similarly, Śvetāmbara monks carry a broom made of woollen threads and utilize begging bowls for gathering alms. These items are designed to minimize harm to living beings and support non-violence.

193. (B) Pāvāpuri
Lord Mahāvīra attained final liberation or Nirvāṇa at Pāvāpuri, located in modern-day Bihar. This significant event marked the conclusion of his earthly mission as the twenty-fourth Tīrthaṅkara. Pāvāpuri remains a major pilgrimage site for all Jaina followers, who visit to commemorate the spot where Mahāvīra shed his final karmas and entered the state of eternal bliss and omniscience. The location serves as a reminder of the goal.

194. (A) The Ṣaṭkhaṇḍāgama and Kaṣāyaprābhṛta.
The Dhavalā, Jayadhavalā, and Mahādhavalā are massive commentaries that provide exhaustive explanations of the Ṣaṭkhaṇḍāgama and Kaṣāyaprābhṛta. These pro-canonical texts are essential for understanding Digambara metaphysics, particularly theories of karma and cosmology. By preservation through these eighth-century commentaries, ancient knowledge was systematically organized and made accessible,

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primary visible characteristic for nearly two millennia.

227. (A) Ācārya Sthulabhadra
In the history of Jaina councils, the first assembly or Vācanā was held at Pāṭaliputra and presided over by Ācārya Sthulabhadra. This council was convened following a severe famine to address the fragmentation of the oral tradition and to reconstruct the canonical Aṅgas. While it was a pivotal effort to preserve scriptural knowledge, the results were not accepted by monks who had migrated south, marking an early and significant stage in the sectarian split.

228. (C) Samyakcāritra can be practiced independently of the other two jewels.
The Three Jewels—right faith, knowledge, and conduct—constitute the inseparable path to liberation in Jainism. A common misconception is that right conduct can be practiced effectively on its own. However, Jaina doctrine establishes that conduct only becomes spiritually transformative when it is grounded in right faith and correct understanding. Without this integrated foundation, ethical actions lack the necessary orientation and purity required to stop karma and successfully lead the soul toward final mokṣa.

229. (D) Ādipurāṇa
The Ādipurāṇa is a celebrated Sanskrit epic composed by the eminent Digambara Ācārya Jinasena. This work provides a detailed biographical account of Lord Ṛṣabhadeva, the inaugural Tīrthaṅkara, and chronicles the origin of human civilization and the first royal lineages. As a foundational source of Jaina mythology and social history, it narrates the spiritual and physical beginnings of humanity, reflecting the vast narrative scope of the ninth-century Digambara intellectual tradition.

230. (B) The practice of idol worship within the Mūrtipūjaka Śvetāmbara sect.
The Sthānakavāsī sect emerged as a reformist movement within the Śvetāmbara Mūrtipūjaka tradition during the fifteenth century. This group was formed by followers who rejected the practice of idol worship, arguing that it lacked support in the original Āgamas. Consequently, they adopted an aniconic approach, focusing on internal meditation and scriptural study in simple prayer halls known as Sthānaks. This reaction against ritualistic temple-based worship was a key factor defining their identity.

231. (D) A ford-maker across the ocean of worldly existence.
The term Tīrthaṅkara literally means "ford-maker," referring to an enlightened being who has created a metaphorical ford across the ocean of worldly suffering. By attaining omniscience and establishing the four-fold community, they show humanity how to cross from the cycle of birth and death to the shore of final liberation. They serve as the highest spiritual teachers, periodically rediscovering and preaching eternal truths to ensure the path remains accessible to all seekers.

232. (A) Both Statement I and Statement II are true.
Ācārya Yaśovijay was a prominent seventeenth-century Śvetāmbara scholar whose work significantly revitalized Jaina logic and epistemology. He was deeply influenced by the sophisticated techniques of the contemporary Neo-logic school, which he skillfully integrated with classical Jaina thought. By authoring numerous original treatises and detailed commentaries, he successfully defended Jaina doctrines against external challenges and provided a new level of analytical rigour that ensured the tradition remained intellectually robust and relevant.

233. (C) The heads of the monastic order.
In the Ṇamokāra Mahāmantra, the salutation 'Ṇamo Āyariyāṇaṃ' is offered to all the Ācāryas or heads of the monastic order in the universe. These individuals are responsible for leading the community of monks and nuns, maintaining spiritual discipline, and interpreting the sacred scriptures. By honoring their leadership and dedication, the practitioner acknowledges the vital role that monastic authority plays in preserving the Jaina tradition and guiding others on the path toward spiritual awakening.

234. (A) Digambara
The belief that a soul must be reborn as a man to achieve final liberation or mokṣa is a central tenet of the Digambara tradition. This view is based on the requirement of complete monastic

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The Ṇamokāra Mahāmantra salutes the five supreme beings in a specific order: Arihantas, Siddhas, Ācāryas, Upādhyāyas, and Sādhus. This sequence honors the omniscient teachers first, followed by the perfected, liberated souls. monastic leaders, scriptural teachers, and all dedicated ascetics are then respected. By following this order, the practitioner acknowledges the different levels of spiritual achievement and service, focusing their devotion on the virtues necessary for achieving final liberation and enlightenment.

220. (A) The life of Lord Mahāvīra and the rules of conduct for ascetics.
The Ācārāṅga Sūtra is the inaugural Aṅga of the Śvetāmbara canon and primarily addresses the rules of conduct and discipline for Jaina ascetics. It provides detailed instructions on how monks and nuns should live to minimize harm to life and maintain spiritual purity. Additionally, it contains early biographical accounts of Lord Mahāvīra's renunciation and austerities, serving as a foundational guide for both ethical practice and historical identity.

221. (D) Ācārya Kundakunda
Ācārya Kundakunda's works, especially the Samayasāra, are central to the philosophical identity of the Digambara tradition. His Prakrit treatises explore the ultimate nature of the soul and the path to spiritual realization with profound mystical depth. By focusing on the inherent purity of the self and the distinction between conventional and ultimate perspectives, Kundakunda's teachings have shaped Digambara metaphysics for centuries, providing a comprehensive framework for both study and internal practice.

222. (A) Serpent hood
Lord Pārśvanātha, the twenty-third Tīrthaṅkara, is uniquely identified in Jaina art and iconography by the symbol of a serpent hood. This lāñchana is often depicted above his head, reflecting a legendary event where he was protected by a snake deity during meditation. This iconographic tradition allows followers to easily distinguish his images from others, serving as a visual reminder of his life, his virtues of non-violence, and his spiritual victory over challenges.

223. (A) An Arihanta has a physical body, while a Siddha is a pure, disembodied soul.
The fundamental distinction between an Arihanta and a Siddha lies in their physical state. An Arihanta has attained omniscience and destroyed the four destructive karmas but still possesses a physical body through which they preach the path. Conversely, a Siddha is a perfected, disembodied soul that has shed all karmic bonds and resides eternally in a state of pure bliss at the top of the universe. This difference emphasizes the final stage of liberation.

224. (D) Kavalāhāra-niṣedha
Kavalāhāra-niṣedha is the Digambara doctrine asserting that an omniscient being or Kevalī does not require physical food for sustenance. According to this view, once a soul achieves perfect knowledge and bliss, its physical body is maintained by purely spiritual energy rather than material nourishment. This belief is a major point of doctrinal disagreement with the Śvetāmbara tradition, which maintains that the body of a Kevalī still necessitates food for physical operation.

225. (D) Jaina Tarkabhāṣā
Ācārya Hemchandra Sūri was an incredibly prolific author who produced foundational works such as the Siddhahemaśabdānuśāsana grammar, the Triṣaṣṭiśalākāpuruṣacaritra, and the Yogaśāstra. However, the Jaina Tarkabhāṣā was not authored by him; it was composed by the seventeenth-century logician Ācārya Yaśovijay. Correctly attributing these texts is vital for understanding the historical development of Jaina literature and the specific intellectual contributions made by each of these eminent scholars across different historical periods.

226. (A) 'Sky-clad' and 'White-clad'
The names of the two major Jaina sects, Digambara and Śvetāmbara, literally mean "sky-clad" and "white-clad," respectively. These terms directly reflect their fundamental disagreement over monastic attire. Digambara monks practice complete nudity as a sign of absolute non-attachment, while Śvetāmbara monks wear simple white robes. This distinction in external discipline is rooted in different interpretations of the original teachings and has served as the

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establishing him as one of the most intellectually versatile figures.

242. (A) Brahmacarya (Celibacy)
Lord Mahāvīra specifically added the fifth vow of celibacy to the four-fold restraint system taught by his predecessor, Lord Pārśvanātha. While the earlier system included non-violence, truth, non-stealing, and non-possession, Mahāvīra recognized that an explicit vow of chastity was necessary to address spiritual needs of his own era. This addition created the five great vows that define rigorous discipline of monastic life, providing a more comprehensive framework for achieving complete detachment and purification.

243. (A) Its words are eternal and not composed by any person.
The Ṇamokāra Mahāmantra is considered eternal or anādi-nidhana because it honors universal spiritual virtues rather than individual personalities. According to Jaina belief, the qualities of the five supreme beings it salutes—the Arihantas, Siddhas, Ācāryas, Upādhyāyas, and Sādhus—are eternal features of the universe. Consequently, the mantra itself represents a beginningless and endless recognition of the path to liberation, transcending specific historical compositions and remaining a constant spiritual tool for followers.

244. (D) Dṛṣṭivāda
The Dṛṣṭivāda was the twelfth Aṅga of the Jaina canon and contained the fourteen Pūrvas, which held the most profound and ancient knowledge of the faith. According to tradition, this complex body of scripture was the first to be lost as memorization skills of the monastic community declined over time. The loss of Dṛṣṭivāda represents a significant gap in surviving canonical literature, marking a transition from original vast oral tradition to fragments.

245. (C) Terāpanthī
The Śvetāmbara Terāpanthī sect is a reformist sub-sect founded by Ācārya Bhikshu in the eighteenth century. It is characterized by its rejection of idol worship and its unique organizational structure, where the entire community follows the leadership of a single, living Ācārya. This centralized authority ensures absolute uniformity in discipline and doctrine. By emphasizing a unified code of conduct and one spiritual head, the Terāpanthī tradition maintains a high degree of organizational cohesion.

246. (B) Ācārya Hemchandra Sūri
Ācārya Hemchandra Sūri was an exceptionally influential twelve-century scholar who served as spiritual guide and advisor to King Kumarapala of Gujarat. He encouraged the king to govern based on Jaina ethics, leading to the prohibition of animal slaughter and establishment of Jaina institutions. His intellectual contributions and diplomatic influence played a crucial role in the spread of Jainism in the region, earning him the title of Kalikālasarvajña for his unparalleled knowledge and service.

247. (D) Śvetāmbara Mūrtipūjaka
The Sthānakavāsī sect originated as a reform movement within the Śvetāmbara Mūrtipūjaka tradition during the fifteenth century. This group was formed by followers who rejected the practice of idol worship, arguing it lacked support in the original Āgamas. Instead, they focused on internal meditation and scriptural study, conducting activities in simple prayer halls known as Sthānaks. This shift toward an aniconic and scripturally focused practice defined their distinct identity within the broader Śvetāmbara community.

248. (A) An expressive adoration of the supreme qualities of the Jinas.
Jaina Bhakti is an expressive act of adoration directed toward the supreme virtues of the enlightened Jinas. It is not a means of requesting worldly benefits but a contemplative practice used to inspire the practitioner's own spiritual progress. By focusing on the detachment, wisdom, and victory of the Tīrthaṅkaras, the individual cultivates humility and purifies their own mind. This form of devotion helps followers internalize the ideals, reinforcing their commitment to the path.

249. (C) The cessation of activities that lead to the inflow of karmic particles.
Samyak Cāritra represents the practical application of Jaina ethics and the cessation of all activities that lead to the inflow of karmic matter. It involves strict adherence to vows, self-control, and the practice of austerities to

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nudity, which they believe is biologically and socially inappropriate for women. Consequently, Digambaras maintain that while women can achieve high spiritual states, they cannot reach the ultimate pinnacle of an Arihanta or Siddha in their current physical form.

235. (D) Ṣaṭkhaṇḍāgama
The Dhavalā is a monumental eighth-century commentary authored by Ācārya Vīrasena. It provides an exhaustive and profound explanation of the Ṣaṭkhaṇḍāgama, which is the most important pro-canonical text within the Digambara tradition. By preserving and elaborating on ancient oral knowledge regarding karma theory and cosmology, the Dhavalā ensures that the complex metaphysical foundations are systematically documented. It remains a vital scholarly resource for understanding the deepest aspects of Jaina philosophy and science.

236. (B) Mokṣa (liberation)
The combination of right faith, right knowledge, and right conduct is specifically designed to achieve mokṣa or spiritual liberation. According to Jaina philosophy, this integrated path allows the soul to halt the influx of new karma and eliminate all existing karmic bondage. By attaining this state of complete purity, the soul escapes the cycle of birth and death, realizing its inherent nature of infinite knowledge and bliss. This goal remains the supreme objective for practitioners.

237. (B) It is revered and accepted as an authoritative text by both Digambaras and Śvetāmbaras.
The Tattvārthasūtra by Ācārya Umāsvāmi is unique in Jaina literature because it is the first major text composed in Sanskrit and is accepted as authoritative by all major Jaina sects. It provides a concise yet comprehensive summary of the entire Jaina doctrine, covering metaphysics, cosmology, and the path to liberation. This universal recognition makes it foundational reference for philosophy, allowing for a shared understanding of core tenets across different sectarian traditions throughout history.

238. (A) IV, III, II, I
The chronological order begins with the Nirvāṇa of the twenty-third Tīrthaṅkara, Lord Pārśvanātha. This was followed centuries later by the life of Ācārya Kundakunda, a foundational figure for Digambara philosophy. Subsequently, the Council at Valabhī under Devardhigaṇi committed the scriptures to writing. Finally, Ācārya Hemchandra Sūri flourished in the twelfth century. This sequence illustrates the long-term progression of Jaina history, from its ancient enlightened teachers to its medieval scholarly renaissance.

239. (A) Their approach to ritual worship, particularly the use of offerings.
The primary difference between the Digambara Terapantha and Bisapantha sub-sects lies in their ritualistic approach to idol worship. The Terapantha sect advocates for a simplified form of worship that strictly prohibits the use of living or animate offerings like flowers and fruits. In contrast, the Bisapantha maintains traditional practices that include various offerings and recognition of Bhaṭṭāraka authority. These variations reflect a historical drive within Terapantha to align practice more strictly with non-violence.

240. (B) Each Avasarpiṇī and Utsarpiṇī half-cycle.
Jaina cosmology establishes that exactly twenty-four Tīrthaṅkaras appear in each half of the beginningless time cycle. These enlightened teachers emerge during both the ascending half, known as Utsarpiṇī, and the descending half, called Avasarpiṇī. This ensures that the eternal path to liberation is periodically rediscovered and preached to humanity, regardless of whether conditions of happiness are improving or declining. This recurring sequence of enlightened leaders is a fundamental and unchanging feature of universal history.

241. (B) Deep and comparative knowledge of various Indian philosophical schools.
Ācārya Haribhadra Sūri's works, such as the Ṣaḍdarśanasamuccaya, demonstrate his exceptional mastery over a wide range of Indian philosophical schools. Born a Brahmin before converting to Jainism, he utilized Jaina logic to analyze and compare various systems like Buddhism, Nyāya, and Sāṃkhya. His inclusive yet rigorous scholarly approach allowed him to defend Jaina doctrines while contributing significantly to broader intellectual discourse,

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Lord Ṛṣabhadeva introduced various civilizational foundations, including agriculture, craftsmanship, and commerce. He also established social institutions such as marriage and family to manage human livelihoods. However, he did not author the canonical Āgama literature, which contains the teachings of Lord Mahāvīra and was compiled much later through oral traditions and subsequent monastic councils held by the Jain sangha.

259. (C) The 'first lord' of the current age.
The title Ādinātha literally translates to the 'first lord', specifically identifying Lord Ṛṣabhadeva as the initial Tīrthaṅkara of the current cosmic age. This designation highlights his unique position at the start of the current civilizational and religious timeline. As the first to establish the path to liberation in this era, his teachings provided the essential foundation for Jain spiritual thought.

260. (A) He established the Jain sangha and taught the path to mokṣa.
After attaining Kevala Jñāna through intense asceticism, Lord Ṛṣabhadeva dedicated himself to teaching the path to mokṣa. He established the Tīrtha, which is the fourfold Jain community or sangha. By laying down these fundamental principles, he ensured that the knowledge of liberation would be preserved and accessible to others, serving as a spiritual guide for the people of his age.

261. (D) He is described as a reformer who built upon Pārśvanātha's teachings.
Lord Mahāvīra is viewed as a reformer and propagator who consolidated the religious path established by his predecessors. He did not create a new religion but rather reinvigorated the eternal dharma. Specifically, he reaffirmed the fourfold restraint taught by the 23rd Tīrthaṅkara, Pārśvanātha, before adding a fifth vow. This continuity emphasizes the lineage of truth shared among all enlightened Tīrthaṅkaras.

262. (B) He added the fifth vow of chastity (brahmacarya).
Lord Mahāvīra modified the existing ethical framework by introducing the fifth vow of chastity, known as brahmacarya. Previously, the 23rd Tīrthaṅkara, Pārśvanātha, had established a fourfold restraint. By adding this fifth principle, Mahāvīra transformed the earlier teaching into the five great vows, or mahāvratas. This integrated set of disciplines remains the core foundation of Jain monastic conduct and spiritual practice today.

263. (C) The fourfold restraint (cāujjāma dhamma).
The teachings of Pārśvanātha, the 23rd Tīrthaṅkara, are traditionally known as the cāujjāma dhamma, or the fourfold restraint. These foundational principles include non-violence, truthfulness, non-stealing, and non-possession. This ethical system provided the spiritual structure for his community in the 9th century BCE. Later, these four vows were reaffirmed and expanded by Lord Mahāvīra to form the current five great vows.

264. (D) He is understood as a propagator and consolidator of a pre-existing religious path.
Mahāvīra is understood as a major consolidator and propagator of a pre-existing religious system rather than the inventor of a new faith. Living in the 6th century BCE, he built upon the traditions of previous Tīrthaṅkaras, particularly Pārśvanātha. His historical role involved reinforcing eternal truths and adapting monastic discipline for his era, thereby firmly establishing Jainism as a major philosophical system.

265. (A) Chastity (brahmacarya)
The five great vows, or mahāvratas, comprise the four principles established by Pārśvanātha combined with the fifth principle of chastity emphasized by Mahāvīra. While non-violence, truthfulness, non-stealing, and non-possession were already part of the fourfold restraint, the addition of brahmacarya completed the monastic code. This five-part ethical framework is essential for Jain monks and nuns seeking the path toward final liberation.

266. (B) The monastic practice of complete nudity.
The term Digambara translates as 'sky-clad', which refers to the monastic practice of complete nudity. This sect believes that absolute renunciation and non-possession, as modeled by Lord Mahāvīra, require discarding even clothing. For Digambara monks, this represents the highest form of detachment from material needs and societal norms, signifying a total commitment

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(B) Satya : Refraining from gross falsehoods.
(C) Asteya : Not taking anything that isn't given.
(D) Aparigraha : Limiting one's possessions and attachments.

25. In Jain philosophy, the ultimate Puruṣārtha (goal of human life) is considered to be:
(A) Dharma (Righteous Conduct)
(B) Artha (Wealth)
(C) Mokṣa (Liberation)
(D) Kāma (Pleasure)

26. The Mahāvrata of 'Satya' (truth) for a Jain ascetic includes not only avoiding falsehood but also:
(A) Avoiding harsh, unpleasant, or egoistic truths.
(B) Speaking only when it is absolutely and vital.
(C) Using complex symbolic language to convey meaning.
(D) Memorizing all of the sacred scriptures accurately.

27. Read the given statements regarding Jain Yoga and select the correct option:
Statement I : Jain Yoga primarily aims at the union of the individual soul (Jīva) with a supreme being.
Statement II : Dhyāna (meditation) in Jainism is a key practice for purifying the soul and shedding karma.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

28. The vow that restricts a householder's activities to a limited area for a specific period is known as:
(A) Digvrata
(B) Deśavrata (also called Deśāvakāśika)
(C) Anarthadaṇḍavrata
(D) Sāmāyika

29. Which of the following is NOT one of the seven fundamental elements (tattvas) in Jainism?
(A) Āsrava (Influx)
(B) Bandha (Bondage)
(C) Dravya (Substance)
(D) Saṃvara (Stoppage)

30. Which of the following constitutes a violation of the Aṇuvrata of Asteya (non-stealing) for a householder?
(A) Accepting a gift from a friend.
(B) Purchasing goods at a price lower than the market rate.
(C) Earning a large profit in business through honest means.
(D) Using counterfeit currency or engaging in tax evasion.

31. Consider the following statements regarding the six substances (Dravyas):
1. Jīva is the only substance that possesses consciousness.
2. Pudgala is the substance of matter, which is devoid of consciousness.
3. Dharma and Adharma are substances that facilitate motion and rest respectively.
4. Kāla (Time) is a substance that pervades the entire cosmos, including the realm of liberated souls.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

32. What is the state of a soul that has achieved liberation (Mokṣa) in Jainism?
(A) It permanently merges into a singular cosmic consciousness.
(B) It attains its pure, intrinsic nature of infinite knowledge, perception, bliss, and energy.
(C) It is reborn in a high heavenly realm for an infinite period.
(D) It becomes a powerful deity who can intervene in human affairs.

33. The Jain metaphysical view that an object has infinite characteristics and is not expressible by a single predicate is known as:
(A) Syādvāda
(B) Anekāntavāda
(C) Niscaya Naya
(D) Vyavahāra Naya

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275. (C) Inspire the devotee to follow the path to liberation shown by ideal beings.
In Jainism, the practice of devotion and worship is primarily intended to inspire the practitioner. By directing Bhakti and Upāsanā toward the Pañca Parameṣṭhi, devotees focus on the ideal qualities of these enlightened beings. This spiritual exercise reinforces their commitment to the Three Jewels and encourages them to follow the same path toward liberation, rather than seeking worldly favors or material gains.

276. (A) The original teachings of Lord Mahāvīra.
The Āgamas are the primary scriptures of the Jain tradition, containing the original teachings of Lord Mahāvīra. These teachings were initially transmitted orally by his direct disciples, known as the Gaṇadharas. They serve as the authoritative foundation for Jain philosophy and ethics. Over time, these oral traditions were systematically compiled and documented in various councils to ensure their preservation for future generations.

277. (D) To systematically compile and document the scriptures from oral tradition.
The Vācanās, or councils, were convened to systematically compile and document the Jain scriptures from their original oral tradition. As time passed, maintaining the teachings through memory alone became increasingly difficult due to factors like famine and the dispersal of the monastic community. These gatherings were essential for preserving canonical knowledge and creating a written record of the teachings of Lord Mahāvīra.

278. (B) It resulted in the final written redaction of the Śvetāmbara Āgamas.
The Valabhi council, held in the 5th or 6th century CE, is exceptionally significant because it produced the final written redaction of the Śvetāmbara Āgamas. Presided over by Devardhigaṇi Kṣamāśramaṇa, this council marked the official transition of the sacred teachings from an oral tradition to documented texts. This act of documentation ensured the survival of canonical knowledge, although it also highlighted sectarian differences.

279. (C) Ardhamāgadhī Prakrit, a language of the common people.
Lord Mahāvīra originally delivered his teachings in Ardhamāgadhī Prakrit. This was a language spoken by the common people, making the spiritual message accessible to a wide audience rather than just the elite. By using the vernacular, Mahāvīra ensured that his philosophical and ethical principles could be easily understood and practiced by everyone, regardless of their social status or educational background.

280. (D) The risk of knowledge being lost due to famine and dispersal of monks.
The primary problem necessitating the councils was the high risk of losing canonical knowledge. Maintaining an oral tradition became difficult over centuries, especially during times of famine and when the monastic community was dispersed. The Jain sangha recognized that the meticulous memorization required to pass down the teachings was under threat, leading them to organize councils to document the scriptures in writing.

281. (A) It is the first major Jain work in Sanskrit sūtra style and is accepted by both major sects.
The Tattvārthasūtra is distinguished as the first major Jain work written in the Sanskrit sūtra style. Its unique pan-Jain influence stems from being accepted as authoritative by both the Digambara and Śvetāmbara sects. By systematically and concisely summarizing the entire Jain doctrine, it serves as a foundational text for Jain studies, covering everything from cosmology and ethics to the path of liberation.

282. (B) The Digambara tradition.
Ācārya Kundakunda is especially venerated within the Digambara tradition and is often considered their most important teacher after the immediate disciples of Mahāvīra. His works, composed in Śaurasenī Prakrit, form the philosophical backbone of Digambara thought. He is particularly celebrated for his deep explorations of the soul and the path to liberation, which continue to influence this specific branch of Jainism.

283. (B) A deep analysis of the pure soul versus matter from a transcendental viewpoint.
The Samayasāra, a major work by Ācārya Kundakunda, focuses on a deep analysis of the pure soul (ātman) in contrast to matter

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(pudgala). It outlines the path to liberation from a transcendental standpoint, known as niścayanaya. This philosophical approach emphasizes the essential nature of the soul and its separation from karmic attachments, providing a profound spiritual guide for those seeking ultimate enlightenment.

284. (A) Its systematic, comprehensive, and non-sectarian summary of Jain doctrine.
The pan-Jain appeal of the Tattvārthasūtra arises from its systematic, comprehensive, and non-sectarian summary of Jain doctrine. By condensing complex philosophical concepts into clear sūtras, Ācārya Umāsvāmi created a text that was accessible and acceptable to the entire Jain community. Its coverage of ethics, cosmology, and epistemology provided a unified framework that transcended the major sectarian divisions between Digambaras and Śvetāmbaras.

285. (C) Śaurasenī Prakrit.
Ācārya Kundakunda primarily wrote his influential philosophical works in Śaurasenī Prakrit. This specific dialect was used for many fundamental Digambara texts, including his famous trilogy: Samayasāra, Pravacanasāra, and Pañcāstikāyasāra. By using this language, Kundakunda was able to articulate sophisticated metaphysical concepts regarding the nature of the soul and reality, which remain central to the intellectual and spiritual tradition of the Digambara sect.

286. (D) He was a pioneer in Jain logic, providing a rigorous exposition of Anekāntavāda.
Ācārya Siddhasena Divākara was a pioneering figure in Jain logic who provided a rigorous exposition of key doctrines. His work, the Sanmatitarka Prakaraṇa, masterfully articulated the principles of Anekāntavāda (non-absolutism) and Nayavāda (the theory of standpoints). By elevating Jain logic to a sophisticated level, he enabled the tradition to engage effectively in intellectual debates with other major Indian philosophical schools during his era.

287. (C) Master systematizer of Jain logic and epistemology.
Ācārya Akalaṅka Svāmi is celebrated as a master systematizer of Jain logic and epistemology, particularly within the Digambara tradition. His works established a comprehensive and robust framework for understanding the nature of knowledge (pramāṇaśāstra). By providing definitive refutations of rival philosophies, Akalaṅka solidified Jainism's intellectual standing and created a logical standard that guided subsequent generations of Jain thinkers and scholars.

288. (B) The philosophy of non-absolutism (Anekāntavāda) and standpoints (Nayavāda).
The Sanmatitarka Prakaraṇa by Siddhasena Divākara focuses on the core Jain philosophies of Anekāntavāda and Nayavāda. Anekāntavāda represents the principle of non-absolutism, while Nayavāda is the theory of multiple standpoints. Siddhasena used these concepts to provide a rigorous logical framework for Jain thought, allowing for a multifaceted understanding of reality and a critique of monolithic or one-sided philosophical views held by others.

289. (D) Defending Jain doctrines against the critiques of other philosophical schools.
The works of Ācāryas like Siddhasena and Akalaṅka were crucial for defending Jain doctrines against the critiques of rival philosophical schools. By developing sophisticated systems of logic and epistemology, these thinkers ensured that Jainism could maintain its intellectual integrity in the face of intense debate. Their efforts provided the necessary philosophical tools to demonstrate the logical consistency and depth of Jain principles.

290. (A) Provide definitive refutations of rival philosophical systems.
Akalaṅka's Aṣṭaśatī served as a vital intellectual tool by providing definitive refutations of rival philosophical systems. Through this work and others, he established a robust framework for Jain epistemology that became the standard for later scholars. His ability to systematically challenge and disprove opposing viewpoints was essential for securing the philosophical position of Jainism within the diverse intellectual landscape of India.

291. (C) The all-knowing scholar of his era.
The title 'kalikālasarvajña' attributed to Ācarya Hemchandra Sūri signifies that he was considered the all-knowing scholar of the Kali Yuga. This prestigious designation reflects his vast and

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versatile intellectual contributions, which covered a wide range of disciplines including grammar, logic, and hagiography. His immense knowledge and scholarly output made him an intellectual giant who profoundly influenced both the Jain community and society.

292. (A) A syncretic approach that engaged fairly with other philosophical systems.
Ācārya Haribhadra Sūri is noted for his remarkably open and syncretic approach to philosophy. In his writings, he frequently summarized and engaged with the views of other Indian schools of thought with fairness before establishing the Jain position. This balanced perspective allowed him to bridge philosophical divides and demonstrate analytical depth, making his work a significant contribution to the broader intellectual discourse.

293. (D) Siddha-Hema-Śabdānuśāsana
The Siddha-Hema-Śabdānuśāsana is a major work by Ācārya Hemchandra Sūri that serves as a comprehensive grammar of both Sanskrit and Prakrit languages. This encyclopedic contribution showcases his linguistic expertise and his role as a master scholar. Along with his other works on logic and poetry, it solidified his legacy and demonstrates the intellectual depth of the Śvetāmbara tradition during the 12th century.

294. (B) A compendium on the six schools of Indian philosophy.
The Ṣaḍdarśanasamuccaya by Haribhadra Sūri is a famous compendium that examines the six major schools of Indian philosophy. In this work, he summarized various philosophical views with a sense of fairness and intellectual rigor. This text highlights Haribhadra's versatile scholarship and his ability to engage deeply with non-Jain traditions while clearly articulating the Jain perspective, reflecting his unique and syncretic approach.

295. (C) Vast, versatile, and polymathic.
The intellectual contributions of both Haribhadra Sūri and Hemchandra Sūri are best described as vast, versatile, and polymathic. Both scholars produced an immense range of literary works that covered multiple disciplines, including logic, grammar, ethics, and yoga. Their ability to master various fields of knowledge and write in both Sanskrit and Prakrit made them towering figures in the Śvetāmbara tradition and Indian history.

296. (D) He adopted the tools of Navya-Nyāya logic to defend Jain doctrines.
A significant contribution of Ācārya Yaśovijayaji was his masterful adoption of the techniques of Navya-Nyāya logic to articulate and defend Jain doctrines. By adapting these advanced logical tools, he was able to demonstrate the logical consistency of principles like Anekāntavāda in a contemporary philosophical environment. His work revitalized Jain discourse during the 17th century, ensuring its continued relevance in intellectual circles.

297. (A) The Pañca Parameṣṭhi, including Tīrthaṅkaras and other preceptors.
The object of Jain Upāsanā (worship) and Bhakti (devotion) is the Pañca Parameṣṭhi, or the Five Preceptors. This group includes the Tīrthaṅkaras, Siddhas, Ācāryas, Upādhyāyas, and Sādhus. Rather than praying to a creator god for favors, practitioners show reverence to these ideal beings to gain inspiration. This devotion helps reinforce their personal commitment to the Three Jewels and the path to liberation.

298. (B) As a 17th-century scholar who revitalized Jain philosophical discourse.
Ācārya Yaśovijayaji is characterized as a formidable 17th-century scholar and logician who successfully revitalized Jain philosophical discourse. Often called the 'last great giant of Jain logic', he engaged with a vast range of topics through his extensive writings in Sanskrit and Gujarati. His ability to integrate advanced logical methods with deep spiritual conviction marked a significant new phase in Jain intellectual history.

299. (B) To cultivate inspiration and reinforce commitment to the path of liberation.
The ultimate purpose of practicing Bhakti toward the Pañca Parameṣṭhi is to cultivate inspiration and reinforce a practitioner's commitment to the path of liberation. By focusing on the virtuous qualities of enlightened beings, devotees are encouraged to follow the Three Jewels: Right Faith, Right Knowledge, and Right Conduct. This devotional practice serves as a spiritual tool for personal growth rather than worldly gain.

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Assertion (A) : Syādvāda is the logical method used in Jainism to express the manifold nature of reality.
Reason (R) : Anekāntavāda posits that any single statement about reality is incomplete and only partially true.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. A Jain householder decides to donate a fixed portion of their daily food to an ascetic before eating. This practice is an application of which vow?
(A) Asteya Aṇuvrata
(B) Aparigraha Aṇuvrata
(C) Atithi-saṃvibhāga Śikṣāvrata
(D) Digvrata Guṇavrata

10. Which statement regarding the concept of liberation (Mokṣa) in Jainism is incorrect?
(A) After liberation, the soul ceases to exist and merges with the absolute.
(B) Liberation is the complete and total annihilation of all accumulated karmas.
(C) A liberated soul known as a Siddha retains eternal consciousness and bliss.
(D) The soul, once liberated, resides permanently at the very apex of the universe.

11. Read the following statements about the classification of Karma in Jainism:
1. Karmas are broadly divided into Ghātiyā (destructive) and Aghātiyā (non-destructive).
2. Jñānāvaraṇīya karma obstructs the innate knowledge of the soul.
3. Vedanīya karma determines the lifespan of a being.
4. Aghātiyā karmas directly affect the qualities of the soul like knowledge and faith.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 2 and 3 only
(C) 1, 3, and 4 only
(D) 1 and 4 only

12. In the Jain theory of karma, what is the direct effect of Āsrava (influx)?
(A) The complete stoppage of new karmic particles.
(B) The binding (Bandha) of the soul by karmic matter.
(C) The shedding of already bound karmas.
(D) The experience of pleasure and pain from past karmas.

13. What is a Guṇavrata in the context of Jain vows for householders?
(A) A fundamental and basic vow involving non-violence or truthfulness.
(B) A disciplinary vow primarily related to formal meditation and fasting.
(C) A supplementary vow that multiplies the merit of the Aṇuvratas.
(D) A great vow that is strictly observed only by ordained monks and nuns.

14. Arrange the following elements (tattvas) in the correct sequence representing the path from bondage to liberation in Jainism.
1. Saṃvara (Stoppage)
2. Āsrava (Influx)
3. Nirjarā (Shedding)
4. Bandha (Bondage)

(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 1, 3, 2, 4
(D) 2, 1, 4, 3

15. How many Śikṣāvratas (disciplinary vows) are prescribed for Jain householders?
(A) Four
(B) Three
(C) Five
(D) Seven

16. Read the given statements regarding Jain epistemology and select the correct option:
Statement I : Mati Jñāna (sensory knowledge) and Śruta Jñāna (scriptural knowledge) are considered indirect (Parokṣa) knowledge.
Statement II : Avadhi Jñāna (clairvoyance) and Manaḥparyāya Jñāna (telepathy) are considered direct (Pratyakṣa) knowledge.
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is

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CHAPTER 05
Jain Philosophy and Ethics

1. In the context of Jain ethics for householders, what are Aṇuvratas?
(A) Major vows undertaken by monks for complete renunciation of the world.
(B) Lesser or minor vows observed by lay followers in their daily lives.
(C) Supplementary vows that enhance the primary vows and spiritual focus.
(D) Vows related to periodic fasting and meditation for mental discipline.

2. How many Mahāvratas (Great Vows) are prescribed for Jain monks?
(A) Five
(B) Three
(C) Four
(D) Seven

3. Read the given statements regarding the seven elements (tattvas) in Jainism and select the correct option:
Statement I : Jīva represents the conscious, living soul, while Ajīva represents non-conscious, non-living substance.
Statement II : Mokṣa is the element representing the bondage of the soul by karmic particles.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

4. Which of the following statements correctly describes the concept of knowledge (Jñāna) in Jainism?
(A) All knowledge is ultimately derived from a singular and external divine source.
(B) True knowledge can only be attained through intensive study of sacred scriptures.
(C) Knowledge is divided into worldly and spiritual realms with no direct connection.
(D) Knowledge is an intrinsic quality of the soul, obscured by karma.

5. Match the following types of vows with their corresponding category of follower:
List I: (Type of Vow)
P. Aṇuvratas
Q. Mahāvratas
R. Guṇavratas
S. Śikṣāvratas
List II: (Category of Follower)
1. Vows for Monks
2. Vows for Householders
3. Vows for Ascetics in training
4. Vows for celestial beings
Select the correct code:
(A) P-1, Q-2, R-2, S-2
(B) P-2, Q-1, R-2, S-2
(C) P-2, Q-1, R-1, S-1
(D) P-1, Q-2, R-1, S-2

6. All of the following are considered 'six substances' (Dravyas) in Jain philosophy EXCEPT:
(A) Jīva (Soul)
(B) Karma (Action)
(C) Pudgala (Matter)
(D) Ākāśa (Space)

7. Which of the following best describes the Jain doctrine of Anekāntavāda?
(A) The theory that reality is essentially singular, static, and unchanging.
(B) The belief in the complete non-existence of an eternal or permanent soul.
(C) The path of extreme and rigorous physical asceticism used for liberation.
(D) The principle that reality is complex and can be viewed from multiple perspectives.

8. Read the following statements and select the correct option:

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to the path of spiritual liberation and ascetic discipline.

267. (B) Women can achieve liberation in their female form.
The Śvetāmbara sect holds the belief that women are fully capable of achieving liberation in their current lifetime. This perspective differs from other traditions by asserting that spiritual enlightenment is not restricted by gender. As evidence of this potential, they recognize the 19th Tīrthaṅkara, Mallinātha, as having been a woman. This inclusive view reflects their interpretation of Jain philosophy regarding the soul.

268. (A) Digambaras believe the original canonical teachings are lost, while Śvetāmbaras accept the extant Āgamas.
A major point of divergence between the two sects involves the authenticity of scriptures. Digambaras maintain that the original teachings of Mahāvīra were lost over time due to various historical challenges. In contrast, the Śvetāmbara sect accepts the extant Āgama texts, which were systematically compiled and documented during monastic councils. This disagreement on scriptural authority is a fundamental aspect of their separation.

269. (C) The Śvetāmbara sect.
Monastics of the Śvetāmbara sect follow the practice of wearing simple, unstitched white cloth. The name Śvetāmbara itself means 'white-clad'. They argue that wearing these basic garments does not violate the principle of non-possession. This practice distinguishes them from the Digambara sect, whose monks practice complete nudity as a sign of total renunciation and the highest level of ascetic commitment.

270. (D) Mallinātha is believed to have been a man.
In the Digambara tradition, Mallinātha, the 19th Tīrthaṅkara, is believed to have been a man. This view aligns with their broader philosophical stance that women cannot attain liberation in their female form and must be reborn as men to do so. This contrasts with the Śvetāmbara belief, which identifies Mallinātha as a woman and affirms the spiritual capacity of women.

271. (C) The virtuous qualities embodied by the Pañca Parameṣṭhi.
The Ṇamokāra Mahāmantra is a universal prayer that directs reverence toward virtuous qualities rather than specific individuals or a creator deity. It offers obeisance to the Pañca Parameṣṭhi, who embody the ideal path to liberation. By focusing on the spiritual merits of these five types of preceptors, the mantra inspires practitioners to cultivate similar virtues and follow the Jain spiritual path.

272. (B) Right Faith, Right Knowledge, and Right Conduct.
The Three Jewels, or Triratna, represent the essential path to spiritual liberation in Jainism. They consist of Right Faith (Samyakdarśana), Right Knowledge (Samyak-Jñāna), and Right Conduct (Samyak-Cāritra). Together, these three elements form a comprehensive and integrated framework for spiritual development. Right Faith provides conviction, Right Knowledge ensures a correct understanding of reality, and Right Conduct encompasses the necessary ethical and ascetic discipline.

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273. (D) Integrated and inseparable, requiring simultaneous cultivation.
The relationship between the components of the Three Jewels is characterized as integrated and inseparable. They are not sequential steps where one must be completed before the next begins; instead, they require simultaneous cultivation. The presence of all three—faith, knowledge, and conduct—is considered indispensable for attaining liberation. This holistic approach ensures that ethical behavior is firmly rooted in correct understanding and conviction.

274. (A) Five categories of revered beings including Tīrthaṅkaras, Siddhas, and ascetics.
The Pañca Parameṣṭhi are five categories of revered beings who serve as spiritual guides in the Jain tradition. They include the Arihantas (Tīrthaṅkaras), Siddhas (liberated souls), Ācāryas (monastic leaders), Upādhyāyas (teachers), and Sādhus (all ascetics). These figures represent the highest ideals of spiritual achievement. Devotees offer them reverence to inspire their own progress toward enlightenment and the attainment of final liberation.

correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

17. Consider the following statements accurately describing the five Mahāvratas (Great Vows) of Jain monks:
1. Ahiṃsā is the absolute non-harming of any living being, mentally, verbally, or physically.
2. Satya involves speaking only the truth that is pleasant and beneficial.
3. Asteya means not taking anything that is not willingly given.
4. Braḥmacarya is complete celibacy in thought, word, and deed.
5. Aparigraha is the complete renunciation of all worldly possessions and attachments.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1, 3, 4, and 5 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, 4, and 5

18. Identify the correct pair from the following, concerning the six substances (Dravyas).
(A) Ākāśa : The substance that provides space for all other substances to exist.
(B) Dharma : The substance that causes rest or stoppage.
(C) Pudgala : The substance characterized by consciousness.
(D) Kāla : The medium of motion for Jīva and Pudgala.

19. A Jain practitioner sets aside a specific time each day to sit in a quiet place, withdraw from worldly activities, and contemplate the nature of the self. Which Śikṣāvrata is being observed?
(A) Proṣadhopavāsa
(B) Bhogopabhoga-parimāṇa
(C) Sāmāyika
(D) Deśāvakāśika

20. Read the following statements and select the correct option:
Assertion (A) : The theory of Karma in Jainism is based on the concept of karmic particles (karma-pudgala) that adhere to the soul.
Reason (R) : The passions (kaṣāyas) of the soul, like anger and greed, act as the sticky substance causing karmic particles to bind to it.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

21. Which option most appropriately defines the Mahāvrata of Ahiṃsā for a Jain monk?
(A) Consistently avoiding the intentional killing of any human beings.
(B) Strictly abstaining from eating any meat or animal-based products.
(C) Complete and unconditional refraining from causing any harm to any form of life.
(D) Always practicing compassion and kindness towards all domestic animals.

22. All of the following are types of knowledge (Jñāna) recognized in Jainism EXCEPT:
(A) Mati Jñāna
(B) Smṛti Jñāna
(C) Śruti Jñāna
(D) Kevala Jñāna

23. Match the following types of Jñāna with their correct descriptions:
List I: (Type of Jñāna)
P. Mati Jñāna
Q. Avadhi Jñāna
R. Manaḥparyāya Jñāna
S. Kevala Jñāna
List II: (Description)
1. Direct knowledge of the thoughts of others.
2. Omniscience or perfect knowledge.
3. Knowledge obtained through the senses and mind.
4. Clairvoyant knowledge of material objects.

Select the correct code:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

24. Identify the incorrectly paired Aṇuvrata and its meaning for a householder.
(A) Braḥmacarya : Complete celibacy in thought, word, and deed.

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300. (A) Anekāntavāda

Yaśovijayaji's work specifically demonstrated the logical consistency of Anekāntavāda, the Jain doctrine of non-absolutism. By using the sophisticated tools of Navya-Nyāya logic, he provided a robust defense of this core principle against contemporary philosophical challenges. His efforts proved that Jain thought remained intellectually rigorous and relevant, showing that the theory of multiple viewpoints could be articulated with great precision and clarity.

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34. Arrange the following types of knowledge in ascending order of their directness and purity in Jain epistemology.
1. Kevala Jñāna
2. Mati Jñāna
3. Avadhi Jñāna
4. Śruta Jñāna

(A) 2, 4, 3, 1
(B) 4, 2, 3, 1
(C) 2, 3, 4, 1
(D) 1, 3, 4, 2

35. The practice of periodically observing a fast and living like an ascetic for a day is part of which Śikṣāvrata?
(A) Sāmāyika
(B) Atithi-saṃvibhāga
(C) Proṣadhopavāsa
(D) Deśavrata

36. Read the given statements regarding Jain vows and select the correct option:
Statement I : The Mahāvrata of Aparigraha for a monk means complete non-possession, including the renunciation of attachment to one's own body.
Statement II : The Aṇuvrata of Aparigraha for a householder means limiting one's wealth and possessions to a self-imposed limit.
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

37. Consider the following components of the five Mahāvratas of Jain monks:
1. Ahiṃsā (Non-violence)
2. Satya (Truth)
3. Asteya (Non-stealing)
4. Braḥmacarya (Celibacy)
5. Aparigraha (Non-possessiveness)

Which of the above correctly represent the five Mahāvratas?
(A) 1, 2, 3, 4, and 5
(B) 1, 2, and 4 only
(C) 1, 3, and 5 only
(D) 2, 3, 4, and 5 only

38. Which of the 'six substances' (Dravyas) is the medium of rest, analogous to a tree providing shade for a traveler to rest?
(A) Dharma
(B) Adharma
(C) Ākāśa
(D) Pudgala

39. A business owner decides to avoid manufacturing products that cause significant environmental pollution, even if it means lower profits. This ethical decision aligns most closely with which Jain principle?
(A) The Śikṣāvrata of Sāmāyika (equanimity).
(B) The Mahāvrata of Satya (truthfulness).
(C) The Guṇavrata of AnarthadaṇAdultavrata (avoiding purposeless sins).
(D) The concept of Kevala Jñāna (omniscience).

40. Read the following statements and select the correct option:
Assertion (A) : Kevala Jñāna is considered the highest and most perfect form of knowledge in Jainism.
Reason (R) : It is the state of omniscience, free from all obstructions of karma, where the soul knows everything in the universe simultaneously.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

41. The vow of Braḥmacarya, when practiced by a householder (as an Aṇuvrata), implies:
(A) Complete renunciation of all sexual activity.
(B) Remaining faithful to one's spouse.
(C) Meditating on the concept of Brahman.
(D) Abstaining from procreation.

42. Which of the following is NOT a type of Guṇavrata?
(A) Digvrata
(B) Proṣadhopavāsa
(C) Deśavrata
(D) Anarthadaṇḍavrata

43. Match the following Jain terms with their correct meanings:

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List I: (Jain Term)
P. Āsrava
Q. Bandha
R. Saṃvara
S. Nirjarā
List II: (Meaning)
1. Stoppage of karmic influx.
2. Influx of karmic particles.
3. Gradual shedding of bound karma.
4. Bondage of soul by karma.
Select the correct code:
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-1, R-2, S-3

44. Which statement regarding Syādvāda is incorrect?
(A) It is also known as the theory of seven-fold predication (saptibhaṅgī).
(B) It asserts that any statement is unconditionally and absolutely true.
(C) It uses the qualifier 'syāt' (perhaps or in some respect) to predicate statements.
(D) It is the practical application of the metaphysical theory of Anekāntavāda.

45. The ultimate aim of Dhyāna (meditation) in Jainism is:
(A) To achieve supernatural powers.
(B) To attain physical well-being and mental peace.
(C) To stop the vibrations of the soul and annihilate remaining karmas.
(D) To communicate with celestial beings.

46. Which of the following karmas is a Ghātiyā (destructive) karma?
(A) Āyu karma (lifespan-determining)
(B) Mohaniya karma (deluding)
(C) Nāma karma (body-determining)
(D) Gotra karma (status-determining)

47. Read the given statements regarding the concept of liberation in Jainism and select the correct option:
Statement I : Liberation is achieved through the three-fold path of Right Faith, Right Knowledge, and Right Conduct (Triratna).
Statement II : Even after attaining liberation, a soul is subject to rebirth if it develops new desires.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

48. A householder taking a vow to limit the number of items for their consumption and enjoyment, such as clothes or food items, is practicing:
(A) Proṣadhopavāsa
(B) Bhogopabhoga-parimāṇa
(C) Atithi-saṃvibhāga
(D) Anarthadaṇḍavrata

49. Which substance (Dravya) in Jainism is characterized by its capacity to be perceived by the senses and its atomic nature?
(A) Jīva
(B) Pudgala
(C) Dharma
(D) Ākāśa

50. The Jain ethical framework for householders, consisting of Aṇuvratas, Guṇavratas, and Śikṣāvratas, is collectively designed to:
(A) Ensure a swift path to becoming a monk.
(B) Allow for the accumulation of material wealth without karmic consequences.
(C) Promote spiritual progress while living within society.
(D) Guarantee a favorable rebirth in a heavenly realm.

51. Consider the following statements about Jain vows:
1. Mahāvratas are absolute and unconditional for monks.
2. Aṇuvratas are partial and conditional for householders.
3. Guṇavratas are disciplinary vows that involve fasting and meditation.
4. Śikṣāvratas are supplementary vows that increase the scope of Aṇuvratas.
Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 4 only
(C) 3 and 4 only

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(D) 1, 2, 3, and 4

52. The classification of karma based on its nature, such as knowledge-obscuring or faith-deluding, is known as:
(A) Prakṛti bandha
(B) Sthiti bandha
(C) Anubhāga bandha
(D) Pradeśa bandha

53. 'Kevala Jñāna' in Jainism is knowledge that is:
(A) Systematically derived from studying sacred and ancient texts.
(B) Primarily gained through the use of sensory perception and intellect.
(C) Perfect, absolute, direct, and simultaneous knowledge of all things.
(D) Telepathic knowledge concerning the mental states and thoughts of others.

54. Arrange the 'Ghātiyā' (destructive) karmas in the typical order they are destroyed on the path to liberation.
1. Mohaniya Karma
2. Jñānāvaraṇīya Karma
3. Darśanāvaraṇīya Karma
4. Antarāya Karma

(A) 1, 2, 3, 4
(B) 1, 2, 4, 3
(C) 2, 3, 1, 4
(D) 4, 3, 2, 1

55. The concept in Jainism that refers to the stoppage of the inflow of new karmic matter into the soul is called:
(A) Nirjarā
(B) Bandha
(C) Āsrava
(D) Saṃvara

56. Read the given statements regarding the vow of Asteya and select the correct option:
Statement I : The Mahāvrata of Asteya (non-stealing) for a monk is so strict that it includes not taking even a blade of grass without permission.
Statement II : For a householder, the Aṇuvrata of Asteya is primarily concerned with avoiding major theft, burglary, and cheating.
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

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57. Consider the following descriptions of the Jain concept of Puruṣārtha:
1. Dharma is the path of purification and righteous living.
2. Artha and Kāma are to be pursued with detachment and within ethical limits.
3. Mokṣa is the supreme and ultimate objective of life.
4. Social service is considered the highest Puruṣārtha.
5. Attainment of heaven is the primary goal, not Mokṣa.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 4, and 5 only
(D) 1, 2, 3, 4, and 5

58. What is the substance (Dravya) that is the medium of motion for Jīva and Pudgala?
(A) Adharma
(B) Dharma
(C) Ākāśa
(D) Kāla

59. A person who can perceive material objects that are distant in space or time, without the use of senses, possesses which type of knowledge according to Jainism?
(A) Mati Jñāna
(B) Śruta Jñāna
(C) Avadhi Jñāna
(D) Manaḥparyāya Jñāna

60. Read the following statements and select the correct option:
Assertion (A) : Dhyāna or meditation in Jainism is classified into 'auspicious' (śubha) and 'inauspicious' (aśubha) types.
Reason (R) : The goal of Jain meditation is to eliminate inauspicious thoughts and concentrate on pure, auspicious states to achieve purification and liberation.
(A) Both A and R are true and R is the correct

117. Consider the following statements about the concept of the six substances (Dravyas) in Jainism:
1. They are the fundamental, uncreated, and eternal constituents of the universe.
2. Jīva is the only conscious (cetana) substance among them.
3. Pudgala is the only substance with form (rūpī), perceptible by the senses.
4. Dharma and Adharma are ethical principles of right and wrong.
5. Ākāśa provides accommodation to all other substances.

Which of the above statements are correct?
(A) 1, 2, 3, and 5 only
(B) 1, 2, 4, and 5 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, 4, and 5

118. The feeling of compassion, which is a positive emotion, would be the fruition of which type of karma?
(A) A type of Mohaniya karma.
(B) A type of Nāma karma.
(C) A favourable type of Vedanīya karma.
(D) A type of Gotra karma.

119. A key difference between Avadhi Jñāna and Manaḥparyāya Jñāna is that:
(A) Avadhi Jñāna is direct, while Manaḥparyāya Jñāna is indirect.
(B) Manaḥparyāya Jñāna perceives material things, while Avadhi Jñāna perceives thoughts.
(C) Avadhi Jñāna perceives material things, while Manaḥparyāya Jñāna perceives thoughts.
(D) Avadhi Jñāna is perfect, while Manaḥparyāya Jñāna is imperfect.

120. Read the following statements and select the correct option:
Assertion (A) : The practice of 'Saṃvara' is crucial for spiritual progress in Jainism.
Reason (R) : Saṃvara, the stoppage of the influx of new karma, prevents the accumulation of further bondage, allowing the practitioner to focus on eliminating existing karma.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

121. The collective name for Aṇuvratas, Guṇavratas, and Śikṣāvratas is:
(A) Mahāvratas
(B) Triratna
(C) Śrāvakācāra
(D) Saptabhangī

122. Which of the following is an Aghātiyā (non-destructive) karma?
(A) Āyu karma
(B) Jñānāvaraṇīya karma
(C) Mohaniya karma
(D) Antarāya karma

123. Match the following terms from Syādvāda with their correct meanings:
List I: (Term from Syādvāda)
P. Syāt asti
Q. Syāt nāsti
R. Syāt avaktavyam
S. Syāt asti ca nāsti ca
List II: (Meaning)
1. In some respect, it is indescribable.
2. In some respect, it is.
3. In some respect, it is and it is not.
4. In some respect, it is not.

Select the correct code:
(A) P-2, Q-4, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-1, Q-2, R-4, S-3
(D) P-3, Q-1, R-2, S-4

124. The final, disembodied, and perfected state of a soul in Jainism is:
(A) Tīrthaṅkara
(B) Arihanta
(C) Siddha
(D) Sādhu

125. The core idea behind Jain Yoga is not union with God, but:
(A) The separation of the soul from karmic matter.
(B) The attainment of physical health and longevity.
(C) The development of psychic powers.
(D) The mastery of difficult physical postures.

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70. A Jain layperson takes a vow to limit their travel to a certain geographical boundary for their lifetime. This vow is an example of:
(A) Digvrata
(B) Deśavrata
(C) Sāmāyika
(D) Proṣadhopavāsa

71. Consider the following statements about the element (tattva) 'Ajīva':
1. It is fundamentally non-conscious and inert.
2. It includes substances like Matter (Pudgala), Space (Ākāśa), and Time (Kāla).
3. It is responsible for the bondage and suffering of the Jīva.
4. The media of motion (Dharma) and rest (Adharma) are also forms of Ajīva.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 3, and 4 only
(C) 1, 2, and 4 only
(D) 1, 2, 3, and 4

72. According to Jainism, what is the cause of the soul's bondage (Bandha)?
(A) The combination of soul's passions (kaṣāya) and the influx of karmic matter (āsrava).
(B) The will of a supreme being.
(C) The inherent impurity of the soul itself.
(D) The ignorance of scriptures.

73. The type of karma that obstructs the soul's power of faith and right belief is:
(A) Jñānāvaraṇīya karma
(B) Darśanāvaraṇīya karma
(C) Mohaniya karma
(D) Antarāya karma

74. Which concept emphasizes that every reality can be analyzed from at least seven different standpoints?
(A) Anekāntavāda
(B) Nayavāda
(C) Triratna
(D) Syādvāda (Saptibhaṅgī)

75. A Jain practitioner engaged in 'Dharma Dhyāna' (righteous meditation) would be contemplating on:
(A) Worldly losses and personal sorrows.
(B) Revengeful thoughts against enemies.
(C) The teachings of the Jinas and the nature of reality.
(D) The pleasures of heavenly existence.

76. Read the given statements regarding the presence of soul in life forms and select the correct option:
Statement I : Jainism posits the existence of a soul in plants, water, and air.
Statement II : The Mahāvrata of Ahiṃsā, therefore, requires extreme care from monks to avoid harming even these forms of life.
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

77. Consider the following list of the five Aṇuvratas for householders:
1. Non-violence (Ahiṃsā)
2. Truthfulness (Satya)
3. Non-stealing (Asteya)
4. Celibacy (Braḥmacarya)
5. Non-possession (Aparigraha)

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, 4, and 5
(B) 1, 2, 3, and 5 only
(C) 1, 2, and 3 only
(D) 2, 4, and 5 only

78. The karma that determines whether a being will be born as a human, animal, or celestial being is:
(A) Nāma karma
(B) Āyu karma
(C) Gotra karma
(D) Vedanīya karma

79. A person who attains direct knowledge of the mental states and thoughts of other beings is said to possess:
(A) Avadhi Jñāna
(B) Kevala Jñāna
(C) Śruta Jñāna
(D) Manaḥparyāya Jñāna

explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

61. The Guṇavrata that involves vowing to avoid purposeless activities that could cause harm, such as daydreaming about battles or giving weapons to others, is:
(A) Digvrata
(B) Deśavrata
(C) Anarthadaṇḍavrata
(D) Sāmāyika

62. The state of the soul being completely free from karmic matter and residing in a state of eternal bliss and omniscience is known in Jainism as:
(A) Arihanta
(B) Siddha
(C) Tīrthaṅkara
(D) Gaṇadhara

63. Match the following vows with their corresponding descriptions for a householder:
List I: (Vow)
P. Ahiṃsā Aṇuvrata
Q. Satya Aṇuvrata
R. Asteya Aṇuvrata
S. Aparigraha Aṇuvrata
List II: (Description)
1. Refraining from gross falsehood and deceit.
2. Limiting one's worldly possessions.
3. Refraining from gross acts of violence.
4. Refraining from major theft.
Select the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

64. What is the fundamental difference between Aṇuvratas and Mahāvratas?
(A) Aṇuvratas are for women, and Mahāvratas are for men.
(B) Aṇuvratas are related to diet, while Mahāvratas are related to conduct.
(C) Aṇuvratas are temporary, while Mahāvratas are permanent.
(D) Aṇuvratas are partial vows for householders, while Mahāvratas are absolute vows for ascetics.

65. The Jain theory of knowledge classifies knowledge into five types. Which two are considered 'Parokṣa' or indirect knowledge?
(A) Mati and Śruta
(B) Avadhi and Manaḥparyāya
(C) Śruta and Avadhi
(D) Manaḥparyāya and Kevala

66. 'Syāt asti nāsti ca' (In some respect, it is and it is not) is a predication within which Jain doctrine?
(A) Anekāntavāda
(B) Syādvāda
(C) Triratna
(D) Puruṣārtha

67. Read the given statements regarding soul and bondage and select the correct option:
Statement I : According to Jainism, the soul (Jīva) is intrinsically pure, conscious, and blissful.
Statement II : The bondage of the soul is caused by its association with karmic matter (Pudgala), which obscures its true nature.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

68. The process of gradual dissociation or wearing away of karmic particles from the soul is termed:
(A) Āsrava
(B) Bandha
(C) Saṃvara
(D) Nirjarā

69. In the context of a Jain monk's vows, what does 'Aparigraha' entail?
(A) Strictly limiting personal belongings to a few essential and necessary items.
(B) Periodically donating a significant portion of one's income to worthy charities.
(C) Complete renunciation of all internal (attachment) and external (material) possessions.
(D) Consciously avoiding the use of money and

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(D) Sufferings

89. A key feature of Jain Dhyāna is the progression through different types of concentration, from inauspicious to auspicious, ultimately leading to:
(A) Raudra Dhyāna (cruel concentration)
(B) Dharma Dhyāna (righteous concentration)
(C) Śukla Dhyāna (pure concentration)
(D) Ārta Dhyāna (painful concentration)

90. The five great vows (Mahāvratas) are essentially the stricter, more absolute versions of the five:
(A) Aṇuvratas
(B) Guṇavratas
(C) Śikṣāvratas
(D) Puruṣārthas

91. Consider the following statements about Jain householder vows:
1. The three Guṇavratas are designed to enhance the practice of the five Aṇuvratas.
2. The four Śikṣāvratas are disciplinary vows meant to prepare a layperson for a more ascetic life.
3. Digvrata restricts movement in all directions for a lifetime.
4. Deśavrata further restricts movement within the limits set by Digvrata for a shorter duration.
5. Anarthadaṇḍavrata involves abstaining from purposeless, harmful activities.

Which of the above statements are correct?
(A) 1, 2, 3, 4, and 5
(B) 1, 2, 4, and 5 only
(C) 2, 3, and 5 only
(D) 1, 2, 3, only

92. The karma that determines the feeling of pleasure and pain in a being's life is:
(A) Mohaniya karma
(B) Vedanīya karma
(C) Āyu karma
(D) Gotra karma

93. Which form of knowledge is acquired through the study of scriptures and the teachings of enlightened beings?
(A) Mati Jñāna
(B) Avadhi Jñāna
(C) Śruta Jñāna
(D) Kevala Jñāna

94. Arrange the key stages of karmic interaction with the soul in chronological order.
1. Nirjarā (Shedding)
2. Saṃvara (Stoppage)
3. Bandha (Bondage)
4. Āsrava (Influx)

(A) 4, 3, 2, 1
(B) 4, 2, 3, 1
(C) 3, 4, 1, 2
(D) 2, 1, 4, 3

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95. The concept of 'liberation' in Jainism is best understood as:
(A) Realization of the soul's own intrinsic and perfect nature.
(B) Absorption into a universal spirit.
(C) Attainment of a permanent heavenly abode.
(D) The end of individual consciousness.

96. Read the given statements regarding the theory of karma and select the correct option:
Statement I : The Jain theory of karma is purely a psychological theory about intentions.
Statement II : The theory posits that karma is a form of subtle matter (pudgala) that physically adheres to the soul.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

97. The vow of Sāmāyika, a Śikṣāvrata, involves:
(A) Donating food to ascetics.
(B) Periodic fasting for 24 hours.
(C) Practicing equanimity and meditation for a set period.
(D) Limiting one's possessions.

98. Which of the following is NOT one of the six Dravyas (substances) in Jainism?
(A) Dharma (Medium of Motion)
(B) Adharma (Medium of Rest)
(C) Mokṣa (Liberation)
(D) Kāla (Time)

80. Read the following statements and select the correct option:
Assertion (A) : The ultimate goal of Jainism is Mokṣa, the liberation of the soul from the cycle of birth and death.
Reason (R) : Mokṣa is achieved by the complete annihilation of all karmas, which is possible through the practice of the Three Jewels (Triratna).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Which of the following is the most appropriate description of the Mahāvrata of 'Braḥmacarya' for a monk?
(A) Practicing strict monogamy within a social marriage.
(B) Maintaining faithful devotion to a singular personal deity.
(C) Complete abstinence from any form of sexual thought, word, or deed.
(D) Dedicatedly studying the Brahmanas or ancient Vedic scriptures.

82. Which of the following is a Śikṣāvrata (disciplinary vow)?
(A) Sāmāyika
(B) Digvrata
(C) Anarthadaṇḍavrata
(D) Asteya

83. Match the following Jain concepts with their associated philosophical elements:
List I: (Jain Concept)
P. Anekāntavāda
Q. Dravya
R. Puruṣārtha
S. Mahāvrata
List II: (Associated Element)
1. Ethics
2. Metaphysics
3. Soteriology
4. Ontology
Select the correct code:
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-1, Q-4, R-3, S-2

84. Identify the incorrectly paired Jain tattva and its meaning.
(A) Jīva - Living, conscious entity
(B) Ajīva - Non-living substance
(C) Āsrava - Stoppage of karmic flow
(D) Bandha - Bondage of the soul

85. In Jain philosophy, what is the role of Kāla (Time)?
(A) It is the primary cause of change and suffering.
(B) It is a passive, auxiliary cause that facilitates continuity and change in other substances.
(C) It is an active agent that binds karma to the soul.
(D) It does not exist as an independent substance.

86. Which type of karma obstructs the soul's innate energy and acts as an obstacle to charity, gain, or effort?
(A) Vedanīya karma
(B) Antarāya karma
(C) Mohaniya karma
(D) Nāma karma

87. Read the given statements regarding Anekāntavāda and Syādvāda and select the correct option:
Statement I : Anekāntavāda is the metaphysical doctrine of non-one-sidedness.
Statement II : Syādvāda is the epistemological and logical method for expressing the insights of Anekāntavāda.
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

88. The liberated soul (Siddha) in Jainism is described as being free from all of the following EXCEPT:
(A) Consciousness
(B) Body
(C) Karma

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(B) Both Statement I and Statement II are correct, but Statement II is not the correct explanation of Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

108. The ultimate stage of meditation in Jainism, which occurs just before liberation and leads to the destruction of all remaining karmas, is known as:
(A) Dharma Dhyāna
(B) Ārta Dhyāna
(C) Śukla Dhyāna
(D) Raudra Dhyāna

109. What is the primary purpose of the Guṇavratas and Śikṣāvratas for a Jain householder?
(A) To accumulate good karma for a better rebirth.
(B) To gain social respect and recognition.
(C) To strengthen and support the practice of the five main Aṇuvratas.
(D) To acquire supernatural abilities.

110. Which Mahāvrata is being practiced by a monk who refrains from taking anything, even an ownerless object from the ground, without it being explicitly given?
(A) Asteya
(B) Ahiṃsā
(C) Satya
(D) Aparigraha

111. Consider the following statements regarding the Jain concept of Knowledge (Jñāna):
1. Knowledge is an inherent attribute of the soul.
2. Karma, specifically Jñānāvaraṇīya Karma, obstructs this innate knowledge.
3. The five types of knowledge represent different levels of the unveiling of this innate capacity.
4. Kevala Jñāna is the complete and unobscured manifestation of the soul's knowledge.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 3, and 4 only
(C) 2 and 4 only
(D) 1, 2, 3, and 4

112. The Jain concept of Puruṣārtha places the highest emphasis on Mokṣa, and considers which of the other three as the primary means to achieve it?
(A) Artha
(B) Kāma
(C) Dharma
(D) All three equally

113. The element 'Bandha' (bondage) in Jainism refers to:
(A) The social ties and family relationships of a person.
(B) The physical body that entraps the soul.
(C) The intermingling of the soul with karmic particles.
(D) The laws of the state that restrict freedom.

114. In the context of Jainism, arrange the following vows in the order of their typical adoption by a layperson.
1. Śikṣāvratas
2. Guṇavratas
3. Aṇuvratas

(A) 1, 2, 3
(B) 3, 2, 1
(C) 2, 3, 1
(D) 3, 1, 2

115. Anekāntavāda can be best understood as a doctrine of:
(A) Ethical relativism
(B) Skepticism
(C) Metaphysical pluralism
(D) Monism

116. Read the given statements regarding the path to liberation and select the correct option:
Statement I : The Jain path to liberation is known as Triratna, the Three Jewels.
Statement II : The Three Jewels are Right Faith (Samyak Darśana), Right Knowledge (Samyak Jñāna), and Right Conduct (Samyak Cāritra).
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

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99. A student preparing for an exam feels intense anxiety and, as a result, cannot recall what they have studied. In Jain karmic theory, this temporary obscuring of knowledge could be attributed to the operation of:
(A) Jñānāvaraṇīya karma
(B) Darśanāvaraṇīya karma
(C) Antarāya karma
(D) Mohaniya karma

100. Read the following statements and select the correct option:
Assertion (A) : In Jainism, liberation is a state that can be achieved while living in a physical body.
Reason (R) : An Arihanta is a liberated being who has destroyed the four Ghātiyā karmas but still possesses a body and the four Aghātiyā karmas.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

101. The vow of 'Atithi-saṃvibhāga' means:
(A) Sharing food and other requisites with worthy guests, especially ascetics.
(B) Limiting one's travel.
(C) Observing periodic fasts.
(D) Practicing equanimity for 48 minutes.

102. Which of the following is an example of violating the Aṇuvrata of Satya?
(A) Spreading malicious gossip about a colleague.
(B) Remaining silent when asked a difficult question.
(C) Using a white lie to avoid hurting someone's feelings.
(D) Exaggerating one's achievements to impress others.

103. Match the following Aghātiyā Karmas with their correct functions:
List I: (Aghātiyā Karma)
P. Āyu Karma
Q. Nāma Karma
R. Gotra Karma
S. Vedanīya Karma

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List II: (Function)
1. Determines the physical structure and body type.
2. Determines social status or family environment.
3. Determines the quantum of lifespan in one birth.
4. Produces feelings of pleasure and pain.

Select the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

104. Which statement best distinguishes Jīva from Ajīva in Jain philosophy?
(A) Jīva is eternal, while Ajīva is temporary.
(B) Jīva possesses consciousness (cetanā), while Ajīva does not.
(C) Jīva is always in motion, while Ajīva is static.
(D) Jīva is singular, while Ajīva is plural.

105. The philosophical foundation for the Jain practice of Ahiṃsā is:
(A) The belief that all life forms possess a soul (Jīva) with the potential for liberation.
(B) A divine commandment against killing.
(C) The understanding that violence is socially disruptive.
(D) The fear of punishment in the afterlife.

106. The classification of karma based on the duration for which it will remain bound to the soul is called:
(A) Sthiti bandha
(B) Prakṛti bandha
(C) Anubhāga bandha
(D) Pradeśa bandha

107. Read the given statements regarding the relationship between Śruta Jñāna and Mati Jñāna and select the correct option:
Statement I : Śruta Jñāna (scriptural knowledge) is dependent on Mati Jñāna (sensory knowledge).
Statement II : One must first perceive or hear the words (Mati) before understanding their meaning (Śruta).
(A) Both Statement I and Statement II are correct, and Statement II is the correct explanation of Statement I.

126. The vow of 'Bhogopabhoga-parimāṇa' is a Śikṣāvrata that requires a householder to:
(A) Fast on specific days of the month.
(B) Limit the consumption of items used once (bhoga) and items used repeatedly (upabhoga).
(C) Practice equanimity for a short period daily.
(D) Offer food and requisites to ascetics.

127. Read the given statements regarding the Jain theory of karma and select the correct option:
Statement I : The Jain doctrine of karma operates automatically according to natural laws, without the need for a divine judge.
Statement II : Every action, thought, and word generates karmic particles that bind to the soul based on the individual's intentions and passions.
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

128. In Jain metaphysics, which substance has the unique property of being 'amūrta' (formless) but not 'acetana' (unconscious)?
(A) Jīva (Soul)
(B) Pudgala (Matter)
(C) Ākāśa (Space)
(D) Kāla (Time)

129. The karma that determines the lifespan of a living being in a particular birth is known as:
(A) Nāma karma
(B) Gotra karma
(C) Āyu karma
(D) Vedanīya karma

130. Why is Kevala Jñāna considered the ultimate form of knowledge?
(A) Because it is a complete, direct, and non-sensory perception of all substances and their modes.
(B) Because it is extensively derived from studying the most ancient and sacred scriptures.
(C) Because it grants the practitioner the mystical power to control all the elements of nature.
(D) Because it is knowledge bestowed directly upon the soul by a divine and holy Tīrthaṅkara.

131. Consider the following statements about the Mahāvratas:
1. They are five in number.
2. They are to be followed absolutely and rigorously by ascetics.
3. Violation of these vows, even unintentionally, is a major transgression.
4. They represent the practical application of Right Conduct (Samyak Cāritra) for a monk.
Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

132. The process of 'Nirjarā' can be of two types: 'Akāma' (involuntary) and 'Sakāma' (voluntary). 'Sakāma Nirjarā' is best achieved through:
(A) The natural exhaustion of karma over time.
(B) The practice of austerities (tapas).
(C) The performance of rituals and worship.
(D) The accumulation of new, virtuous karma.

133. The concept that reality is multi-faceted and can be viewed from different standpoints (nayas) is a central tenet of:
(A) Puruṣārtha
(B) Anekāntavāda
(C) Triratna
(D) Karma theory

134. A Jain ascetic wears a 'mukhavastrika' (a cloth over the mouth) primarily to:
(A) Maintain silence as part of a vow.
(B) Prevent the inhalation of impure air.
(C) Conceal their identity from the public.
(D) Practice the vow of Ahiṃsā by preventing harm to minute airborne organisms.

135. The final goal of a Jain practitioner is to reach the 'Siddhaśilā', which is:
(A) The abode of the liberated souls at the apex of the universe.
(B) A sacred scripture containing the final teachings.

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190. What is the fundamental difference between the Jain and Buddhist concepts of liberation (Nirvāṇa/Mokṣa)?
(A) In Jainism the soul is annihilated; in Buddhism it persists.
(B) In Jainism the individual soul persists in a pure state; in Buddhism (in many schools) the concept of a permanent soul (ātman) is denied.
(C) Jain liberation is temporary; Buddhist liberation is permanent.
(D) There is no significant difference between the two concepts.

191. Consider the following statements about Aṇuvratas:
1. They are the five main vows for lay followers.
2. They are less strict versions of the Mahāvratas.
3. The vow of Braḥmacarya for a householder means chastity towards all other than one's own spouse.
4. The vow of Ahiṃsā for a householder means refraining from intentional violence towards mobile, multi-sensed beings.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

192. The classification of karma based on the number of karmic particles that get attached to the soul in a given act is called:
(A) Prakṛti bandha
(B) Sthiti bandha
(C) Anubhāga bandha
(D) Pradeśa bandha

193. Which of the 'six substances' is/are active (sakriya)?
(A) Jīva and Pudgala only
(B) Dharma and Adharma only
(C) Ākāśa and Kāla only
(D) All six substances

194. The seven-fold scheme of conditional predication in Jain logic is known as:
(A) Triratna
(B) Anekāntavāda
(C) Saptabhaṅgī-naya
(D) Pañca-Mahāvrata

195. 'Ārta Dhyāna', or painful/sorrowful concentration, is an inausicpious form of meditation that focuses on:
(A) Contemplating the nature of the self.
(B) Planning cruel or violent acts.
(C) Analyzing the teachings of the Jinas.
(D) Pondering over loss, sickness, and unfulfilled desires.

196. Read the given statements regarding karma and liberation and select the correct option:
Statement I : According to Jainism, liberation is impossible without destroying the four Ghātiyā (destructive) karmas.
Statement II : The Aghātiyā (non-destructive) karmas are automatically shed after the death of an Arihanta, leading to the final state of Siddha.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

197. Consider the following types of vows:
1. Sāmāyika
2. Proṣadhopavāsa
3. Bhogopabhoga-parimāṇa
4. Atithi-saṃvibhāga
5. Digvrata

Which of the above statements correctly represent the Śikṣāvratas (disciplinary vows)?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 2, 3, and 4
(D) 1, 3, 4, and 5

198. The karma which determines whether one is born into a high or low social status family is:
(A) Nāma karma
(B) Vedanīya karma
(C) Gotra karma
(D) Āyu karma

199. 'Śukla Dhyāna' is a stage achieved by a person who has attained:
(A) Mastery over all scriptures.

permission.
3. Carefully sweeping the ground before walking.
4. Avoiding even humorous or fearful speech if it is false.

Select the correct code:
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

144. Which of the following is NOT a characteristic of the liberated soul (Siddha)?
(A) Ananta Jñāna (Infinite Knowledge)
(B) Ananta Darśana (Infinite Perception)
(C) Ananta Rūpa (Infinite Form)
(D) Ananta Vīrya (Infinite Power/Energy)

145. What is the role of 'Dharma' and 'Adharma' as substances in Jainism?
(A) They are non-physical, passive conditions for motion and rest, like water for a fish or earth for a pot.
(B) They are moral codes of conduct.
(C) They are types of karmic particles.
(D) They are celestial deities who reward and punish.

146. The classification of karma based on the intensity of its result (mild or strong) is known as:
(A) Prakṛti bandha
(B) Sthiti bandha
(C) Anubhāga bandha
(D) Pradeśa bandha

147. Read the given statements regarding the Aṇuvrata of Aparigraha and select the correct option:
Statement I : The Aṇuvrata of Aparigraha for a householder encourages the unlimited accumulation of wealth, provided it is earned ethically.
Statement II : This vow actually requires a layperson to impose a voluntary limit on their possessions and wealth to curb attachment.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

148. Which of the following is a key difference between Jain Yoga and Patañjali Yoga?
(A) Patañjali Yoga includes systematic meditation practices, whereas Jain Yoga avoids these in favor of physical austerities.
(B) Jain Yoga's ultimate goal is Kaivalya or liberation, while Patañjali Yoga's goal is exclusively centered on union with Īśvara.
(C) Jain Yoga emphasizes the separation of soul from karma, while Patañjali Yoga emphasizes the union of Ātman with Brahman.
(D) Jain Yoga's primary goal is the separation of soul (Jīva) from karmic matter (Pudgala), whereas Patañjali Yoga aims at the cessation of mental modifications to realize the nature of the Seer (Puruṣa).

149. The five great vows (Mahāvratas) are taken by:
(A) Jain monks and nuns (Sādhus and Sādhvīs).
(B) All followers of Jainism.
(C) Only Tīrthaṅkaras.
(D) Senior householders (Śrāvakas).

150. According to the Jain theory of knowledge, ordinary human beings primarily rely on which two types of knowledge?
(A) Avadhi and Manaḥparyāya
(B) Kevala and Śruta
(C) Mati and Śruta
(D) Mati and Avadhi

151. Consider the following statements about the seven Tattvas (elements):
1. Jīva is the conscious principle, and Ajīva is the non-conscious.
2. Āsrava is the inflow of karma, and Bandha is the resulting bondage.
3. Saṃvara is the stoppage of inflow, and Nirjarā is the shedding of existing karma.
4. Mokṣa is the final state of complete liberation from all karma.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

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152. The vow to abstain from engaging in purposeless sins like advising on harmful trades or providing weapons is called:
(A) Bhogopabhoga-parimāṇa
(B) Anarthadaṇḍavrata
(C) Deśavrata
(D) Atithi-saṃvibhāga

153. 'Ghātiyā' karmas are so named because they:
(A) Determine the physical body and social status.
(B) Cause feelings of pleasure and pain.
(C) Destroy the essential qualities of the soul, like knowledge and bliss.
(D) Determine the duration of life in a particular birth.

154. Arrange the five types of Jñāna in descending order of accessibility to ordinary beings.
1. Kevala Jñāna
2. Mati Jñāna
3. Avadhi Jñāna
4. Manaḥparyāya Jñāna
5. Śruta Jñāna

(A) 2, 5, 3, 4, 1
(B) 1, 4, 3, 5, 2
(C) 5, 2, 3, 4, 1
(D) 2, 3, 5, 1, 4

155. Syādvāda is a system of logic that underscores the Jain metaphysical principle of:
(A) Ahiṃsā
(B) Aparigraha
(C) Anekāntavāda
(D) Asteya

156. Read the given statements regarding liberation and select the correct option:
Statement I : The final liberation in Jainism results in a state of conscious, blissful existence for the soul.
Statement II : This state is achieved at the moment of death of an Arihanta, when the remaining Aghātiyā karmas are shed.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

157. Consider the following statements about the vows of a Jain householder:
1. The Aṇuvratas are the five main vows taken in a limited form.
2. The Guṇavratas are three vows that extend the scope of the Aṇuvratas.
3. The Śikṣāvratas are four vows that are disciplinary and preparatory for ascetic life.
4. There are a total of twelve vows for a householder.
5. These vows are optional and not necessary for spiritual progress.

Which of the above statements are correct?
(A) 1, 2, and 3 only
(B) 1, 2, 3, and 4 only
(C) 2, 3, 4, and 5 only
(D) 1, 3, and 5 only

158. Pudgala (matter) is the only Dravya (substance) that has which of the following properties?
(A) Form and Tangibility (Rūpa)
(B) Consciousness (Cetanā)
(C) Motion (Gati)
(D) Extension in space (Pradeśa)

159. The type of karma that deludes the soul's right faith and right conduct is:
(A) Jñānāvaraṇīya karma
(B) Antarāya karma
(C) Mohaniya karma
(D) Vedanīya karma

160. Read the following statements and select the correct option:
Assertion (A) : Jainism advocates for a path of rigorous self-control and asceticism.
Reason (R) : The purification of the soul and its liberation from karma can only be achieved by stopping the influx of new karma (Saṃvara) and actively shedding existing karma through austerities (Nirjarā).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

161. The practice of 'Proṣadhopavāsa' involves:

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(A) Sharing one's food with ascetics.
(B) Limiting one's worldly activities to a small area.
(C) Periodically living the life of a monk for a day, involving fasting and other austerities.
(D) Meditating on the five great vows.

162. The five Mahāvratas are differentiated from the five Aṇuvratas based on:
(A) The number of vows.
(B) The degree of observance (absolute vs. relative).
(C) The gender of the practitioner.
(D) The time of day they are practiced.

163. Match the following Tattvas with their correct brief descriptions:
List I: (Tattva)
P. Āsrava
Q. Saṃvara
R. Nirjarā
S. Mokṣa
List II: (Brief Description)
1. Stoppage of karmic inflow.
2. Complete liberation.
3. Inflow of karmic particles.
4. Shedding of karmic particles.
Select the correct code:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

164. Which type of knowledge allows a highly advanced ascetic to know the thoughts of other beings?
(A) Śruta Jñāna
(B) Avadhi Jñāna
(C) Kevala Jñāna
(D) Manaḥparyāya Jñāna

165. The term 'Syāt' in Syādvāda means:
(A) 'Certainly' or 'absolutely'.
(B) 'In some respect' or 'from a certain viewpoint'.
(C) 'It is not' or 'it does not exist'.
(D) 'It is indescribable'.

166. What happens to the soul after achieving Mokṣa in Jainism?
(A) It dissolves into the void.
(B) It travels to the top of the universe and abides there eternally in a state of pure consciousness and bliss.
(C) It is reborn as a deity in heaven.
(D) It becomes one with a universal creator God.

167. Read the given statements regarding Jain Dhyāna and select the correct option:
Statement I : The Jain concept of Dhyāna includes both auspicious (śubha) and inauspicious (aśubha) forms of concentration.
Statement II : Ārta (painful) and Raudra (cruel) dhyānas are inauspicious and lead to the accumulation of negative karma.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

168. The classification of karma into 'Ghātiyā' and 'Aghātiyā' is based on their:
(A) Duration of effect.
(B) Intensity of effect.
(C) Mode of acquisition.
(D) Effect on the soul's intrinsic qualities versus the body and circumstances.

169. What are the 'Guṇavratas'?
(A) The five primary vows for householders.
(B) Three supplementary vows that enhance the efficacy of the primary vows.
(C) Four disciplinary vows that train a person for ascetic life.
(D) The five great vows for monks.

170. A person wanting to undertake a vow of limiting his belongings to ten shirts and five pairs of shoes would be practicing a form of:
(A) Asteya Aṇuvrata
(B) Aparigraha Aṇuvrata
(C) Braḥmacarya Aṇuvrata
(D) Satya Aṇuvrata

171. Consider the following statements about 'Pudgala' (Matter):
1. It is one of the six eternal substances

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(D) Total and final absorption into a singular, formless, and absolute deity.

209. Which of the following is NOT one of the four types of Dhyāna (meditation) in Jainism?
(A) Ārta Dhyāna
(B) Raudra Dhyāna
(C) Dharma Dhyāna
(D) Prema Dhyāna

210. A householder taking a vow to limit their consumption of enjoyable things (like sweets or entertainment) is observing which vow?
(A) Bhogopabhoga-parimāṇa
(B) Sāmāyika
(C) Proṣadhopavāsa
(D) Atithi-saṃvibhāga

211. Consider the following assertions about Jainism:
1. The five great vows are known as Mahāvratas.
2. The theory of karma involves material particles.
3. The doctrine of manifold aspects of reality is Anekāntavāda.
4. Jīva and Ajīva are the two fundamental categories of reality.
5. Liberation is the merging of the soul with a cosmic soul.

Which of the above statements are correct?
(A) 1, 2, 3, and 4 only
(B) 1, 2, 4, and 5 only
(C) 2, 3, 4, and 5 only
(D) 1, 3, and 5 only

212. In Jainism, what is the relationship between Anekāntavāda and Syādvāda?
(A) Anekāntavāda is the metaphysical theory, and Syādvāda is its logical expression.
(B) They are two unrelated doctrines.
(C) Syādvāda is the metaphysical theory, and Anekāntavāda is its ethical application.
(D) They are identical concepts with different names.

213. What is the defining characteristic of Jīva (soul) in Jain philosophy?
(A) Form (rūpa)
(B) Consciousness (cetanā)
(C) Motion (gati)
(D) Rest (sthiti)

214. Which sequence correctly represents the 'three jewels' (Triratna) of Jainism as a sequential path?
(A) Right Conduct, Right Faith, Right Knowledge
(B) Right Knowledge, Right Conduct, Right Faith
(C) Right Faith, Right Knowledge, Right Conduct
(D) Right Conduct, Right Knowledge, Right Faith

215. The concept of 'liberation' in Jainism implies freedom from:
(A) Social responsibilities
(B) The physical body only
(C) The cycle of birth, death, and all suffering
(D) All forms of knowledge

216. Read the given statements regarding the practice of Ahiṃsā by Jain monks and select the correct option:
Statement I : The Mahāvrata of Ahiṃsā is practiced by Jain monks with extreme care, using implements like a soft broom (rajoharaṇa) to clear their path.
Statement II : The purpose of this practice is to avoid harming even the smallest, single-sensed living beings.
(A) Both Statement I and Statement II are correct, and Statement II is the correct explanation of Statement I.
(B) Both Statement I and Statement II are correct, but Statement II is not the correct explanation of Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

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217. All of the following are categories of vows for Jain householders EXCEPT:
(A) Aṇuvratas
(B) Guṇavratas
(C) Mahāvratas
(D) Śikṣāvratas

218. According to Jainism, the universe is composed of six eternal, uncreated substances known as:
(A) Tattvas
(B) Dravyas

own perfect nature.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

181. What is the distinction between Digvrata and Deśavrata?
(A) Digvrata is for monks, Deśavrata is for laypeople.
(B) Digvrata limits food intake, Deśavrata limits water intake.
(C) Digvrata sets a lifetime limit on travel, while Deśavrata sets a temporary, stricter limit within that boundary.
(D) Digvrata is a major vow, while Deśavrata is a minor vow.

182. 'Ahiṃsā Paramo Dharmaḥ' (Non-violence is the highest religion/duty) is a cardinal principle central to:
(A) Jainism
(B) Buddhism
(C) Sikhism
(D) Cārvāka

183. Match the following categories of vows with their correct number of vows:
List I: (Category of Vows)
P. Aṇuvratas
Q. Guṇavratas
R. Śikṣāvratas
S. Mahāvratas
List II: (Number of Vows)
1. Four
2. Five
3. Three
4. Twelve
Select the correct code:
(A) P-2, Q-3, R-1, S-2
(B) P-4, Q-3, R-1, S-2
(C) P-2, Q-1, R-3, S-2
(D) P-2, Q-3, R-4, S-2

184. The theory of Karma in Jainism is unique because it considers Karma to be:
(A) A psychological impression.
(B) The will of God.
(C) A form of subtle physical particles.
(D) An illusion.

185. Knowledge obtained by reading a signpost is an example of which two types of knowledge working in conjunction?
(A) Mati and Śruta Jñāna
(B) Avadhi and Manaḥparyāya Jñāna
(C) Śruta and Kevala Jñāna
(D) Mati and Avadhi Jñāna

186. The Jain philosophical system is best characterized as:
(A) Monistic and idealistic
(B) Dualistic and materialistic
(C) Realistic and pluralistic
(D) Theistic and absolutist

187. Read the given statements regarding meditation and select the correct option:
Statement I : Dharma Dhyāna (righteous meditation) and Śukla Dhyāna (pure meditation) are considered auspicious and lead to liberation.
Statement II : These two types of meditation involve focusing on the imperfections of the world to cultivate detachment.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

188. A liberated soul (Siddha) is devoid of which of the following?
(A) Body and Karma
(B) Bliss and Energy
(C) Consciousness and Perception
(D) Individuality and Existence

189. Which Guṇavrata complements the Aparigraha Aṇuvrata by preventing the accumulation of demerit from purposeless activities?
(A) Digvrata
(B) Deśavrata
(C) Anarthadaṇḍavrata
(D) Sāmāyika

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(Dravyas).
2. It is characterized by sense qualities like touch, taste, smell, and color.
3. Karmic particles that bind to the soul are a form of subtle Pudgala.
4. Unlike the soul, Pudgala is devoid of consciousness.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 3, and 4 only
(C) 2 and 4 only
(D) 1, 2, 3, and 4

172. The central purpose of Puruṣārtha in the Jain tradition is to guide an individual towards:
(A) The ultimate goal of liberation (Mokṣa) through righteous conduct (Dharma).
(B) A balanced life of worldly enjoyment and spiritual practice.
(C) The fulfillment of social duties and responsibilities above all else.
(D) The acquisition of wealth (Artha) as a means to power.

173. The knowledge an infant has through its senses and mind, without any formal learning, is categorized as:
(A) Śruta Jñāna
(B) Mati Jñāna
(C) Avadhi Jñāna
(D) Kevala Jñāna

174. The doctrine that truth is relative to the perspective from which it is known is:
(A) Ahiṃsā
(B) Aparigraha
(C) Anekāntavāda
(D) Asteya

175. The final and complete liberation from the cycle of birth and death in Jainism is called:
(A) Nirvāṇa
(B) Kaivalya
(C) Mokṣa
(D) All of the above

176. Read the given statements regarding the vow of Satya and select the correct option:
Statement I : The vow of Satya (truth) for a Jain monk demands absolute truthfulness, even if the truth is harsh and hurtful.
Statement II : The vow of Satya requires that the truth spoken must be pleasant and beneficial, and it is better to remain silent than to speak a harsh truth.
(A) Statement I is correct, but Statement II is incorrect and logically flawed.
(B) Statement I is incorrect, but Statement II is correct and practically sound.
(C) Both Statement I and Statement II are correct, though they are contradictory.
(D) Statement I is incorrect, but Statement II is correct.

177. Consider the following activities regarding the Anarthadaṇḍavrata:
1. Giving harmful advice.
2. Supplying weapons of violence.
3. Careless and purposeless actions like digging the ground without reason.
4. Engaging in distracting gossip or reading sensational literature.
5. Donating money to a hospital.

Which of the above statements are considered violations of the Anarthadaṇḍavrata?
(A) 1, 2, and 3 only
(B) 1, 2, 3, and 4 only
(C) 2, 3, 4, and 5 only
(D) 1, 2, and 5 only

178. The karma responsible for obscuring the soul's innate capacity for perception is:
(A) Jñānāvaraṇīya
(B) Darśanāvaraṇīya
(C) Mohaniya
(D) Antarāya

179. The substance (Dravya) that is a necessary condition for rest, without actively causing it, is:
(A) Kāla
(B) Ākāśa
(C) Adharma
(D) Dharma

180. Read the following statements and select the correct option:
Assertion (A) : The Jain concept of liberation (Mokṣa) is not a state of merging with a supreme being.
Reason (R) : In Jainism, each soul is an individual, eternal substance that retains its individuality even after liberation, realizing its

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(B) The status of a monk.
(C) Kevala Jñāna (omniscience).
(D) The ability to perform miracles.

200. Read the following statements and select the correct option:
Assertion (A) : The Mahāvratas of monks are considered 'sarva-virati' (complete renunciation).
Reason (R) : The Aṇuvratas of householders are considered 'deśa-virati' (partial renunciation).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

201. Which of the following is the best example of practicing the Śikṣāvrata of 'Sāmāyika'?
(A) A person vowing not to travel outside their specific country for the rest of their life.
(B) A person spending 48 minutes in meditation and introspection every morning.
(C) A person giving the first and best part of their meal to a visiting ascetic monk.
(D) A person fasting completely for 24 hours on the 8th and 14th day of the fortnight.

202. The five Mahāvratas are Ahiṃsā, Satya, Asteya, Braḥmacarya, and Aparigraha. These are prescribed for:
(A) Monks and nuns in their absolute form.
(B) Householders in a limited form.
(C) All beings in the universe.
(D) Only the Tīrthaṅkaras.

203. Match the following Ghātiyā Karmas with their correct obscured soul-qualities:
List I: (Ghātiyā Karma)
P. Jñānāvaraṇīya
Q. Darśanāvaraṇīya
R. Mohaniya
S. Antarāya
List II: (Obscured Soul-Quality)
1. Obstructs Right Faith and Conduct
2. Obstructs Infinite Energy/Power
3. Obstructs Infinite Knowledge
4. Obstructs Infinite Perception
Select the correct code:
(A) P-3, Q-4, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-1, R-4, S-2

204. The Jain concept of the universe holds that it is:
(A) Created and sustained by a supreme God.
(B) Cyclical, with no beginning or end.
(C) A temporary illusion.
(D) A flat disc floating in space.

205. The primary objective of practicing the twelve vows of a householder is to:
(A) Achieve social status and prestige.
(B) Ensure wealth and prosperity.
(C) Minimize the influx of new karma and purify the soul.
(D) Attain a rebirth in heaven.

206. The Jain doctrine of reality is pluralistic because it accepts:
(A) The existence of multiple Gods.
(B) An infinite number of individual souls and atoms of matter as ultimate realities.
(C) Many different paths to salvation.
(D) The validity of all religions.

207. Read the given statements regarding the process of Nirjarā and select the correct option:
Statement I : Nirjarā, the shedding of karma, happens automatically as karmas mature and give their results.
Statement II : This automatic shedding (Akāma Nirjarā) is sufficient for liberation without the need for active spiritual effort.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

208. The ultimate state of a liberated soul (Siddha) is one of:
(A) Permanent and total inactivity and unconsciousness within the cosmic void.
(B) Direct and active intervention in the moral and worldly affairs of humans.
(C) Pure consciousness, bliss, and energy, without a body or action.

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(C) The highest state of meditation.
(D) The first Tīrthaṅkara of this cosmic cycle.

136. Read the given statements regarding the coexistence of types of knowledge and select the correct option:
Statement I : In Jainism, all five types of knowledge (Mati, Śruta, Avadhi, Manaḥparyāya, Kevala) can coexist in a single soul at the same time.
Statement II : Kevala Jñāna, being perfect and all-encompassing, subsumes and replaces the other four types of knowledge upon its manifestation.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

137. Consider the following types of vows:
1. Digvrata
2. Anarthadaṇḍavrata
3. Sāmāyika
4. Deśavrata
5. Proṣadhopavāsa
Which of the above constitute the three Guṇavratas prescribed for householders?
(A) 1, 2, and 3
(B) 1, 2, and 4
(C) 2, 3, and 5
(D) 3, 4, and 5

138. The substance that is eternal, all-pervading, and provides the space for all other substances to exist is:
(A) Jīva
(B) Pudgala
(C) Dharma
(D) Ākāśa

139. A businessman feels intense greed and decides to adulterate his products to earn more money. According to Jainism, this action binds karma to his soul primarily because of the presence of:
(A) Āsrava (influx)
(B) Kaṣāya (passion, i.e., greed)
(C) Jñāna (knowledge of adulteration)
(D) Ajīva (the product itself)

140. Read the following statements and select the correct option:
Assertion (A) : Syādvāda prevents intellectual dogmatism and promotes understanding among different viewpoints.
Reason (R) : By qualifying every statement with 'syāt' (in some respect), it acknowledges that any single perspective is only a partial truth.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

141. The state of 'Arihanta' in Jainism signifies:
(A) A soul who has conquered inner enemies like attachment and aversion and attained omniscience, but still possesses a body.
(B) A soul who has achieved complete liberation and exists as a disembodied, pure, and eternal consciousness.
(C) A teacher who has mastered all the scriptures and conducts spiritual ceremonies for the lay community.
(D) A lay follower who has perfectly and consistently taken the twelve vows in their daily life.

142. 'Raudra Dhyāna' is a type of inauspicious meditation characterized by:
(A) Grief and sorrow over loss.
(B) Thoughts of cruelty, violence, and revenge.
(C) Contemplation of the impermanence of the world.
(D) Concentration on the pure nature of the soul.

143. Match the following Mahāvratas with their subtle implications for a monk:
List I: (Mahāvrata)
P. Ahiṃsā
Q. Satya
R. Asteya
S. Braḥmacarya
List II: (Subtle Implication for a Monk)
1. Not thinking about, looking at, or discussing sexual matters.
2. Not taking even an unowned object without

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(C) Gunas
(D) Kaṣāyas

219. A student knows that 2+2=4. This knowledge, gained through intellect and memory, falls under the category of:
(A) Śruta Jñāna
(B) Mati Jñāna
(C) Avadhi Jñāna
(D) Kevala Jñāna

220. Read the following statements and select the correct option:
Assertion (A) : The theory of karma in Jainism is a deterministic doctrine that leaves no room for free will.
Reason (R) : While past karmas determine present conditions, an individual has the free will to act in the present to modify future results and purify the soul.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

221. Which of the following is an example of a Guṇavrata?
(A) Sāmāyika
(B) Proṣadhopavāsa
(C) Digvrata
(D) Ahiṃsā Aṇuvrata

222. The process of actively and consciously shedding accumulated karma through austerities is called:
(A) Āsrava
(B) Bandha
(C) Saṃvara
(D) Sakāma Nirjarā

223. Match the following Jain terms with their English equivalents:
List I: (Jain Term)
P. Anekāntavāda
Q. Syādvāda
R. Triratna
S. Pudgala
List II: (English Equivalent)
1. Matter
2. Three Jewels
3. Doctrine of Manifoldness
4. Theory of Conditional Predication
Select the correct code:
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-2, R-3, S-4

224. The final goal of Jain Yoga and Dhyāna is to:
(A) Achieve a healthy body and mind.
(B) Attain the state of Śukla Dhyāna, leading to the destruction of all karmas.
(C) Gain the ability to predict the future.
(D) Unite the individual self with a universal self.

225. A liberated soul, according to Jainism, is called a Siddha. Which of these is NOT a quality of a Siddha?
(A) Infinite Knowledge
(B) Infinite Bliss
(C) A subtle, divine body
(D) Infinite Perception

226. What distinguishes a 'Mahāvrata' from an 'Aṇuvrata'?
(A) The former is for ascetics and is absolute; the latter is for laypeople and is partial.
(B) The former is for men, the latter for women.
(C) The former relates to mental purity, the latter to physical action.
(D) The former is one of a set of three, the latter is one of a set of five.

227. Read the given statements regarding the six substances and consciousness and select the correct option:
Statement I : The six substances (Dravyas) in Jainism include Jīva, Pudgala, Dharma, Adharma, Ākāśa, and Kāla.
Statement II : Of these six, only Jīva possesses the attribute of consciousness.
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

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228. Which karma is considered the most difficult to eliminate and is the root cause of bondage?
(A) Jñānāvaraṇīya karma
(B) Vedanīya karma
(C) Mohaniya karma
(D) Āyu karma

229. The concept of 'Parokṣa Jñāna' (indirect knowledge) in Jainism refers to:
(A) Knowledge that is mediated by the senses and mind.
(B) Knowledge that is directly perceived by the soul.
(C) Knowledge that is incomplete or false.
(D) Knowledge that has been forgotten.

230. Anekāntavāda is a doctrine that promotes:
(A) A single, absolute truth.
(B) The rejection of all viewpoints as false.
(C) An appreciation for the multifaceted nature of reality and intellectual humility.
(D) The worship of multiple deities.

231. Consider the following statements regarding the path to liberation in Jainism:
1. The path consists of Right Faith, Right Knowledge, and Right Conduct.
2. Saṃvara (stoppage of karma) and Nirjarā (shedding of karma) are essential practices.
3. The ultimate goal is the complete annihilation of karmic matter from the soul.
4. Austerities (tapas) are the primary means for voluntary Nirjarā.
5. A liberated soul retains its individuality.

Which of the above statements are correct?
(A) 1, 2, and 3 only
(B) 1, 2, 4, and 5 only
(C) 2, 3, and 5 only
(D) 1, 2, 3, 4, and 5

232. 'Śukla Dhyāna' (pure meditation) is the final stage of meditation that is only possible for:
(A) All householders.
(B) All monks.
(C) Highly advanced spiritual aspirants in the higher stages of purification (Guṇasthāna).
(D) Celestial beings.

233. The liberation of the soul (Mokṣa) is described as:
(A) A journey to a heavenly paradise.
(B) An upward movement to the apex of the universe (Siddhaloka).
(C) A merging with the cosmic void.
(D) A rebirth into a royal family.

234. In Jainism, Ahiṃsā (non-violence) is considered the cornerstone of all ethics because:
(A) It is the most difficult vow to practice.
(B) All other vows are seen as ways to protect and support the vow of non-violence.
(C) It was the only vow taught by the first Tīrthaṅkara.
(D) It brings the most social prestige.

235. What are the 'Śikṣāvratas' designed to do?
(A) To provide periodic disciplinary training and prepare a layperson for ascetic life.
(B) To strictly limit one's worldly possessions and geographical travel boundaries.
(C) To define the five basic ethical rules required for householders and laypeople.
(D) To explain the complex nature and function of the seven fundamental elements.

236. Read the given statements regarding the classification of karma and select the correct option:
Statement I : The classification of karma in Jainism includes Prakṛti, Sthiti, Anubhāga, and Pradeśa bandha.
Statement II : These four aspects refer respectively to the nature, duration, intensity, and quantity of the karmic bondage.
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

237. Which substance provides the very ground for the existence of all others?
(A) Dharma
(B) Adharma
(C) Ākāśa
(D) Kāla

238. 'Pratyakṣa Jñāna' (direct knowledge) in Jainism includes:

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(A) Mati and Śruta Jñāna
(B) Avadhi, Manaḥparyāya, and Kevala Jñāna
(C) Only Kevala Jñāna
(D) Only Mati Jñāna

239. The Jain theory of Syādvāda uses seven-fold predication to:
(A) Prove the existence of God.
(B) Describe the multifaceted nature of a thing without contradiction.
(C) Classify the types of living beings.
(D) Outline the steps to meditation.

240. Read the following statements and select the correct option:
Assertion (A) : According to Jainism, the soul's essential nature is pure consciousness and bliss.
Reason (R) : The experience of suffering and ignorance is not inherent to the soul but is a result of its entanglement with karmic matter.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

241. Which vow specifically addresses the need for a householder to periodically live like an ascetic, including fasting for a set duration?
(A) Sāmāyika
(B) Atithi-saṃvibhāga
(C) Proṣadhopavāsa
(D) Deśavrata

242. The strictness of the five Mahāvratas for a monk compared to the Aṇuvratas for a householder reflects the difference between:
(A) Partial renunciation (deśa-virati) and complete renunciation (sarva-virati).
(B) Male and female practitioners.
(C) Ancient and modern interpretations.
(D) The Digambara and Śvētāmbara sects.

243. Match the following vows with their correct categories:
List I: (Vow)
P. Ahiṃsā
Q. Digvrata
R. Sāmāyika
S. Asteya
List II: (Category)
1. Guṇavrata
2. Śikṣāvrata
3. Aṇuvrata / Mahāvrata
4. Puruṣārtha
Select the correct code:
(A) P-3, Q-1, R-2, S-3
(B) P-3, Q-2, R-1, S-3
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-1, R-4, S-3

244. The inflow of karmic particles towards the soul, caused by the activities of mind, speech, and body, is known as:
(A) Bandha
(B) Saṃvara
(C) Āsrava
(D) Nirjarā

245. Which of the following is NOT one of the five types of knowledge (Jñāna) in Jainism?
(A) Mati Jñāna
(B) Manaḥparyāya Jñāna
(C) Kevala Jñāna
(D) Anubhava Jñāna

246. The concept that reality is complex and non-absolutist is central to:
(A) The theory of Karma
(B) The concept of Liberation
(C) The five great vows
(D) Anekāntavāda

247. Read the given statements regarding the practice of Dhyāna and select the correct option:
Statement I : Dhyāna in Jainism is a practice exclusively for monks.
Statement II : Householders can also practice Dhyāna, especially auspicious forms like Dharma Dhyāna, often as part of the Sāmāyika vow.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

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(C) Dharma and Adharma
(D) Āsrava and Bandha

274. The duration and intensity of karmic bondage are determined primarily by:
(A) the intensity of the passions accompanying the action.
(B) the physical magnitude of the action performed.
(C) the social status of the person performing the action.
(D) the time of day the action is performed.

275. The ultimate goal of Jain spiritual practice in relation to karma is to:
(A) transform negative karma into positive karma.
(B) achieve a state of balance between good and bad karma.
(C) prevent new karmic influx and shed all existing karma.
(D) transfer one's karma to another being.

Direction : Please read the following source carefully.

The Jain theory of Karma involves a detailed classification system that explains how karmic matter affects the soul. Karmas are primarily divided into two broad categories: Ghātiyā (destructive) karmas and Aghātiyā (non-destructive) karmas. Ghātiyā karmas directly obstruct the innate qualities of the soul, such as its knowledge, perception, and bliss. This category is further subdivided into four types that obscure knowledge (jñānāvaraṇīya), perception (darśanāvaraṇīya), cause delusion (mohanīya), and obstruct energy (antarāya). Of these, mohanīya karma is considered the most pernicious as it creates attachment and delusion, which are the root causes of bondage. Aghātiyā karmas, on the other hand, do not affect the soul's essential nature but determine the physical and external circumstances of a being's life, such as lifespan (āyu), body type (nāma), social status (gotra), and the experience of pleasure and pain (vedanīya). The pursuit of the four Puruṣārthas (aims of life) is deeply intertwined with this karmic framework. While Artha (wealth) and Kāma (pleasure) are pursued within ethical bounds, the ultimate focus is on Dharma (righteous conduct) as the means to manage and overcome karma, leading to the final Puruṣārtha, Mokṣa (liberation), which is the state of complete freedom from all karmas, both Ghātiyā and Aghātiyā.

Based on the above source, attempt the following five questions.

276. Which category of karma is responsible for directly obscuring the soul's intrinsic quality of knowledge?
(A) Ghātiyā karma
(B) Aghātiyā karma
(C) Nāma karma
(D) Vedanīya karma

277. According to the passage, which specific type of karma is considered the most harmful because it fosters attachment and delusion?
(A) Jñānāvaraṇīya karma
(B) Darśanāvaraṇīya karma
(C) Antarāya karma
(D) Mohanīya karma

278. The Aghātiyā karmas are primarily concerned with:
(A) the soul's spiritual attributes like knowledge and perception.
(B) the physical and circumstantial conditions of an embodied life.
(C) the root causes of the soul's bondage.
(D) the obstruction of the soul's innate energy.

279. How does the concept of Puruṣārtha relate to the theory of karma in Jainism?
(A) Artha and Kāma are goals independent of the karmic framework.
(B) Mokṣa is the accumulation of the maximum amount of good karma.
(C) Dharma is the prescribed conduct to overcome karma and achieve Mokṣa.
(D) The Puruṣārthas are a method to strengthen Aghātiyā karmas.

280. If a being is born into a particular social status or family, which type of karma, according to Jain classification, is responsible for this determination?
(A) Mohanīya karma
(B) Antarāya karma
(C) Āyu karma
(D) Gotra karma

Direction : Please read the following source

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liberation for the laity.
(B) enable householders to accumulate wealth ethically.
(C) facilitate a gradual spiritual and ethical progression for householders.
(D) replace the need for ascetic practices entirely.

Direction : Please read the following source carefully.

The ethical code for Jain monks or ascetics is significantly more stringent than that for householders, demanding absolute and uncompromising adherence to the five Great Vows, or Mahāvratas. These vows represent the complete renunciation of worldly life and its attachments, forming the bedrock of monastic discipline. The first and foremost vow is Ahiṃsā (non-violence), which requires the utmost care to avoid causing harm to any living being, from humans down to the smallest insects, in thought, word, and deed. The second is Satya (truth), which is not merely the avoidance of lies but the commitment to speaking only what is wholesome, pleasant, and true, and refraining from speech that could cause harm, even if factual. Asteya (non-stealing) is the third vow, entailing the complete renunciation of taking anything that has not been expressly given. The fourth, Braḥmacarya (celibacy), is the total abstention from all sensual and sexual activity, in both mind and body. Finally, Aparigraha (non-possessiveness) is the vow to renounce all attachment to material possessions, people, and places, limiting oneself to only the barest necessities for survival. The rigorous observation of these Mahāvratas is considered essential for stopping the influx of new karma and purifying the soul for its ultimate liberation.

Based on the above source, attempt the following five questions.

256. What is the defining characteristic of the Mahāvratas as observed by Jain monks?
(A) They are temporary and can be modified based on circumstances.
(B) They are followed with absolute and uncompromising rigor.
(C) They primarily focus on intellectual and philosophical pursuits.
(D) They are optional practices for senior ascetics only.

257. The Mahāvrata of Satya (truth) for a Jain monk implies:
(A) stating all factual information regardless of the consequences.
(B) speaking only when absolutely necessary and in silence otherwise.
(C) communicating only through prescribed sacred texts.
(D) speaking truth that is also wholesome and does not cause harm.

258. Which of the five Mahāvratas directly addresses the renunciation of all forms of attachment to material and non-material things?
(A) Aparigraha
(B) Ahiṃsā
(C) Asteya
(D) Braḥmacarya

259. Based on the passage, what is the primary spiritual purpose of rigorously observing the Mahāvratas?
(A) To gain social respect and a high standing within the community.
(B) To achieve supernatural powers and worldly influence.
(C) To prevent new karmic influx and purify the soul for liberation.
(D) To set a practical example for the householders to follow partially.

260. The vow of Braḥmacarya for an ascetic, as described in the text, involves:
(A) total abstention from sensuality in thought, word, and deed.
(B) moderation in sensual pleasures.
(C) celibacy limited only to physical actions.
(D) celibacy only after a certain age or stage of monastic life.

Direction : Please read the following source carefully.

Jain philosophy articulates the path to liberation through an understanding of the seven fundamental elements, or Tattvas. These elements provide a comprehensive framework for diagnosing the soul's condition and prescribing the remedy for its bondage. The first two elements, Jīva (soul or living substance) and Ajīva (non-soul or non-living substance), represent the two primary, distinct realities of the universe. The

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248. The ultimate state of Mokṣa is characterized by the complete absence of:
(A) Consciousness
(B) Bliss
(C) Individuality
(D) Karma

249. The three Guṇavratas are so-called because they:
(A) Are the most virtuous of all vows.
(B) Are practiced only three times a year.
(C) Multiply or enhance the value of the Aṇuvratas.
(D) Are related to the three guṇas of Sāṅkhya philosophy.

250. The core philosophy behind the Mahāvratas and Aṇuvratas is the progressive:
(A) Disengagement from actions and passions that bind karma to the soul.
(B) Accumulation of worldly knowledge.
(C) Attainment of social harmony and order.
(D) Appeasement of celestial beings for a better afterlife.

Direction : Please read the following source carefully.

The ethical framework for Jain householders, or śrāvakas, is structured around a set of vows designed to guide them towards spiritual purification while living within society. These vows are categorized into three groups: the five Aṇuvratas (minor vows), the three Guṇavratas (merit-enhancing vows), and the four Śikṣāvratas (disciplinary vows). The Aṇuvratas are the foundational, limited versions of the great vows (Mahāvratas) observed by monks and include non-violence (ahiṃsā), truthfulness (satya), non-stealing (asteya), chastity within marriage (brahmacarya), and non-possessiveness (aparigraha). These are 'minor' not in importance but in scope, acknowledging the practical constraints of a lay life. The Guṇavratas serve to enhance the efficacy of the Aṇuvratas by expanding their field of application. They include restrictions on travel (digvrata), limitations on the consumption of enjoyable things (bhogopabhoga-parimāṇa), and avoidance of purposeless sins (anartha-daṇḍa-viramana). The Śikṣāvratas are disciplinary practices intended to strengthen self-control and prepare the individual for a more ascetic life. These include vows related to periodic meditation (sāmāyika), further temporal limitations on activity (deśāvakāśika), observing a monk-like life for a limited period (pauṣadhopavāsa), and charity or sharing with ascetics (atithi-saṃvibhāga). Together, these twelve vows form a comprehensive system for ethical and spiritual progress for the laity.

Based on the above source, attempt the following five questions.

251. Which set of vows for householders is specifically designed to enhance the effectiveness of the foundational minor vows by expanding their scope?
(A) The Aṇuvratas
(B) The Guṇavratas
(C) The Śikṣāvratas
(D) The Mahāvratas

252. According to the passage, the Aṇuvratas are considered 'minor' because they:
(A) have a limited scope adapted to the life of a householder.
(B) are less important than the vows of monks.
(C) are only observed by a minority of followers.
(D) are preliminary and can be discarded later.

253. Which of the following is categorized as a Śikṣāvrata, or a disciplinary vow?
(A) Limiting the consumption of enjoyable things (bhogopabhoga-parimāṇa)
(B) Abstaining from purposeless sins (anartha-daṇḍa-viramana)
(C) Practicing periodic meditation (sāmāyika)
(D) Restricting the directions of travel (digvrata)

254. Based on the description, what is the primary distinction between Aṇuvratas and Mahāvratas?
(A) Aṇuvratas focus on non-violence while Mahāvratas focus on truth.
(B) Aṇuvratas are for householders while Mahāvratas are for deities.
(C) Aṇuvratas are three in number, while Mahāvratas are five in number.
(D) Aṇuvratas are relative and limited, while Mahāvratas are absolute and unconditional.

255. The combination of Aṇuvratas, Guṇavratas, and Śikṣāvratas forms a system intended to:
(A) provide a direct and immediate path to

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266. Which substance (dravya) is uniquely characterized by its possession of sensory qualities?
(A) Jīva
(B) Pudgala
(C) Dharma-tattva
(D) Ākāśa

267. What is the primary function of Dharma-tattva in Jain metaphysics?
(A) To cause the movement of souls and matter.
(B) To provide a medium that facilitates motion.
(C) To represent the moral law of the universe.
(D) To provide accommodation for all other substances.

268. The passage uses the analogy of "the shade of a tree for a traveler" to explain the function of which substance?
(A) Adharma-tattva
(B) Dharma-tattva
(C) Ākāśa
(D) Kāla

269. How does Jain philosophy classify the six fundamental substances (Ṣaḍ-dravyas)?
(A) Into three categories: conscious, semi-conscious, and non-conscious.
(B) Into two categories: material and non-material.
(C) Into two categories: conscious (Jīva) and non-conscious (Ajīva).
(D) Into six completely independent and unrelated categories.

270. According to the text, the substance of Kāla (time) is responsible for:
(A) creating space for other substances to exist.
(B) the inherent consciousness within a Jīva.
(C) facilitating movement and rest in the universe.
(D) causing continuity and change in other substances.

Direction : Please read the following source carefully.

Central to Jain ethics and soteriology is its unique theory of Karma. Unlike other Indian philosophical systems where karma is often an abstract law of cause and effect, Jainism conceives of karma as a form of subtle, physical substance. This karmic matter, composed of extremely fine particles of Pudgala (matter), is believed to be pervasive in the cosmos. Due to the soul's (Jīva's) passions (kaṣāyas) such as anger, pride, deceit, and greed, combined with the activities of mind, speech, and body, these karmic particles are attracted to the soul and adhere to it. This process is analogous to how dust sticks to an oil-smeared body. This influx and bondage (Āsrava and Bandha) of karmic matter veils the innate, pure qualities of the soul, such as infinite knowledge, perception, bliss, and power. The duration and intensity of the karmic bondage are determined by the intensity of the passions at the time of the action. The entire spiritual practice in Jainism, therefore, is aimed at first preventing the influx of new karmic matter (Saṃvara) and then actively shedding the karmic matter already attached to the soul (Nirjarā), ultimately leading to the soul's liberation (Mokṣa).

Based on the above source, attempt the following five questions.

271. What is the fundamental difference in the Jain concept of Karma compared to its conception in many other Indian philosophies?
(A) Karma in Jainism is purely a psychological phenomenon.
(B) Karma in Jainism only results from negative actions.
(C) Karma in Jainism is a form of subtle physical matter.
(D) Karma in Jainism cannot be removed once attached to the soul.

272. According to the passage, what causes karmic particles to be attracted to and bind with the soul?
(A) The inherent nature of the soul to attract matter.
(B) The soul's passions and its mental, vocal, and physical activities.
(C) The pervasive presence of karmic matter in the cosmos.
(D) The gravitational pull between the soul and karmic particles.

273. The analogy of "dust sticking to an oil-smeared body" is used to explain which two processes?
(A) Saṃvara and Nirjarā
(B) Jīva and Ajīva

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can be molded into various forms like a ring or a bracelet (modes). This philosophical stance promotes intellectual humility and tolerance, as it acknowledges the partial validity of different viewpoints while maintaining that only an omniscient being (Kevalin) can comprehend all aspects of reality simultaneously. For ordinary beings, truth is always relative to the perspective from which it is viewed, and thus, any single assertion is incomplete.

Based on the above source, attempt the following five questions.

286. What is the central tenet of the doctrine of Anekāntavāda?
(A) Reality is singular and unchanging, and all perceptions of change are illusory.
(B) Only one philosophical viewpoint can be correct, and all others are fundamentally flawed.
(C) Truth is entirely subjective and has no objective basis in reality.
(D) Reality is complex and possesses multiple attributes, making any single viewpoint partial.

287. How does Anekāntavāda explain the nature of a substance?
(A) As being exclusively permanent and eternal.
(B) As being exclusively transient and ever-changing.
(C) As being characterized by both underlying permanence (dravya) and changing modes (paryāya).
(D) As an illusion created by the combination of different modes.

288. The doctrine of Anekāntavāda promotes an attitude of:
(A) philosophical dogmatism and certainty.
(B) intellectual tolerance and humility.
(C) skepticism that denies the possibility of any knowledge.
(D) rejection of all established philosophical schools.

289. According to Anekāntavāda, who is capable of comprehending the complete and absolute truth?
(A) A master of logic and debate.
(B) A devout follower of scriptural authority.
(C) A collective assembly of philosophers.
(D) An omniscient being (Kevalin).

290. The example of a gold ornament being molded into different forms is used to illustrate:
(A) the coexistence of substance and mode.
(B) the illusion of permanence.
(C) the superiority of form over substance.
(D) the ultimate non-existence of matter.

Direction : Please read the following source carefully.

Syādvāda, or the 'theory of conditional predication,' is the logical and linguistic corollary to the metaphysical doctrine of Anekāntavāda. While Anekāntavāda asserts that reality is multifaceted, Syādvāda provides the method for expressing this complexity in language. It dictates that any statement about reality must be qualified with the term 'syāt,' which translates to 'in some respect' or 'from a certain point of view.' This prefix acknowledges that the judgment is relative, conditional, and not absolute. Syādvāda formulates a seven-fold scheme of predication (saptabhaṅgī-naya) to articulate the various possible truth-values of a proposition from different standpoints. For instance, concerning the existence of a pot, one can assert: 1) Syāt asti (In some respect, it is); 2) Syāt nāsti (In some respect, it is not); 3) Syāt asti ca nāsti ca (In some respect, it is and it is not). The system continues with assertions about its inexpressibility. The purpose of this method is not to promote skepticism or uncertainty, but to ensure precision in expression and to avoid the fallacy of making absolute claims based on partial knowledge. It is a tool for navigating the complexities of reality without falling into dogmatic one-sidedness.

Based on the above source, attempt the following five questions.

291. What is the relationship between Syādvāda and Anekāntavāda?
(A) They are two opposing philosophical doctrines within Jainism.
(B) Syādvāda is the metaphysical foundation, and Anekāntavāda is its logical application.
(C) Anekāntavāda is the metaphysical doctrine, and Syādvāda is its logical and linguistic expression.
(D) Syādvāda deals with ethics, while

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carefully.

Jain epistemology presents a sophisticated analysis of the concept of knowledge (Jñāna), positing that the soul's intrinsic nature is pure consciousness and omniscience. However, this innate capacity is obscured by karmic veils. Knowledge is classified into five distinct types, which represent a hierarchy of cognitive clarity. The first two, Mati Jñāna and Śruta Jñāna, are considered indirect (parokṣa) as they are mediated by the senses and the mind. Mati Jñāna is ordinary cognition obtained through sensory perception and mental processes like memory and recognition. Śruta Jñāna is knowledge derived from understanding spoken or written words, symbols, and scriptures; it is articulate and follows Mati Jñāna. The remaining three types of knowledge are categorized as direct (pratyakṣa) because they are acquired by the soul without the intermediary of the senses or mind. Avadhi Jñāna is clairvoyance, the direct knowledge of distant or concealed material objects. Manaḥparyāya Jñāna is telepathy, the direct knowledge of the thoughts and mental states of others. The highest and most perfect form of knowledge is Kevala Jñāna (omniscience), which is the complete, simultaneous, and direct knowledge of all substances and their modes in all times—past, present, and future. This state is attained only upon the complete annihilation of all knowledge-obscuring karmas.

Based on the above source, attempt the following five questions.

281. In Jain epistemology, why are Mati Jñāna and Śruta Jñāna classified as indirect (parokṣa) knowledge?
(A) Because they are mediated by the senses and the mind.
(B) Because they are available only to ascetics.
(C) Because they provide uncertain and unreliable information.
(D) Because they pertain to knowledge of past and future events.

282. Which type of knowledge represents the direct cognition of the thoughts of other beings?
(A) Avadhi Jñāna
(B) Manaḥparyāya Jñāna
(C) Śruta Jñāna
(D) Kevala Jñāna

283. What is the relationship between Śruta Jñāna and Mati Jñāna as described in the passage?
(A) They are mutually exclusive forms of knowledge.
(B) Śruta Jñāna is articulate knowledge that follows Mati Jñāna.
(C) Śruta Jñāna is a prerequisite for attaining Mati Jñāna.
(D) Mati Jñāna is direct knowledge, while Śruta Jñāna is indirect.

284. The attainment of Kevala Jñāna is contingent upon which condition?
(A) The complete destruction of all knowledge-obscuring karmas.
(B) The mastery of scriptures and symbols.
(C) The perfect functioning of the five senses.
(D) The temporary suppression of mental activities through meditation.

285. Avadhi Jñāna is a form of direct knowledge (pratyakṣa) that specifically allows the soul to perceive:
(A) the subtle nature of karmic particles.
(B) the mental states of all living beings simultaneously.
(C) distant or hidden material objects without sensory aid.
(D) the ultimate truth contained in the sacred scriptures.

Direction : Please read the following source carefully.

A cornerstone of Jain metaphysics is the doctrine of Anekāntavāda, the theory of non-one-sidedness or manifoldness. This principle asserts that reality is multifaceted and complex, possessing infinite attributes and modes that can coexist in a single substance. Consequently, any single perspective or viewpoint can only capture a partial aspect of the truth and cannot claim to represent the whole reality. Anekāntavāda rejects dogmatic absolutism, whether it is the absolute permanence of the Upanishadic Brahman or the absolute impermanence of Buddhist momentariness. Instead, it posits that a substance is characterized by both permanence and change. The underlying substance (dravya) is permanent, while its modes (paryāya) are constantly originating and perishing. For example, a gold ornament is permanently gold (substance) but

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central soteriological drama unfolds through the next five. Āsrava refers to the influx or inflow of karmic particles into the soul, caused by the activities of mind, speech, and body. When these karmic particles attach to the soul, the state is known as Bandha (bondage), which obscures the soul's innate qualities of infinite knowledge, perception, bliss, and energy. The process of spiritual discipline begins with Saṃvara, which means the stoppage or prevention of the inflow of new karma. This is achieved through self-control and observance of vows. Nirjarā is the next crucial step, referring to the gradual dissociation or shedding of accumulated past karma. Finally, Mokṣa (liberation) is the ultimate element, representing the complete annihilation of all karmic bondage, resulting in the soul's ascent to the apex of the universe, where it resides in its pure, eternal, and liberated state.

Based on the above source, attempt the following five questions.

261. Within the Jain framework of seven Tattvas, what is the direct cause of Bandha (bondage)?
(A) The inherent impurity of the Jīva.
(B) The existence of Ajīva substances.
(C) The process of shedding old karma, or Nirjarā.
(D) The influx of karmic particles, or Āsrava.

262. Which Tattva represents the commencement of the spiritual path to stop the accumulation of new karma?
(A) Āsrava
(B) Saṃvara
(C) Bandha
(D) Nirjarā

263. The ultimate goal in Jainism, Mokṣa, is described as:
(A) the merging of the individual soul (Jīva) with a universal consciousness.
(B) the attainment of a heavenly realm for a temporary period of bliss.
(C) the complete eradication of all karma and the restoration of the soul's pure state.
(D) the transfer of one's accumulated good karma to others.

264. According to the passage, Jīva and Ajīva are best understood as:
(A) two conflicting forces, one good and one evil.
(B) two stages in the evolution of a single universal substance.
(C) two aspects of the karmic particles that bind the soul.
(D) two fundamental and distinct categories of reality.

265. What is the relationship between Nirjarā and Bandha?
(A) Nirjarā is the process that eliminates the effects of Bandha.
(B) Nirjarā is the process that strengthens Bandha.
(C) Nirjarā and Bandha are two types of karmic influx.
(D) Nirjarā is the initial stage of Bandha.

Direction : Please read the following source carefully.

In Jain metaphysics, the universe is composed of six eternal and uncreated substances, known as the Ṣaḍ-dravyas. These substances are broadly classified into the conscious (Jīva) and the non-conscious (Ajīva). There is one class of Jīva (soul), which is infinite in number, with consciousness being its defining characteristic. The Ajīva category is further subdivided into five distinct substances. The most prominent among these is Pudgala (matter), which is unique among the Ajīva substances as it possesses sensory qualities like touch, taste, smell, and color, and exists in the form of atoms (paramāṇu) and their aggregates (skandha). The other four Ajīva substances are non-material and lack sensory qualities. Dharma-tattva is the medium of motion, facilitating the movement of Jīvas and Pudgala, much like water facilitates the movement of fish, without causing motion itself. Its counterpart, Adharma-tattva, is the medium of rest, enabling substances to cease movement, similar to how the shade of a tree provides a place for a traveler to rest. Ākāśa (space) provides accommodation to all other substances. Finally, Kāla (time) is the substance that accounts for continuity, change, and succession, causing modifications in all other substances. Together, these six dravyas constitute the entirety of reality.

Based on the above source, attempt the following five questions.

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Anekāntavāda deals with epistemology.

292. The term 'syāt' is used in Jain logic to signify that a statement is:
(A) conditional and true only from a specific viewpoint.
(B) absolutely true in all respects.
(C) completely false and baseless.
(D) universally accepted by all authorities.

293. The seven-fold scheme of predication (saptabhaṅgī-naya) is a system designed to:
(A) prove that reality is ultimately unknowable.
(B) establish the single, absolute truth about any given object.
(C) demonstrate the fallibility of sensory perception.
(D) articulate the multiple possible truths of a proposition from different perspectives.

294. According to the passage, the use of Syādvāda is intended to avoid:
(A) the use of complex language in philosophy.
(B) the fallacy of making absolute claims from partial perspectives.
(C) any definitive statement about reality.
(D) the study of metaphysics in favor of pure logic.

295. Which of the following statements is a correct application of Syādvāda as described in the text?
(A) The pot absolutely exists.
(B) The pot absolutely does not exist.
(C) Syāt asti: In some respect, the pot exists.
(D) The existence of the pot is a matter of pure opinion.

Direction : Please read the following source carefully.

The ultimate aim in Jainism is liberation (Mokṣa), a state of complete freedom from the cycle of birth and death. This is achieved through a systematic path of purification involving right faith, right knowledge, and right conduct. Central to this path are the practices of Jain Yoga and Dhyāna (meditation). Jain Yoga is not merely a set of physical postures but a comprehensive spiritual discipline encompassing ethical vows, self-control, and contemplative practices designed to stop the influx of karma (Saṃvara) and shed accumulated karma (Nirjarā). Dhyāna is a crucial component of this process, representing a deep and focused concentration of the mind. Jain texts classify Dhyāna into four types: two inausicous types (ārta and raudra) which arise from sorrow and cruelty and lead to bondage, and two auspicious types (dharma and śukla) which are conducive to liberation. Dharma Dhyāna involves contemplation on scriptural teachings and the nature of reality. The highest form, Śukla Dhyāna (pure meditation), is practiced by advanced ascetics and leads to the complete annihilation of all karmas. Upon achieving liberation, the soul (Jīva), now free from all karmic matter, ascends to the apex of the universe (siddhaloka) and resides there eternally in its intrinsic state of infinite knowledge, infinite perception, infinite bliss, and infinite power.

Based on the above source, attempt the following five questions.

296. What is the primary purpose of Jain Yoga and Dhyāna?
(A) To achieve physical health and longevity.
(B) To acquire supernatural powers for worldly gain.
(C) To engage in intellectual debate about philosophical principles.
(D) To facilitate the stoppage and shedding of karma for liberation.

297. In the context of Jain Dhyāna, which types of meditation are considered auspicious and conducive to spiritual progress?
(A) Dharma and Śukla Dhyāna
(B) Ārta and Raudra Dhyāna
(C) Ārta and Dharma Dhyāna
(D) Raudra and Śukla Dhyāna

298. The state of liberation (Mokṣa) in Jainism is characterized as:
(A) absorption of the individual soul into a universal divine being.
(B) the soul's attainment of its pure, eternal state of infinite qualities.
(C) a temporary stay in a heavenly realm before rebirth.
(D) the complete cessation of consciousness and existence.

299. According to the passage, Śukla Dhyāna is the practice that directly leads to:

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incomplete. Thus, the logic of predication directly follows from the metaphysical doctrine.

9. (C) Atithi-saṃvibhāga Śikṣāvrata
This specific disciplinary vow involves a householder sharing food and other necessary requisites with visiting guests, particularly ascetic monks and nuns. It cultivates the virtue of generosity and detachment while supporting the monastic community. Such practices allow lay followers to participate in the spiritual ecosystem and reduce their attachment to material belongings. This reinforces the commitment to selflessness and community.

10. (A) After liberation, the soul ceases to exist and merges with the absolute.
Liberation is the state where the soul is completely free from all karmic matter. A liberated soul retains its individual existence and attains infinite knowledge, perception, and bliss. It does not merge into a universal soul or cease to exist. Instead, it resides permanently at the summit of the universe. This state represents the ultimate realization of the soul's unique nature.

11. (A) 1 and 2 only
Jainism classifies karma into two primary categories based on their effects. Destructive karmas directly affect the innate qualities of the soul, such as knowledge-obscuring types. Non-destructive karmas determine external conditions like lifespan and body type. Lifespan is specifically governed by Ayu karma, while non-destructive karmas do not directly interfere with the soul's essential internal spiritual qualities. Thus, only certain descriptions.

12. (B) The binding (Bandha) of the soul by karmic matter.
In Jain metaphysics, the inflow of karmic particles towards the soul is known as Asrava. This influx is triggered by the activities of mind, body, and speech. Once these particles reach the soul, they bind to it due to the soul's passions and attachments. This process of binding, which results from the influx, is formally called Bandha. It represents bondage.

13. (C) A supplementary vow that multiplies the merit of the Aṇuvratas.
These supplementary vows are intended to strengthen and expand the basic ethical commitments of a householder. They work by reinforcing the main vows through specific restrictions on travel, purposeless activities, and excessive consumption. By limiting the scope of worldly engagement, these practices significantly enhance the spiritual merit and effectiveness of the primary vows followed in a lay life and daily conduct.

14. (A) 2, 4, 1, 3
The path begins with the influx of karmic particles into the soul. This is followed by the actual binding of those particles to the soul. Spiritual progress then requires the deliberate stoppage of any new incoming karma. Finally, the practitioner must actively shed the already existing karmic layers to achieve total purification and eventual liberation from the cycle of worldly birth.

15. (A) Four
Disciplinary vows provide practical training for a householder to adopt an ascetic lifestyle periodically. There are four such vows including meditation, local restrictions, fasting, and sharing with others. These practices bridge the gap between lay life and monasticism. They help cultivate equanimity and detachment by introducing temporary periods of strict self-control and spiritual focus within one's daily routine and activities.

16. (C) Both Statement I and Statement II are correct.
Jain epistemology distinguishes between knowledge mediated by external factors and knowledge perceived directly by the soul. Sensory and scriptural types are categorized as indirect because they rely on the senses or words. Conversely, clairvoyance, telepathy, and omniscience are considered direct forms of knowledge. They do not require any physical organs or external instruments for the soul to perceive objects clearly.

17. (D) 1, 2, 3, 4, and 5
These five great vows represent the absolute ethical standard for monastics. They demand total non-violence, truthfulness, and non-stealing in all dimensions of life. Additionally, they require complete celibacy and the total

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ANSWERS

1. (B) Lesser or minor vows observed by lay followers in their daily lives.
These ethical guidelines are designed specifically for laypeople who cannot commit to the absolute renunciation required of monks. They represent a partial or limited observance of the five great vows. By following these, householders integrate spiritual values into their daily social and professional activities, promoting ethical conduct without needing to abandon worldly responsibilities. Such practice facilitates gradual spiritual progress within society.

2. (A) Five
These core vows constitute the essential moral framework for the monastic community. They consist of non-violence, truthfulness, non-stealing, celibacy, and non-attachment. Unlike the versions for householders, these must be observed absolutely and without any exceptions. They serve to stop the influx of new karma and facilitate the purification of the soul through rigorous discipline. Such dedication is required for liberation.

3. (C) Statement I is correct, but Statement II is incorrect.
Jiva represents the living, conscious soul, while Ajiva denotes non-living, non-conscious substances. These are fundamental categories in Jain metaphysics. However, Moksha represents the ultimate state of liberation where the soul is free from all karma. Bandha is the specific element representing the actual bondage of the soul by karmic particles. Therefore, the second description is definitionally inaccurate in this context.

4. (D) Knowledge is an intrinsic quality of the soul, obscured by karma.
Knowledge is an inherent and essential quality of every living soul. In its pure state, the soul possesses infinite knowledge of all things. However, this innate capacity remains obscured and veiled by various types of karmic particles. Spiritual practices aim to remove these karmic layers to reveal the soul's true nature. Realization involves the complete removal of these obstructing material layers.

5. (B) P-2, Q-1, R-2, S-2
Great vows are strict, absolute commitments observed only by monks and nuns. Minor vows are partial versions of these principles intended for householders to follow in daily life. Supplementary and disciplinary vows are also specifically designed for lay followers to support their primary ethical conduct. These categories clearly distinguish between the rigorous ascetic path and the more moderate lay spiritual journey.

6. (B) Karma (Action)
Jain metaphysics recognizes six eternal and uncreated substances that constitute the entire universe. These include Jiva, Pudgala, Dharma, Adharma, Akasha, and Kala. While karma is a significant concept, it is technically a form of subtle matter or Pudgala rather than being a separate, independent primary substance itself. Therefore, it does not belong in the list of the six fundamental substances.

7. (D) The principle that reality is complex and can be viewed from multiple perspectives.
This core philosophical principle asserts that reality is multifaceted and highly complex. No single statement or viewpoint can capture the absolute truth in its entirety. Instead, every object possesses infinite characteristics and modes. Understanding this encourages intellectual tolerance and the recognition that different perspectives can each contain a partial truth. This prevents dogmatism and promotes a comprehensive understanding of the universe.

8. (A) Both A and R are true and R is the correct explanation of A.
Syadvada is the logical and linguistic method used to express the multifaceted nature of reality described by Anekantavada. It qualifies statements with terms like "syat" to indicate that truth is relative to a specific standpoint. Since absolute truth is multifaceted, any single perspective remains necessarily partial and

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carefully considered to avoid negative karmic consequences.

27. (D) Statement I is incorrect, but Statement II is correct.
Jain yoga is not about union with a supreme being, as Jainism does not posit a creator God. Instead, it focuses on the separation of the soul from karmic matter. Meditation is a crucial practice within this framework for purifying the soul. Through deep concentration, a practitioner can stop new karmic influx and shed existing karmas, leading towards ultimate spiritual liberation.

28. (B) Deśavrata (also called Deśāvakāśika)
This vow requires a householder to set strict geographical boundaries for their activities over a specific timeframe. It is a more localized and temporary version of the lifetime travel restriction. By limiting movement to a small area, the individual reduces the potential for causing accidental harm and minimizes worldly attachments. This helps in maintaining focus on spiritual practices within controlled environments.

29. (C) Dravya (Substance)
Jain philosophy outlines seven fundamental elements that explain the soul's journey through bondage to liberation. These include the soul, non-soul, influx, bondage, stoppage, shedding, and liberation. While substance is a foundational metaphysical concept describing everything in the universe, it is not listed as one of these specific seven elements that focus on the mechanics of karma and spiritual freedom.

30. (D) Using counterfeit currency or engaging in tax evasion.
The vow of non-stealing for a householder involves refraining from taking anything that does not belong to them. This includes not only physical theft but also dishonest practices and financial deceit. Activities like using fake money or evading taxes are considered forms of stealing from the community or state. Such actions violate ethical conduct and lead to negative karmic results.

31. (B) 1, 2, and 3 only
Consciousness is the unique attribute of the soul, distinguishing it from all other substances. Matter is non-conscious and possesses physical qualities like color and touch. Dharma and Adharma facilitate movement and rest respectively. While time is a substance, it does not pervade the realm of liberated souls, as those souls exist in a state beyond the influence of worldly temporal changes.

32. (B) It attains its pure, intrinsic nature of infinite knowledge, perception, bliss, and energy.
When a soul is completely liberated from karma, it returns to its original and perfect state. It no longer undergoes rebirth or experiences suffering. Instead, it possesses four infinite qualities: knowledge, perception, happiness, and power. The soul remains an individual entity and exists eternally at the summit of the universe. It does not merge into a collective or any absolute deity.

33. (B) Anekāntavāda
This metaphysical doctrine posits that every entity has infinite aspects and modes of existence. Because of this complexity, no single perspective can ever encompass the complete truth of an object. Reality is non-one-sided and must be understood from multiple viewpoints. This principle forms the foundation for intellectual tolerance and the rejection of dogmatism, as it acknowledges the validity of different perspectives.

34. (A) 2, 4, 3, 1
The hierarchy of knowledge begins with sensory perception and scriptural understanding, which are considered indirect because they rely on external media. Clairvoyance follows as a more direct form of perceiving material objects. Finally, omniscience represents the most pure and perfect state of direct knowledge. In this sequence, the reliance on external instruments decreases as the soul's innate clarity increases.

35. (C) Proṣadhopavāsa
This disciplinary vow requires a lay follower to live like a monk for a full day and night during specific lunar dates. It involves observing a complete fast and engaging in spiritual activities like meditation and scriptural study. By temporarily renouncing worldly comforts and family life, the householder strengthens their

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renunciation of all worldly possessions and psychological attachments. Adhering strictly to these principles is essential for purifying the soul and reaching the final goal of supreme spiritual liberation.

18. (A) Ākāśa : The substance that provides space for all other substances to exist.
Space is one of the six eternal substances and acts as the container for everything else in the universe. It is characterized by its capacity to accommodate all other living and non-living entities. While other substances facilitate motion, rest, or change, this specific substance remains the fundamental requirement for their presence and interaction within the cosmos at all times and locations.

19. (C) Sāmāyika
This disciplinary vow involves sitting in a quiet place for a fixed duration to practice equanimity and meditation. The practitioner withdraws from all worldly attachments and reflects on the pure nature of the soul. By doing so, they temporarily live like an ascetic. This practice helps in stopping new karmic influx and purifying the mind from various daily worldly passions.

20. (A) Both A and R are true and R is the correct explanation of A.
Jainism views karma as a subtle form of matter that physically attaches to the soul. For this attachment to occur, the soul must be in a state of passion or desire. These psychological states, like anger or greed, act as the binding agent that allows the karmic particles to stick. Thus, the soul's internal condition directly facilitates external karmic bondage.

21. (C) Complete and unconditional refraining from causing any harm to any form of life.
For a monk, the vow of non-violence is absolute and extends to all levels of existence. It requires avoiding harm to humans, animals, plants, and even microscopic organisms. This practice must be maintained mentally, verbally, and physically at all times. It is considered the most fundamental principle in Jain ethics, serving as the basis for all other monastic observances and conduct.

22. (B) Smṛti Jñāna
Jain epistemology identifies five distinct categories of knowledge including sensory, scriptural, clairvoyant, telepathic, and omniscient types. While memory is related to sensory processes, it is not classified as one of these primary five independent forms. These five types represent the progressive unveiling of the soul's innate capacity for understanding. Each level indicates a different degree of freedom from karmas.

23. (A) P-3, Q-4, R-1, S-2
Sensory knowledge is obtained through the mind and senses, while clairvoyance allows for the direct perception of material objects across space or time. Telepathy is the ability to know the thoughts of others directly. The highest form is omniscience, which is perfect and all-encompassing knowledge. Each type reflects a different level of clarity as the soul removes its karmic obstructions.

24. (A) Braḥmacarya : Complete celibacy in thought, word, and deed.
While monks must observe total celibacy, the version of this vow for householders is modified to suit worldly life. For a lay follower, it primarily means being faithful to one's own spouse and avoiding misconduct with others. It does not require the absolute renunciation of all sexual thoughts or actions, which is reserved only for those in the monastic order.

25. (C) Mokṣa (Liberation)
The ultimate purpose of human existence is to achieve total freedom from the cycle of birth and death. While people pursue righteousness, wealth, and pleasure, these are considered secondary to the attainment of spiritual perfection. Liberation involves the complete removal of all karmic matter from the soul. Once achieved, the soul resides in a state of eternal bliss and infinite knowledge.

26. (A) Avoiding harsh, unpleasant, or egoistic truths.
Truthfulness in Jain ethics is not just about factual accuracy but also involves the principle of non-violence. A practitioner must ensure that their speech does not cause harm or distress to others. Therefore, truths that are cruel, harmful, or spoken out of pride should be avoided. Speech should ideally be beneficial, pleasant, and

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(A) the initial understanding of scriptural teachings.
(B) the complete annihilation of all karmas.
(C) the accumulation of auspicious karma.
(D) the development of a strong and healthy body.

300. What happens to the soul immediately after it attains Mokṣa?
(A) It ascends to the apex of the universe to reside eternally.
(B) It dissolves into the substance of space (Ākāśa).
(C) It descends to the lowest realm to help other beings.
(D) It is reborn one last time in a perfected human form.

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self-discipline and prepares for the more rigorous path of absolute renunciation.

36. (C) Both Statement I and Statement II are correct.
Non-possession for monks entails the total renunciation of all physical objects and internal attachments to the body or ego. For householders, it involves setting a voluntary limit on wealth, property, and possessions to control greed. While the level of strictness differs between the two paths, both aim to reduce the soul's attachment to the material world and excessive desires.

37. (A) 1, 2, 3, 4, and 5
These five great vows are the fundamental moral commitments for anyone entering the monastic order. They cover non-violence, truth, non-stealing, celibacy, and non-possession. Each vow must be followed completely and without exception in thought, word, and action. Together, they form the path of right conduct that is necessary for stopping karmic influx and achieving the final goal of liberation.

38. (B) Adharma
In Jain metaphysics, this substance acts as the passive medium that allows souls and matter to remain at rest. It does not force things to stop, but rather provides the necessary condition for them to stay still, much like shade allows a traveler to rest. It is one of the six eternal substances and is essential for the stability of the universe.

39. (C) The Guṇavrata of Anarthadaṇḍavrata (avoiding purposeless sins).
This vow involves abstaining from activities that cause harm without serving any necessary purpose. By choosing to avoid production processes that damage the environment, the business owner prevents unnecessary violence and destruction. This ethical stance reflects the commitment to minimize harm in worldly dealings. Such decisions align with the goal of reducing negative karmic impact while fulfilling professional and social duties.

40. (A) Both A and R are true and R is the correct explanation of A.
Omniscience is the highest form of knowledge because it is direct, complete, and independent of sensory or mental limitations. It occurs when the soul is entirely free from knowledge-obscuring karmas. In this state, the soul perceives the entire universe and all its modes simultaneously. This perfect understanding is the hallmark of a liberated being and represents the full soul manifestation.

41. (B) Remaining faithful to one's spouse.
While monks must observe absolute celibacy, the version of this vow for householders is adjusted to fit family life. It focuses on sexual purity and moral discipline within marriage. A layperson commits to avoiding all forms of misconduct and maintaining total fidelity to their partner. This limited observance helps control worldly desires and promotes social stability while allowing for spiritual progress.

42. (B) Proṣadhopavāsa
Jain ethics for householders include three supplementary vows that enhance primary ethical conduct. These include lifetime travel limits, temporary local restrictions, and avoiding purposeless sins. Periodic fasting, however, belongs to a different category known as disciplinary vows. While both groups support the main ethical commitments, they focus on different aspects of spiritual training, such as supporting primary vows versus preparing monasticism.

43. (A) P-2, Q-4, R-1, S-3
The journey of the soul involves the influx of karmic particles followed by their physical binding. Spiritual liberation requires the stoppage of this incoming flow and the subsequent shedding of already bound karma. Understanding these mechanics is vital for following the path to freedom. Each stage represents a specific interaction between the conscious soul and the subtle matter causing worldly bondage.

44. (B) It asserts that any statement is unconditionally and absolutely true.
This logical system emphasizes that truth is relative to a specific standpoint. It rejects absolute or unconditional claims, as reality is multifaceted. By using qualifiers like "syat," it acknowledges that a statement is true only in a certain respect or from a particular perspective. This approach ensures that all viewpoints are considered partial and prevents the error of one-sided, dogmatic assertions.

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45. (C) To stop the vibrations of the soul and annihilate remaining karmas.
Meditation is a technical practice used to achieve the highest spiritual states. Its primary purpose is to stabilize the soul and remove its association with karmic matter. By achieving perfect concentration, the practitioner can halt the influx of new karma and systematically destroy existing layers of bondage. This process is essential for reaching total purification and the final state of eternal liberation.

46. (B) Mohaniya karma (deluding)
Destructive karmas are those that directly obscure or destroy the soul's innate qualities like knowledge, perception, and bliss. The deluding type is considered the most powerful because it affects right faith and conduct, keeping the soul trapped in worldly cycles. Other types, such as those determining lifespan or body structure, are non-destructive because they only influence external circumstances and body.

47. (C) Statement I is correct, but Statement II is incorrect.
The path to freedom involves the perfect integration of right faith, knowledge, and conduct. These three jewels are essential for removing karmic bondage. Once a soul achieves complete liberation and becomes a Siddha, it is free from the cycle of birth and death forever. It never develops new desires or returns to a worldly state, residing eternally in its nature.

48. (B) Bhogopabhoga-parimāṇa
This disciplinary vow requires a householder to set voluntary limits on items for daily use and enjoyment. It covers things consumed once, like food, and things used repeatedly, like clothes or furniture. By practicing this self-restraint, the individual curbs greed and reduces attachment to material objects. This helps in minimizing karmic bondage and maintaining focus on spiritual growth within society.

49. (B) Pudgala
Matter is the only substance among the six Dravyas that possesses physical properties perceivable by the senses, such as color, taste, and smell. It is atomic in nature and lacks consciousness. This substance forms the physical body and the karmic particles that bind to the soul. Its tangible characteristics distinguish it from the formless substances like space, time, and consciousness.

50. (C) Promote spiritual progress while living within society.
This comprehensive ethical framework is designed for people who cannot commit to the total renunciation of monastic life. It provides a structured path to practice non-violence and self-restraint while fulfilling social and professional duties. By following these vows, householders can minimize their karmic burden and advance spiritually. This allows them to lead a meaningful, ethical life that gradually prepares liberation.

51. (A) 1 and 2 only
Great vows for monks are absolute and allow no exceptions, representing total renunciation. Minor vows for householders are partial and adapted to worldly life. While supplementary and disciplinary vows are also important, the definitions provided in the other options incorrectly swap their primary roles. The core distinction lies in the intensity and completeness of the ethical commitments between both paths.

52. (A) Prakṛti bandha
Bondage in Jainism is analyzed through four dimensions including its nature, duration, intensity, and quantity. The classification based on nature determines what type of effect the karma will have on the soul, such as obscuring knowledge or determining lifespan. This aspect is fundamental to understanding how different actions and thoughts specifically influence the soul's spiritual qualities and external circumstances.

53. (C) Perfect, absolute, direct, and simultaneous knowledge of all things.
This state represents the ultimate manifestation of the soul's innate capacity for understanding. It is achieved only when all knowledge-obscuring karmas are completely destroyed. This knowledge is not dependent on the mind or senses and encompasses the entire universe in a single, direct perception. It is the hallmark of a liberated being and is the final goal of the path.

54. (A) 1, 2, 3, 4
On the path to liberation, the four destructive karmas are eliminated in a specific sequence.

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The deluding karma, which is the root cause of bondage, is destroyed first. This is followed by the destruction of knowledge-obscuring, perception-obscuring, and energy-obstructing karmas. Once these four are gone, the soul attains omniscience while still in the body, which is the state of Arihanta.

55. (D) Saṃvara
This critical spiritual process involves halting the influx of new karmic particles into the soul. It is achieved through the practice of self-control, vows, and mindfulness in daily activities. By stopping the inflow, a practitioner prevents further bondage and can then focus on shedding existing karmas. This is a vital step toward total purification and eventual liberation from cycle.

56. (C) Both Statement I and Statement II are correct.
For monks, the vow of non-stealing is absolute and forbids taking anything without explicit permission, regardless of its value. For householders, it is modified to prevent major crimes like burglary or fraud while allowing for social and business transactions. Both versions aim to cultivate honesty and detachment, but the monastic path requires a much higher level of ethical rigor.

57. (A) 1, 2, and 3 only
Human life goals include righteous conduct, wealth, pleasure, and liberation. While wealth and pleasure are recognized, they must be pursued ethically and with detachment. The supreme goal is always spiritual liberation, which is achieved through the path of purification. Attainment of heavenly realms is considered a temporary state and not the final objective, which is complete freedom from karma.

58. (B) Dharma
In Jain metaphysics, this substance is the passive principle that enables souls and matter to move. It does not initiate motion but provides the necessary medium for it to occur, much like water allows a fish to swim. It is one of the six eternal substances and is vital for the dynamic nature of the universe. Without it, movement is impossible.

59. (C) Avadhi Jñāna
This type of knowledge allows the soul to directly perceive material objects that are far away in space or time. It does not rely on the physical senses or the mind. This clairvoyant ability is an inherent quality of the soul that becomes manifest when certain obscuring karmas are removed. It is considered a direct form of knowledge, although limited.

60. (A) Both A and R are true and R is the correct explanation of A.
Meditation is categorized based on its spiritual impact on the soul. Inauspicious types like painful or cruel concentration lead to more bondage. Auspicious types, focusing on righteous thoughts or pure consciousness, facilitate purification. The ultimate goal of the practitioner is to shift focus away from negative thoughts and toward pure states to achieve liberation. This systematic transition is essential.

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61. (C) Anarthadaṇḍavrata
This supplementary vow involves abstaining from harmful actions that serve no meaningful purpose. It includes avoiding negative daydreaming, giving weapons to others, or engaging in idle, harmful gossip. By restricting these unnecessary activities, a householder reduces the accumulation of negative karma and maintains a more focused and ethical state of mind. This practice encourages mindfulness and prevents accidental or purposeless harm.

62. (B) Siddha
This term refers to a soul that has achieved complete and final liberation. It has destroyed all eight types of karma and is free from the cycle of birth and death. Existing as a disembodied consciousness at the apex of the universe, it enjoys eternal bliss and infinite knowledge. Unlike those who still possess a body, this being has reached perfection.

63. (B) P-3, Q-1, R-4, S-2
Ethical conduct for householders involves modified versions of the great vows. Non-violence requires avoiding gross acts of harm, while truthfulness involves refraining from major falsehoods. Non-stealing means avoiding significant theft, and non-possession entails setting limits on worldly property. These partial commitments allow individuals to live ethically

within society while managing their professional and family responsibilities without accumulating excessive negative karma.

64. (D) Aṇuvratas are partial vows for householders, while Mahāvratas are absolute vows for ascetics.
The primary difference between these two sets of vows lies in the degree of their observance. Ascetics must follow the five great vows absolutely and without any exceptions in all dimensions of life. Householders follow the same principles but in a modified, limited manner that is compatible with living in society. This structure allows both groups to progress spiritually at different levels.

65. (A) Mati and Śruta
Knowledge obtained through the senses and mind, as well as knowledge derived from scriptures or teachings, is considered indirect. This is because these types require external instruments or media to reach the soul. In contrast, clairvoyance, telepathy, and omniscience are direct because the soul perceives the objects without any mediation. This distinction is central to Jain epistemology and its theory.

66. (B) Syādvāda
This doctrine uses conditional predication to describe the multifaceted nature of reality. It asserts that from different standpoints, an object can be said to both exist and not exist simultaneously. This approach highlights that all human knowledge and statements are relative and partial. By using such complex predications, the system avoids dogmatism and promotes a comprehensive understanding of any entity.

67. (A) Both Statement I and Statement II are correct.
Every soul is fundamentally pure and possesses infinite potential for knowledge and happiness. However, its true nature is veiled by subtle karmic particles, which are a form of matter. This association leads to worldly bondage and the experience of suffering. Spiritual progress involves separating the soul from this karmic matter to allow its intrinsic qualities to shine forth in their perfection.

68. (D) Nirjarā
This spiritual process involves the gradual removal of already bound karmic particles from the soul. It can occur naturally over time or through active efforts like penance and meditation. By shedding these karmic layers, the soul moves closer to its pure state. This is a critical stage in the path to liberation, as it reduces the total burden of bondage.

69. (C) Complete renunciation of all internal (attachment) and external (material) possessions.
For a monk, non-possession is an absolute commitment. It involves giving up all material goods and properties. More importantly, it requires the total renunciation of internal attachments, including desires and the sense of ego. This complete detachment is necessary to free the soul from worldly bondage. It ensures that the practitioner is not distracted by material concerns or emotional ties.

70. (A) Digvrata
This supplementary vow requires a layperson to set permanent geographical limits for their travel in various directions for the rest of their life. By restricting their movement to a specific area, they limit their worldly involvement and minimize the chances of causing accidental harm. It is one of the three vows that help in enhancing the ethical practice of primary minor vows.

71. (D) 1, 2, 3, and 4
The category of non-soul includes all substances that are devoid of consciousness. This group comprises matter, space, time, and the principles of motion and rest. These inert substances form the physical universe and provide the conditions for the soul's existence. The interaction between the soul and these non-conscious elements, specifically karmic matter, is what leads to worldly bondage.

72. (A) The combination of soul's passions (kaṣāya) and the influx of karmic matter (āsrava).
Bondage occurs when subtle karmic particles flow toward the soul and attach to it. This attachment is made possible by the soul's internal states of passion, such as anger, pride, and greed. These desires act as a sticky substance that binds the incoming karma to the soul. Therefore, both the external movement of matter and the internal state are necessary.

73. (C) Mohaniya karma

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This type of destructive karma is considered the most significant because it deludes the soul's fundamental ability to perceive the truth. It causes confusion regarding right faith and conduct, keeping the soul trapped in ignorance and worldly cycles. Because it obscures the soul's very orientation toward liberation, its removal is the first and most crucial step on the spiritual path.

74. (D) Syādvāda (Saptibhaṅgī)
This logical framework provides seven different ways to describe any object or reality based on different perspectives. It uses conditional predication to acknowledge that truth is complex and multi-dimensional. By considering existence, non-existence, and indescribability from various standpoints, this system ensures a comprehensive and non-dogmatic understanding of reality. It is the practical method for expressing the metaphysical principle.

75. (C) The teachings of the Jinas and the nature of reality.
Righteous meditation is an auspicious practice where the individual concentrates on spiritual truths. It involves reflecting on the nature of the universe, the path to liberation, and the instructions provided by enlightened beings. By focusing on these virtuous themes, the practitioner purifies their mind and reduces worldly attachments. This form of concentration is essential for stopping karmic influx and advancement.

76. (C) Both Statement I and Statement II are correct.
Jainism believes that life exists in many forms, including in environmental elements and plants. Because these entities possess souls, the vow of non-violence must be followed with extreme care. Monks, therefore, observe strict rules of conduct to ensure they do not cause accidental harm to these minute life forms. This highlights the comprehensive and rigorous nature of Jain compassion.

77. (A) 1, 2, 3, 4, and 5
These five minor vows form the core ethical code for lay followers. They mirror the absolute vows of monks but are adapted for householders living in society. They cover non-violence, truth, non-stealing, fidelity, and limiting possessions. By practicing these, laypeople can maintain high moral standards and reduce karmic bondage while still fulfilling their social, professional, and family obligations.

78. (A) Nāma karma
This type of non-destructive karma is responsible for determining the physical characteristics and the specific species of a living being. It influences the type of body, the senses, and the general classification of the next birth, whether as a human, animal, or celestial entity. While it shapes the external form and circumstances, it does not directly obscure innate qualities.

79. (D) Manaḥparyāya Jñāna
This highly advanced form of knowledge allows the soul to directly perceive the thoughts and mental states of other living beings. It is a direct form of knowledge because it does not rely on physical senses or communication. Only those who have reached a high level of spiritual purity and self-discipline can manifest this clairvoyant understanding of internal mental worlds.

80. (A) Both A and R are true and R is the correct explanation of A.
The ultimate goal is to free the soul from the endless cycle of rebirth. This is achieved through the three jewels: right faith, right knowledge, and right conduct. These practices work together to stop new karma and destroy existing bondage. Total liberation occurs when the soul is completely purified of all karmic matter, allowing it to realize its intrinsic nature.

81. (C) Complete abstinence from any form of sexual thought, word, or deed.
For those in the monastic order, the vow of celibacy is absolute and covers all aspects of existence. It requires total renunciation of sexual desires and activities in mental, verbal, and physical forms. This rigorous discipline is necessary for maintaining purity and focusing entirely on spiritual goals. It ensures that the monk is not distracted by worldly passions or attachments.

82. (A) Sāmāyika
Disciplinary vows provide practical training for householders to experience an ascetic lifestyle periodically. One key practice involves spending

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157. (B) 1, 2, 3, and 4 only
A Jain householder's ethical framework consists of twelve specific vows. These include five minor versions of the great vows, three supplementary ones for enhancement, and four disciplinary ones for training. Together, these guidelines are essential for spiritual progress. They provide a structured way for laypeople to reduce their karmic bondage while living in society, bridging the gap between life and asceticism.

158. (A) Form and Tangibility (Rūpa)
Among the six eternal substances, matter is unique because it possesses physical qualities that can be perceived by the senses, such as touch, taste, smell, and color. It is atomic in nature and lacks consciousness. This substance forms the physical body and the karmic particles that bind to the soul. Its tangible nature distinguishes it from formless substances like space and time.

159. (C) Mohaniya karma
This specific destructive karma is considered the most powerful and significant obstacle to liberation. It creates confusion and delusion regarding right faith and conduct, keeping the soul trapped in worldly cycles of passion and attachment. Because it obscures the soul's fundamental ability to see the truth and act righteously, its removal is the first and most critical step toward freedom.

160. (A) Both A and R are true and R is the correct explanation of A.
Spiritual progress in Jainism requires active effort to change the soul's relationship with karma. This involves two essential processes: stopping the influx of new karmic particles and actively shedding those already bound to the soul. These are achieved through the coordinated practice of ethical vows, meditation, and physical austerities. Together, they allow the individual to purify the soul and liberation.

161. (C) Periodically living the life of a monk for a day, involving fasting and other austerities.
This disciplinary vow requires householders to temporarily adopt an ascetic lifestyle during specific lunar days. It involves observing a total fast and spending the day in meditation and scriptural study. By renouncing worldly comforts and family life for a short period, the individual strengthens their self-discipline and gains practical experience of the monastic path. This practice helps in purifying the soul.

162. (B) The degree of observance (absolute vs. relative).
Both sets of vows are based on the same five principles: non-violence, truth, non-stealing, chastity, and non-attachment. The primary difference lies in how strictly they are followed. Monks observe these absolutely without any exceptions, while householders follow them in a modified, partial way compatible with living in society. This structure allows both groups to follow the path according to lifestyle.

163. (A) P-3, Q-1, R-4, S-2
The journey to spiritual freedom involves several distinct stages. First, new karmic particles flow toward the soul. To progress, this influx must be stopped through discipline. Then, the already bound karmas must be systematically shed through various spiritual practices. Finally, when the soul is completely free of all karma, it reaches total liberation. Understanding these processes is vital for the path.

164. (D) Manaḥparyāya Jñāna
This highly advanced form of knowledge allows the soul to directly perceive the thoughts and mental states of other living beings. It is a direct form of understanding because it does not rely on communication or the physical senses. Only those who have reached a high level of spiritual purity and self-discipline, typically monastics, can manifest this clairvoyant knowledge of minds.

165. (B) 'In some respect' or 'from a certain viewpoint'.
This term is a crucial qualifier used in Jain logic to indicate that any statement is relative and only partially true. It acknowledges that reality is multifaceted and must be understood from different perspectives. By using this term, a practitioner avoids making dogmatic or absolute claims that ignore other valid viewpoints. This approach encourages a comprehensive and humble understanding of any truth.

166. (B) It travels to the top of the universe and abides there eternally in a state of pure consciousness and bliss.

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92. (B) Vedanīya karma
This non-destructive karma is responsible for the experiences of pleasure and pain in the life of a being. It does not obscure the soul's innate qualities but rather determines the emotional and sensory results of past actions. It is classified into two types based on whether it produces favorable or unfavorable experiences. Its presence explains the variations in worldly happiness.

93. (C) Śruta Jñāna
This type of knowledge is derived through external media like written texts, words, or the teachings of enlightened masters. It is considered an indirect form of knowledge because it relies on sensory perception as a starting point. By studying sacred scriptures and following the guidance of mentors, individuals gain insights into spiritual truths that help them progress on the path toward liberation.

94. (A) 4, 3, 2, 1
The soul's interaction with karma follows a logical progression. It starts with the influx of particles, which then bind to the soul due to passions. Spiritual practice requires halting this new flow to prevent further bondage. Finally, the practitioner must actively shed the already bound karmic matter through various spiritual exercises. This complete cycle explains the path to ultimate freedom.

95. (A) Realization of the soul's own intrinsic and perfect nature.
Liberation is not about joining a larger entity or reaching a physical paradise. Instead, it is the state where the soul is completely free from all foreign karmic matter. In this condition, its natural qualities of infinite knowledge, perception, bliss, and energy are fully manifest. The soul remains an individual, eternal consciousness that has finally reached its purest possible state.

96. (D) Statement I is incorrect, but Statement II is correct.
Jain karma theory is distinctive because it treats karma as actual subtle matter rather than just psychological intentions or abstract results. These physical particles flow toward and physically adhere to the soul based on its passions and actions. This interaction creates a real, material bondage that must be physically removed through spiritual practices. Therefore, it is a mechanistic, metaphysical theory.

97. (C) Practicing equanimity and meditation for a set period.
This disciplinary vow requires the householder to spend a specific amount of time, typically forty-eight minutes, in deep meditation. During this period, the individual renounces all worldly activities and tries to maintain a state of total mental balance and peace. By contemplating the nature of the self and the universe, they temporarily experience the tranquility of an ascetic life.

98. (C) Mokṣa (Liberation)
Jain metaphysics recognizes six eternal substances that make up the universe: the soul, matter, space, time, and the principles of motion and rest. These substances are the fundamental constituents of reality. While liberation is the ultimate spiritual goal and a specific state of the soul, it is not listed as an independent, primary substance itself among the six recognized.

99. (A) Jñānāvaraṇīya karma
This specific destructive karma acts like a veil that covers the soul's innate capacity for knowledge. Even when information has been learned, its manifestation can be obstructed by the presence of these karmic particles. Emotions like anxiety can trigger the operation of this karma, preventing clear recall and understanding. Spiritual growth involves weakening these obstructions to allow the soul's natural wisdom.

100. (A) Both A and R are true and R is the correct explanation of A.
An individual can reach a state of liberation while still residing in their physical body. This occurs when the four destructive karmas, which obscure the soul's essential qualities, are completely removed. Such a being possesses perfect knowledge and bliss but still experiences the effects of the four non-destructive karmas, like having a body and a lifespan. This is Arihanta.

101. (A) Sharing food and other requisites with worthy guests, especially ascetics.
This disciplinary vow encourages householders to practice generosity and support the spiritual community. It specifically involves offering

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formless and exists independently, serving as the fundamental space required for all existence.

139. (B) Kaṣāya (passion, i.e., greed)
For karmic matter to bind to the soul, an internal state of passion or desire must be present. While activities of the body and mind cause the influx, it is the soul's emotional states, like intense greed, that act as the sticky substance allowing the particles to adhere. Consequently, unethical intentions and greed are the direct causes of karmic bondage.

140. (A) Both A and R are true and R is the correct explanation of A.
The logical system of Jainism uses conditional predication to acknowledge the multifaceted nature of truth. By qualifying statements with "syat," it indicates that any single claim is true only from a certain viewpoint. This prevents people from holding dogmatic or absolute positions that ignore other perspectives. It fosters an environment of mutual understanding and respect for different perceptions.

141. (A) A soul who has conquered inner enemies like attachment and aversion and attained omniscience, but still possesses a body.
This term refers to a soul that has destroyed the four destructive karmas and achieved perfect knowledge and bliss while still living in the world. Such beings serve as supreme teachers, guiding others toward the path of liberation. They still have a physical body and lifespan due to remaining non-destructive karmas. Once these are finally exhausted, they achieve total disembodied liberation.

142. (B) Thoughts of cruelty, violence, and revenge.
This inauspicious form of meditation involves concentrating on negative and harmful intentions. It occurs when a person's mind is occupied with anger, violence, or the desire for vengeance. Such states of mind are spiritually damaging because they attract negative karmic particles and lead to deeper bondage. Practitioners are encouraged to avoid this type of concentration and focus on auspicious thoughts.

143. (A) P-3, Q-4, R-2, S-1
The absolute vows for monks have very subtle and profound implications for daily conduct. Non-violence requires constant care to avoid harming even tiny life forms, while truthfulness means avoiding even humorous or frightening lies. Non-stealing extends to not taking anything without permission, and celibacy involves total mental and verbal purity. These rigorous standards ensure every action aligns with spiritual goals.

144. (C) Ananta Rūpa (Infinite Form)
A soul that has achieved complete liberation is entirely free from all matter, including the physical body. Since it is no longer associated with any material structure, it is considered formless. It possesses four infinite qualities: knowledge, perception, bliss, and power. These represent the soul's true, intrinsic nature when it is fully manifest. Therefore, it lacks any physical form.

145. (A) They are non-physical, passive conditions for motion and rest, like water for a fish or earth for a pot.
In Jain metaphysics, these two substances are the necessary principles that facilitate change and stability in the universe. One allows for movement to occur, while the other provides the condition for things to remain stationary. They are both eternal, formless, and passive, meaning they do not actively push or stop anything. Their presence is essential for orderly functioning.

146. (C) Anubhāga bandha
The bondage of karma is analyzed through its nature, duration, quantity, and intensity. This specific dimension refers to the power or strength with which the karmic results will manifest in the future. It is determined by the degree of passion or intensity with which the initial act was performed. Understanding this helps in realizing actions have different levels of impact.

147. (D) Statement I is incorrect, but Statement II is correct.
For a householder, the vow of non-possession is not about renouncing everything but about setting a voluntary, self-imposed limit on property and wealth. It is meant to curb excessive greed and prevent the soul from becoming too attached to material things. By defining a maximum limit, the individual practices self-restraint and mindfulness while still living in and contributing to society.

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form of misappropriation. By following such a strict standard, the ascetic cultivates complete detachment and avoids karma.

111. (D) 1, 2, 3, and 4
Knowledge is the soul's fundamental nature, but it is covered by specific karmic veils. The different types of knowledge recognized in Jainism represent the progressive removal of these veils. As a practitioner advances spiritually, more of this innate capacity is revealed. The final state of omniscience occurs when all obstructions are removed, allowing the soul to know everything simultaneously.

112. (C) Dharma
In the Jain system of life goals, righteous conduct is considered the essential means for achieving the final objective of liberation. While wealth and pleasure are worldly goals, they must be governed by ethical principles. Only by following the path of purification and moral discipline can an individual stop new karma and shed existing bondage. Thus, righteousness is the bridge.

113. (C) The intermingling of the soul with karmic particles.
This fundamental element refers to the state where the conscious soul and subtle karmic matter are tied together. This union is caused by the soul's passions and desires, which act as a binding agent. It is this intermingling that obscures the soul's natural qualities and keeps it trapped in the cycle of birth and death. Breaking this association is core.

114. (B) 3, 2, 1
A layperson typically begins their spiritual journey by adopting the five minor ethical vows. Once these are established, they add the three supplementary vows to reinforce their conduct. Finally, they incorporate the four disciplinary vows to deepen their practice and prepare for a more ascetic life. This sequential progression allows for gradual spiritual growth and increasing self-control while living.

115. (C) Metaphysical pluralism
This doctrine asserts that reality is composed of an infinite number of independent substances, each having many qualities and modes. It rejects monism by recognizing the distinct existence of countless souls and atoms of matter. Truth is seen as multifaceted, with different perspectives capturing different aspects of the complex whole. This pluralistic view encourages tolerance and a comprehensive understanding of existence.

116. (C) Both Statement I and Statement II are correct.
Spiritual liberation is achieved through the coordinated practice of the three jewels: right faith, right knowledge, and right conduct. These are not independent but must be practiced together to be effective. Faith provides the conviction, knowledge offers understanding, and conduct involves actual practice. Together, they form the complete path for removing karmic matter and realizing the soul's pure nature.

117. (A) 1, 2, 3, and 5 only
The six eternal substances form the universe's foundation. The soul is uniquely conscious, while matter is uniquely tangible and perceivable. Space provides the container for everything else. However, the principles of motion and rest are passive metaphysical substances, not ethical codes of right and wrong. Understanding these distinct properties is essential for grasping the mechanics of the universe and soul.

118. (C) A favourable type of Vedanīya karma.
This non-destructive karma determines the emotional and sensory experiences of a being. Favorable types lead to feelings of pleasure and positive emotions like compassion. These results stem from past virtuous actions. While positive in a worldly sense, they remain part of the karmic cycle. Practitioners eventually aim to transcend both pleasure and pain to reach a state of equanimity.

119. (C) Avadhi Jñāna perceives material things, while Manaḥparyāya Jñāna perceives thoughts.
Both types are direct forms of knowledge that do not use the mind or senses, but they have different objects of perception. Clairvoyance allows for the perception of distant or hidden material objects. Telepathy is a more subtle ability that allows for the direct understanding of mental states. These distinct powers reflect different levels of spiritual advancement and karmic removal.

120. (A) Both A and R are true and R is the correct explanation of A.

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necessary items like food, medicine, and shelter to monks and nuns who have renounced everything. By doing so, the layperson cultivates detachment and reduces their own attachment to material possessions. This practice creates a vital link between the lay and monastic paths.

102. (A) Spreading malicious gossip about a colleague.
The minor vow of truthfulness for a householder involves refraining from major falsehoods and harmful speech. While silence or small white lies might be acceptable in certain contexts to prevent harm, spreading gossip is a direct violation. It involves using words to damage someone's reputation or cause social discord. Such deceitful and malicious speech creates negative karma and violates ethics.

103. (B) P-3, Q-1, R-2, S-4
Non-destructive karmas determine the external conditions of a soul's birth. One type governs the duration of life, while another determines the physical body and species. Social status and family background are influenced by a third type, and the experience of pleasure or pain is caused by the fourth. These karmas affect the soul's circumstances without directly obscuring internal qualities.

104. (B) Jīva possesses consciousness (cetanā), while Ajīva does not.
The fundamental distinction in Jain metaphysics is between living and non-living substances. The soul is uniquely characterized by its ability to feel, know, and perceive, which is the essence of consciousness. All other substances, including matter, space, and time, are inert and lack this quality. This internal attribute is the most important way to identify the presence of life.

105. (A) The belief that all life forms possess a soul (Jīva) with the potential for liberation.
Jainism teaches that every living entity, from the largest animal to the smallest microscopic organism, has a conscious soul. Each of these souls is fundamentally pure and capable of reaching the highest spiritual state. Because all life is seen as having equal spiritual value and potential, causing harm to any being is avoided. This respect for all souls forms ethics.

106. (A) Sthiti bandha
The bondage of the soul by karma is analyzed through several aspects. This specific dimension refers to the period for which the karmic particles will remain attached to the soul before they give their result and are shed. The duration is determined by the intensity of the passions felt during the initial action. Understanding this helps in realizing long-term consequences.

107. (A) Both Statement I and Statement II are correct, and Statement II is the correct explanation of Statement I.
Scriptural knowledge is considered a secondary form of understanding that builds upon sensory perception. Before someone can understand the deeper meaning of a text or teaching, they must first perceive the words through hearing or reading. Therefore, the higher scriptural insight is dependent on initial sensory input. This relationship demonstrates how different levels of knowledge interact in the Jain system.

108. (C) Śukla Dhyāna
This is the highest and purest form of meditation, attainable only by those at the most advanced stages of spiritual progress. It involves total concentration on the self, free from all worldly thoughts and distractions. This stage leads to the complete and final destruction of all remaining karmic matter. It is the immediate precursor to reaching the state of total omniscience.

109. (C) To strengthen and support the practice of the five main Aṇuvratas.
Supplementary and disciplinary vows are not independent goals but are designed to reinforce the core ethical conduct of a householder. They work by limiting unnecessary activities and introducing periods of monk-like discipline. This helps in maintaining primary commitments to non-violence and truth. By reducing worldly distractions, these vows provide a supportive environment for spiritual growth and commitment to ethics.

110. (A) Asteya
For a monk, the vow of non-stealing is extremely rigorous and absolute. It forbids taking anything, regardless of its value or ownership, without explicit permission. This includes even minor items found on the ground. This practice ensures total honesty and prevents even the slightest

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spiritual qualities. Once this karma is exhausted, the soul must leave the current physical body.

130. (A) Because it is a complete, direct, and non-sensory perception of all substances and their modes.
Omniscience is the highest form of knowledge because it is direct and all-encompassing. It does not rely on the senses or the mind and is achieved only when all knowledge-obscuring karmas are removed. In this state, the soul perceives the entire universe and all its historical and future modes simultaneously. This perfect understanding represents the full manifest soul power.

131. (D) 1, 2, 3, and 4
These five great vows are the foundation of monastic conduct and must be followed absolutely. They involve non-violence, truth, non-stealing, celibacy, and non-possession. For monks, there are no exceptions, and even unintentional harm is taken very seriously. These vows represent the complete renunciation of worldly life. They are essential for stopping influx and achieving final liberation.

132. (B) The practice of austerities (tapas).
While karma naturally falls off after its result is experienced, spiritual progress requires more active effort. Voluntary shedding is achieved through various forms of penance, meditation, and self-discipline. These practices accelerate the removal of bound karmic matter from the soul. By intentionally undertaking such challenges, the individual purifies the soul faster than would occur through the natural passage of time.

133. (B) Anekāntavāda
This core metaphysical doctrine asserts that reality is non-one-sided and complex. Every object or entity has infinite aspects that can be viewed from different standpoints. No single perspective can capture the absolute truth in its entirety. Understanding this principle encourages intellectual tolerance and humility, as it acknowledges that different viewpoints can each contain a partial and valid truth.

134. (D) Practice the vow of Ahiṃsā by preventing harm to minute airborne organisms.
Monks and nuns use this cloth to avoid causing accidental harm to microscopic living beings while speaking or breathing. It is a practical application of the absolute vow of non-violence, which extends to all forms of life, including those in the air. This practice highlights the extreme care and mindfulness that ascetics maintain to minimize their negative karmic impact.

135. (A) The abode of the liberated souls at the apex of the universe.
Once a soul is completely free from all karmic matter, it moves upward due to its natural buoyancy. It reaches the very top of the cosmos, where it resides eternally in a state of pure consciousness and infinite bliss. This specific realm is home to all perfected souls who have escaped rebirth. It represents the final spiritual journey destination.

136. (D) Statement I is incorrect, but Statement II is correct.
Jain epistemology holds that higher forms of knowledge replace lower ones as they manifest. While limited forms like sensory and scriptural knowledge can coexist, the arrival of perfect omniscience makes them redundant. Once a soul attains Kevala Jnana, it knows everything simultaneously and directly, so it no longer needs to rely on the limited and indirect instruments of mind.

137. (B) 1, 2, and 4
Supplementary vows are designed to reinforce a householder's primary ethical conduct. They include permanent travel limits, the avoidance of purposeless sins, and temporary restrictions within a local area. These three vows work together to minimize worldly distractions and reduce the potential for causing harm. They enhance the spiritual merit of primary minor vows by encouraging greater mindfulness and daily self-restraint.

138. (D) Ākāśa
This substance is one of the six eternal constituents of the universe and acts as the infinite container for everything else. It is all-pervading and characterized by its unique property of providing accommodation to all other substances, whether they are living souls or inanimate matter. It is

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Halting the influx of new karmic particles is a vital first step in spiritual purification. Without stopping this inflow, any effort to remove existing karma would be neutralized by new additions. By practicing self-control and following ethical vows, the individual prevents further bondage. This allows them to effectively focus on shedding already bound karmic matter through penance and discipline.

121. (C) Śrāvakācāra
This term refers to the comprehensive code of conduct prescribed for lay followers in Jainism. It includes the twelve basic vows: five minor ones, three supplementary ones, and four disciplinary ones. Together, these guidelines provide a structured way for householders to live an ethical and spiritually meaningful life. They aim to reduce karmic bondage and prepare the individual for higher stages.

122. (A) Āyu karma
Non-destructive karmas are those that determine the external conditions of a soul's birth, such as its lifespan, body type, and social status. They do not directly veil the soul's innate qualities like knowledge or faith. Ayu karma specifically governs the duration for which a soul will reside in a particular body. These are distinct from destructive karmas directly affecting qualities.

123. (B) P-2, Q-4, R-1, S-3
The seven-fold predication system provides different ways to describe an object based on existence and non-existence. It acknowledges that from some standpoints, a thing exists, while from others, it does not. In some cases, it may be both, or it may be entirely indescribable. This logical framework captures the complex nature of reality and avoids simple, one-sided absolute statements.

124. (C) Siddha
This is the ultimate state of a soul that has achieved complete liberation from all karma. It has left the physical body behind and exists as a pure consciousness at the apex of the universe. In this condition, the soul enjoys eternal bliss and infinite knowledge. Unlike Arihantas, who still possess bodies, these beings have reached the final state of perfection.

125. (A) The separation of the soul from karmic matter.
Unlike systems that aim for union with a deity, Jain yoga is focused on purification. Its primary goal is to dissociate the conscious soul from the subtle material particles that cause its bondage. This process involves stopping new influx and shedding existing karma through discipline and meditation. Achieving this separation allows the soul to return to its original, perfect state.

126. (B) Limit the consumption of items used once (bhoga) and items used repeatedly (upabhoga).
This disciplinary vow requires householders to set daily limits on things they consume or use. It covers items like food and water, as well as things like clothes and vehicles. By practicing this self-restraint, the individual reduces greed and the potential for causing accidental harm. This helps in curbing attachment to material comforts and maintains spiritual focus daily.

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127. (C) Both Statement I and Statement II are correct.
Jainism views karma as a natural, mechanistic law that functions without the intervention of a creator God. Every action, whether mental, verbal, or physical, attracts subtle particles of matter that bind to the soul. The nature and strength of this bondage are determined by the individual's intentions and passions. This system places the responsibility for spiritual progress entirely on individuals.

128. (A) Jīva (Soul)
In Jain metaphysics, the soul is a formless, non-physical substance that possesses consciousness as its unique attribute. While it occupies space, it does not have physical properties like color or touch. Other formless substances like space and time lack consciousness. This combination of being both formless and conscious makes the soul distinct from matter and other inert, non-living substances.

129. (C) Āyu karma
This non-destructive karma determines the precise duration of time a soul will spend in a particular birth. It acts like a predetermined quantum of life force that is exhausted during existence. It is one of the four types that influence external circumstances without obscuring

148. (D) Jain Yoga's primary goal is the separation of soul (Jīva) from karmic matter (Pudgala), whereas Patañjali Yoga aims at the cessation of mental modifications to realize the nature of the Seer (Puruṣa).
While both traditions share similar ethical foundations and meditation practices, they have different metaphysical objectives. Jain yoga is focused on the actual separation of the conscious soul from the material particles that bind it. Patañjali's system focuses on stopping the fluctuations of the mind to reveal the true nature of the self. This fundamental difference reflects their unique metaphysical views.

149. (A) Jain monks and nuns (Sādhus and Sādhvīs).
These five great vows are the mandatory and absolute ethical commitments for anyone who enters the Jain monastic order. They require the total renunciation of worldly life and a commitment to absolute non-violence, truth, non-stealing, celibacy, and non-possession. Unlike the modified versions for householders, these vows allow no exceptions and are followed with extreme rigor to ensure progress.

150. (C) Mati and Śruta
Most people primarily understand the world through their senses and mind, as well as through learning from books and teachers. These two forms are categorized as indirect because they rely on external instruments or media. While more advanced direct forms of knowledge like clairvoyance exist, they are not typically accessible to ordinary individuals. Therefore, sensory perception and scriptures form understanding.

151. (D) 1, 2, 3, and 4
The seven fundamental elements explain the entire journey of the soul from bondage to freedom. This includes the nature of soul and non-soul, how karma flows and binds, and the processes of stopping and shedding that lead to total liberation. Each element represents a specific stage or mechanism in this spiritual process. Mastering this knowledge is essential for understanding Jainism.

152. (B) Anarthadaṇḍavrata
This supplementary vow requires householders to avoid harmful activities that serve no necessary purpose in their lives. It includes not giving harmful advice, not supplying weapons, and avoiding careless actions that could hurt living beings without reason. By practicing this self-restraint, the individual limits the accumulation of negative karma from unnecessary involvement in worldly violence and chaos, encouraging mindfulness.

153. (C) Destroy the essential qualities of the soul, like knowledge and bliss.
These destructive karmas directly veil the soul's innate powers of knowledge, perception, faith, and infinite energy. They are considered the primary obstacles to spiritual liberation because they keep the soul in a state of ignorance and delusion. Removing these karmas is the most critical task on the spiritual path. They are distinct from karmas that only influence circumstances.

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154. (A) 2, 5, 3, 4, 1
Knowledge types are ranked based on how easily ordinary beings can access them. Sensory and scriptural forms are common because they rely on the senses and mind. Clairvoyance and telepathy are more advanced direct forms requiring significant spiritual development. Omniscience is the highest and most difficult to achieve, representing the final perfected state. This order reflects spiritual purity required.

155. (C) Anekāntavāda
This logical system of conditional predication is the practical method for expressing the metaphysical principle that reality is multifaceted. Since absolute truth has infinite aspects, no single statement can fully describe it. By using qualifiers like "syat," this logic ensures that any claim is acknowledged as being only a partial truth from a specific standpoint. This approach prevents absolute dogmatism.

156. (A) Both Statement I and Statement II are correct.
Liberation is a permanent state of pure consciousness and happiness for the soul. It is achieved in two stages: first, while in the body as an Arihanta, and then finally as a disembodied Siddha. This final state occurs at the moment of physical death when all remaining non-destructive karmas are shed. Once reached, the soul exists eternally at the summit.

a fixed period in meditation and equanimity, withdrawing from worldly activities. These vows help bridge the gap between lay life and full renunciation. By cultivating such self-control and spiritual focus, the individual strengthens their main ethical commitments and advances the journey.

83. (A) P-2, Q-4, R-3, S-1
Non-one-sidedness is a metaphysical doctrine, while the concept of substance relates to the study of existence. The goals of human life are part of soteriology, the study of salvation and spiritual progress. Great vows are fundamental to ethics, defining the moral conduct required for practitioners. Each of these concepts addresses a different dimension of the Jain philosophical and religious system.

84. (C) Āsrava - Stoppage of karmic flow
In the system of fundamental elements, the term for the influx of karmic particles toward the soul is often confused with its opposite. In reality, the flow into the soul is what causes eventual bondage. The actual stoppage of this flow is a different spiritual process necessary for progress. Understanding these distinct mechanics is crucial for following the path toward liberation.

85. (B) It is a passive, auxiliary cause that facilitates continuity and change in other substances.
Time is recognized as an independent, eternal substance in Jain metaphysics. It does not actively cause change but provides the necessary condition for it to occur across all other entities. It allows for the progression of events and the persistence of substances through their various modes. Its presence is essential for understanding the dynamic nature of both the soul and matter.

86. (B) Antarāya karma
This specific destructive karma acts as an internal obstacle to the soul's natural power and energy. It prevents the individual from engaging in charitable acts, achieving gains, or making effective spiritual efforts, even when the desire and external means are present. By obstructing the soul's innate capacity for action, this karma keeps the practitioner from reaching their full potential and objectives.

87. (C) Both Statement I and Statement II are correct.
Jainism distinguishes between the multifaceted nature of reality and the linguistic method used to express it. The metaphysical doctrine asserts that every object has infinite aspects. The logical method then provides the framework for communicating these partial truths without being dogmatic. Together, these principles encourage a comprehensive understanding of the universe and promote intellectual humility and tolerance toward others.

88. (A) Consciousness
When a soul achieves complete liberation and becomes a Siddha, it is freed from the physical body, all karmic matter, and all forms of worldly suffering. However, it does not lose its essential nature. Consciousness is the fundamental attribute of the soul and remains perfectly manifest in the liberated state. The soul continues to exist as an individual, eternal entity.

89. (C) Śukla Dhyāna (pure concentration)
Meditation progresses from painful or cruel thoughts toward righteous concentration. The final and highest stage involves focusing on the pure nature of the soul itself. This state is only attainable by highly advanced spiritual practitioners. It leads to the final destruction of all remaining karmic layers and results in total liberation. Achieving this level of purity is the goal.

90. (A) Aṇuvratas
The ethical code for monks and householders is based on the same five principles: non-violence, truth, non-stealing, chastity, and non-attachment. The primary difference is the degree of strictness. For monks, these are the five great vows observed absolutely. For householders, they are the five minor vows, adapted for life in society. Thus, the monastic vows are more rigorous.

91. (A) 1, 2, 3, 4, and 5
The twelve vows for householders include five minor vows, three supplementary vows, and four disciplinary vows. These work together to limit worldly involvement and support the main ethical commitments. Travel restrictions, local boundaries, and avoiding purposeless sins enhance the primary vows. Meditation and fasting prepare the individual for a more ascetic life. All these are essential for spiritual growth.

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Once a soul is completely liberated from all karmic matter, it moves upward to the very summit of the universe. In this realm, it exists eternally as an individual consciousness, free from the cycle of birth and death. It enjoys infinite knowledge, perception, and happiness. It does not merge into a collective soul or return to the world as a deity.

167. (C) Both Statement I and Statement II are correct.
Meditation is categorized based on its impact on spiritual progress. Inauspicious forms include painful or cruel concentration, which result from negative emotions and lead to further karmic bondage. Auspicious types, such as focusing on righteous thoughts or pure consciousness, are essential for purification. A practitioner must move away from harmful mental states toward virtuous ones to stop influx and liberation.

168. (D) Effect on the soul's intrinsic qualities versus the body and circumstances.
Karmas are divided based on whether they directly affect the soul's essential internal powers or merely influence its external life conditions. Destructive types veil innate knowledge and faith, while non-destructive types determine things like lifespan and physical form. This distinction is fundamental because it explains which karmas must be removed first to achieve spiritual insights and which only fall off later.

169. (B) Three supplementary vows that enhance the efficacy of the primary vows.
These supplementary ethical commitments are designed to reinforce a householder's core practice of the five minor vows. They include restrictions on travel, the avoidance of purposeless sins, and temporary local boundaries. By limiting worldly activities and unnecessary harm, these vows help in maintaining focus on spiritual values and reducing the overall accumulation of negative karma while living in society.

170. (B) Aparigraha Aṇuvrata
For a householder, the vow of non-possession involves setting voluntary, self-imposed limits on property and wealth to curb greed. In this scenario, vowing to limit personal items like shirts and shoes is a direct application of this principle. By defining a maximum limit, the individual practices self-restraint and mindfulness, reducing their attachment to material goods and focusing more on spiritual goals.

171. (D) 1, 2, 3, and 4
Matter is one of the six eternal substances and possesses physical properties like touch, taste, and color that can be perceived by the senses. It is inherently non-conscious and exists in various forms, including the subtle particles that constitute karma and bind to the soul. Understanding its nature and interaction with the soul is essential for grasping the theory of spiritual bondage.

172. (A) The ultimate goal of liberation (Mokṣa) through righteous conduct (Dharma).
While human life involves pursuing wealth, pleasure, and righteousness, the supreme objective is always spiritual freedom. Righteous conduct is considered the essential means to achieve this goal because it stops the influx of karma and purifies the soul. Wealth and pleasure must be managed ethically and seen as secondary to the higher purpose of escaping the cycle of birth.

173. (B) Mati Jñāna
This form of knowledge is obtained through the direct use of the physical senses and the mental faculty. It includes basic perception, memory, and intellectual understanding. It is considered an indirect form of knowledge because it is mediated by these external instruments rather than being a direct perception by the soul itself. It is the most common form of everyday knowledge.

174. (C) Anekāntavāda
This core metaphysical principle asserts that reality is multifaceted and complex. Any object or truth can be viewed from infinite standpoints, and no single perspective can encompass the whole. Therefore, truth is relative to the particular viewpoint from which it is known. This doctrine encourages intellectual tolerance and humility, as it acknowledges the validity of different perspectives in the multifaceted universe.

175. (D) All of the above
The ultimate spiritual goal has several names in Jainism, each emphasizing a different aspect of the soul's perfection. It refers to the state where the soul is completely free from the cycle

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on different standpoints. It uses conditional statements to acknowledge that reality is complex and can be seen from various angles, such as existence, non-existence, and indescribability. This method ensures a comprehensive understanding of any given object and avoids dogmatic claims, reflecting the multifaceted nature of truth.

195. (D) Pondering over loss, sickness, and unfulfilled desires.
This inauspicious form of concentration occurs when the mind is overwhelmed by grief, worry, or pain. It involves obsessing over the loss of something pleasant or the presence of something unpleasant. Such states of mind are spiritually damaging because they attract negative karma and hinder mental peace. Practitioners are encouraged to overcome this through equanimity and focusing on the eternal soul.

196. (A) Both Statement I and Statement II are correct.
Liberation happens in two distinct stages based on the type of karma removed. First, the destructive karmas that veil spiritual qualities must be destroyed to achieve perfect knowledge and bliss. This state is reached while still in the body. Then, at the point of death, the remaining non-destructive karmas, which maintain physical existence, are automatically shed. This leads to disembodied perfection.

197. (C) 1, 2, 3, and 4
These four disciplinary vows provide regular spiritual training for householders. They include meditation, periodic monk-like living with fasting, setting daily limits on items of consumption, and sharing food with ascetics. By incorporating these practices, the layperson develops greater self-discipline and detachment. These vows bridge the gap between worldly life and the monastic path, helping prepare for eventually higher renunciation stages.

198. (C) Gotra karma
This non-destructive karma is responsible for determining the social environment and family status into which a being is born. It is classified into two types: one leading to birth in a high-status family conducive to spiritual growth, and the other to a low-status one. While it shapes social circumstances, it does not directly obscure innate spiritual qualities of the soul.

199. (C) Kevala Jñāna (omniscience).
This highest and purest form of meditation is achieved only by those who have already attained perfect knowledge. It involves a state of absolute and unwavering concentration that leads to the final destruction of all remaining karmic matter. This stage represents the ultimate peak of spiritual practice, occurring just before final liberation. Achieving this level of purity ensures the soul's final freedom.

200. (B) Both A and R are true but R is not the correct explanation of A.
Both statements correctly describe the difference in the intensity of ethical vows between monks and householders. One involves total renunciation, while the other involves a partial commitment adapted for social life. However, these are parallel descriptions rather than one explaining the cause of the other. They simply reflect the two different paths available for practitioners to follow according to commitment.

201. (B) A person spending 48 minutes in meditation and introspection every morning.
This disciplinary vow involves dedicating a fixed amount of time to practice equanimity and self-reflection. During this period, the individual renounces worldly activities and tries to achieve a state of mental balance and peace. By contemplating the nature of the self and the universe, they temporarily experience the tranquility of an ascetic life. This practice is essential for purifying the mind.

202. (A) Monks and nuns in their absolute form.
These five great vows are the foundational ethical commitments for the monastic order. They must be observed absolutely and without any exceptions in mental, verbal, and physical dimensions. They require total non-violence, truth, non-stealing, complete celibacy, and the total renunciation of all worldly possessions. Adhering strictly to these principles is essential for the rapid purification and achieving final spiritual liberation.

203. (B) P-3, Q-4, R-1, S-2

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Understanding a signpost involves two stages of indirect knowledge. First, the individual uses their eyes and mind to perceive the physical shape and letters, which is sensory knowledge. Then, they interpret the meaning of those symbols based on previous learning, which is scriptural or verbal knowledge. These two types work together in everyday perception to allow the soul to understand information.

186. (C) Realistic and pluralistic
Jain philosophy accepts that the external world is real and exists independently of our minds. It also recognizes an infinite number of distinct, individual substances, including countless souls and atoms of matter. Truth is multifaceted, and no single viewpoint can capture the whole reality. This combination of believing in a real, complex world with many independent entities makes the system realistic.

187. (C) Statement I is correct, but Statement II is incorrect.
Auspicious forms of meditation focus on spiritual truths and the pure nature of the soul. These practices are essential for purification and lead toward eventual liberation. However, their primary method is not just analyzing worldly imperfections, but rather concentrating on virtuous themes and the self. This positive focus helps in stopping new karmic influx and shedding existing bondage over time.

188. (A) Body and Karma
A liberated soul, or Siddha, has achieved complete freedom from all material associations. This means it no longer possesses a physical body or any remaining karmic particles. While it is devoid of these worldly constraints, it retains its essential qualities. It exists as an individual consciousness experiencing infinite knowledge, perception, and bliss. This state of pure existence is the final goal.

189. (C) Anarthadaṇḍavrata
This supplementary vow complements the principle of non-possession by preventing a householder from accumulating negative karma through pointless activities. By abstaining from harmful daydreaming, giving weapons, or idle gossip, the individual limits their involvement in worldly chaos that serves no purpose. This practice reinforces self-restraint and mindfulness, ensuring that actions and thoughts are focused on meaningful and ethical objectives.

190. (B) In Jainism the individual soul persists in a pure state; in Buddhism (in many schools) the concept of a permanent soul (ātman) is denied.
While both traditions aim for liberation from suffering and rebirth, they have different views on the nature of the liberated being. Jainism asserts that each individual soul is an eternal substance that retains its identity and existence after achieving freedom. In contrast, many Buddhist schools teach the doctrine of no-self, where there is no permanent soul that continues to exist.

191. (D) 1, 2, 3, and 4
These five minor vows are the fundamental ethical guidelines for lay followers. They are adapted versions of the great vows, allowing householders to live ethically within society. They include non-violence toward mobile beings, truthfulness, non-stealing, marital fidelity, and setting limits on property. By practicing these rules, individuals can reduce karmic bondage and progress spiritually while still fulfilling their daily social obligations.

192. (D) Pradeśa bandha
The bondage of karma is analyzed through its nature, duration, intensity, and quantity. This specific dimension refers to the actual number of subtle karmic particles that attach to the soul during a given action. It is determined by the activities of mind, body, and speech. Along with the nature of the karma, this quantitative aspect explains the total burden of bondage.

193. (A) Jīva and Pudgala only
Among the six eternal substances, only the soul and matter have the capacity to move and change their position from one point to another. The other four substances—space, time, and the principles of motion and rest—are stationary and passive. They provide the necessary environment or conditions for the soul and matter to interact and change, but they do not move.

194. (C) Saptabhaṅgī-naya
This logical system provides seven different ways to predicate properties of an object based

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231. (D) 1, 2, 3, 4, and 5
The path to freedom involves the perfect integration of right faith, knowledge, and conduct. It requires the critical practices of stopping new karma and shedding existing bondage through self-discipline and meditation. The ultimate objective is the complete removal of all karmic matter from the soul. Even after reaching this perfected state, the soul retains its individual identity and exists eternally.

232. (C) Highly advanced spiritual aspirants in the higher stages of purification (Guṇasthāna).
This highest form of meditation involves absolute and unwavering concentration on the pure nature of the soul. It is only attainable by individuals who have already made significant spiritual progress and have reached the final stages of the journey toward liberation. This stage of concentration is what finally allows for the complete destruction of the remaining karmic layers, leading directly to perfection.

233. (B) An upward movement to the apex of the universe (Siddhaloka).
Once a soul is completely free from all karmic matter, it becomes naturally buoyant and rises to the very top of the cosmos. It resides there eternally in a state of pure consciousness and infinite bliss. This realm is the final abode for all perfected souls who have escaped the cycle of birth and death. It represents the ultimate destination of the journey.

234. (B) All other vows are seen as ways to protect and support the vow of non-violence.
Non-violence is the supreme ethical principle in Jainism and the foundation of all other rules of conduct. Vows like truthfulness, non-stealing, and non-possession are essentially designed to prevent situations where harm might be caused to others. By maintaining honesty and limiting desires, a practitioner reduces conflict and minimizes the potential for violence. Thus, non-violence is the central value served.

235. (A) To provide periodic disciplinary training and prepare a layperson for ascetic life.
These four specific vows for householders focus on self-discipline and periodic renunciation. They include practices like meditation, local boundaries, fasting, and sharing with ascetics. By incorporating these into their lives, lay followers gain practical experience of the monastic path and develop greater self-control. These disciplinary exercises bridge the gap between worldly existence and the more rigorous life of renunciation.

236. (C) Both Statement I and Statement II are correct.
The bondage of karma is analyzed through four dimensions. One refers to the nature of the karma and its specific effect. Another describes the duration for which the particles stay attached. The third indicates the intensity or strength of the future result, and the last concerns the quantity of matter bound. Together, these aspects provide a complete technical explanation of soul interaction.

237. (C) Ākāśa
This substance is one of the six eternal constituents of the universe and serves as the infinite container for everything else. It is all-pervading and has the unique property of providing the necessary space for all other substances to exist and interact. It is formless and exists independently, serving as the fundamental foundation for the presence of both souls and inanimate material objects.

238. (B) Avadhi, Manaḥparyāya, and Kevala Jñāna
Direct knowledge in Jain epistemology is that which the soul perceives without the mediation of the senses or the mind. This includes clairvoyance, the ability to know others' thoughts, and total omniscience. Because these types do not rely on external instruments, they are considered more clear and pure. They represent the unveiling of innate capacity as obscuring karmic particles are removed.

239. (B) Describe the multifaceted nature of a thing without contradiction.
This logical method uses conditional predication to acknowledge that truth is complex. It provides seven different standpoints from which an object can be described, such as existence and non-existence. By qualifying each statement, the system shows how seemingly contradictory qualities can coexist from different perspectives. This approach ensures a comprehensive understanding of reality and avoids dogmatic claims about multifaceted truth.

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Destructive karmas veil the innate qualities of the soul. One type obstructs perfect knowledge, while another hinders general perception. The most powerful type deludes right faith and conduct, and the fourth obstructs the soul's infinite energy and power. Removing these four obstructions is the primary goal of the spiritual path, as they are the direct causes of ignorance and worldly bondage.

204. (B) Cyclical, with no beginning or end.
Jain cosmology teaches that the universe is eternal and uncreated. It undergoes endless cycles of time, alternating between periods of progress and decline. It is not created or destroyed by any supreme being. This view emphasizes the permanence of the six fundamental substances that make up reality. Everything in the cosmos functions according to its own natural laws through cycles.

205. (C) Minimize the influx of new karma and purify the soul.
The twelve vows for householders provide a comprehensive ethical framework for spiritual progress while living in society. Their primary goal is to limit the accumulation of new karmic matter and facilitate the removal of existing bondage. By practicing non-violence, truth, and self-restraint, laypeople purify their minds and actions. This gradual process reduces worldly entanglement and prepares the soul for liberation.

206. (B) An infinite number of individual souls and atoms of matter as ultimate realities.
Jainism is a pluralistic philosophy because it recognizes that reality is composed of many independent and eternal entities. It asserts that every living being has its own distinct soul and that matter consists of infinite atoms. These substances are real and not just an illusion. This view rejects any theory that all of existence is just a single, unified entity.

207. (C) Statement I is correct, but Statement II is incorrect.
Karma naturally leaves the soul once its effects are experienced, but this natural process is too slow for total liberation. For a practitioner to achieve freedom from rebirth, they must engage in active and voluntary efforts to shed karma through meditation and penance. Relying solely on the passage of time is insufficient because new karma is added during daily life activities.

208. (C) Pure consciousness, bliss, and energy, without a body or action.
A soul that has achieved complete liberation is entirely free from all physical constraints and karma. It exists as an individual consciousness at the apex of the universe, experiencing perfect knowledge and happiness forever. In this state, it does not perform physical actions or intervene in worldly affairs. It has realized its true nature and rests in eternal, perfected being.

209. (D) Prema Dhyāna
Jainism recognizes four primary types of concentration, categorized by their spiritual impact. These include painful and cruel concentration, which are inauspicious, and righteous and pure concentration, which lead to liberation. While compassion and love are important virtues, they are not listed as one of these four formal technical categories of meditation. Practitioners aim to move away from negative states toward righteousness.

210. (A) Bhogopabhoga-parimāṇa
This disciplinary vow requires householders to set daily limits on items they use or enjoy. It includes things consumed once, like sweets, and things used repeatedly, like clothes or furniture. By practicing this self-restraint, the individual curbs greed and reduces attachment to material pleasures. This help in maintaining focus on spiritual values and minimizes the accumulation of karma while living within society.

211. (A) 1, 2, 3, and 4 only
Jain philosophy is based on the existence of five great vows and a material theory of karma. It also asserts the multifaceted nature of reality and the fundamental distinction between the soul and non-soul. However, it rejects the idea of the soul merging with a cosmic entity upon liberation. Instead, each soul remains an individual, eternal consciousness that has realized own perfection.

212. (A) Anekāntavāda is the metaphysical theory, and Syādvāda is its logical expression.
These two doctrines are closely related parts of the same philosophical system. One asserts that reality is infinitely complex and multifaceted.

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of rebirth, has achieved absolute isolation from matter, and has realized its own pure nature. All these terms describe the final state of eternal bliss and infinite knowledge.

176. (D) Statement I is incorrect, but Statement II is correct.
Truthfulness in Jain ethics is not just about facts but also involves non-violence. A practitioner must ensure that their speech does not cause harm or distress to others. Therefore, truths that are cruel, harmful, or spoken out of anger should be avoided. Speech should ideally be beneficial, pleasant, and carefully considered. In some cases, silence is preferred over causing pain.

177. (B) 1, 2, 3, and 4 only
The vow to avoid purposeless sins involves abstaining from activities that cause harm or distraction without serving any necessary purpose. This includes giving harmful advice, supplying weapons, careless physical actions, and engaging in idle, negative gossip. However, giving money to a hospital is a charitable and purposeful act, which is a positive deed and does not violate this disciplinary commitment.

178. (B) Darśanāvaraṇīya
This specific destructive karma acts like a veil that covers the soul's innate capacity for general perception. Before detailed knowledge occurs, there is an initial, undifferentiated perception of an object, which this karma obstructs. Removing this obstruction is essential for the soul to clearly see reality. It is one of the four types that directly affect the spiritual qualities of the soul.

179. (C) Adharma
In Jain metaphysics, this substance is the passive principle that allows souls and matter to remain at rest. It does not actively cause things to stop but provides the necessary condition for them to stay still, much like the earth provides a place for a traveler to rest. It is one of the six eternal substances and is vital for universal stability.

180. (A) Both A and R are true and R is the correct explanation of A.
Jainism views liberation as the realization of each soul's individual, perfect nature rather than its merger into a universal entity. Each soul is a distinct, eternal substance that retains its unique identity even after it is freed from all karma. In this state, it enjoys its own infinite knowledge and bliss at the top of the universe as perfected consciousness.

181. (C) Digvrata sets a lifetime limit on travel, while Deśavrata sets a temporary, stricter limit within that boundary.
These two supplementary vows work together to limit a householder's worldly engagement and movement. One involves setting broad, permanent boundaries in various directions for the rest of one's life. The other further restricts these activities to a much smaller area for a specific short period, such as a day or a week. This tiered approach helps in minimizing harm and attachments.

182. (A) Jainism
This profound principle asserts that non-violence is the supreme moral duty and the core of all spiritual practice. It is the cornerstone of Jain ethics and governs the conduct of both householders and monastics. All other vows and guidelines are designed to support and protect this fundamental commitment to avoid causing harm to any living being. It represents the highest compassion.

183. (A) P-2, Q-3, R-1, S-2
Ethical conduct is structured into different groups of vows for different practitioners. Lay followers have five minor vows, three supplementary ones, and four disciplinary ones. Ascetics must follow the same five principles but in their absolute form as great vows. This total system provides a roadmap for spiritual progress, allowing individuals to deepen their commitments as they advance from lay life.

184. (C) A form of subtle physical particles.
This theory is unique because it treats karma as actual matter rather than just psychological results or abstract concepts. These subtle particles flow toward and physically bind to the soul based on its actions and passions. This material association is what obscures the soul's natural qualities and causes worldly bondage. Because it is physical intermingling, its removal requires active spiritual effort.

185. (A) Mati and Śruta Jñāna

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chances of causing harm and minimizes worldly attachments. This helps in maintaining focus.

222. (D) Sakāma Nirjarā
This spiritual process involves the deliberate and conscious removal of already bound karmic matter from the soul through active effort. It is achieved using various methods such as penance, meditation, and physical austerities. Unlike the natural exhaustion of karma over time, this voluntary practice accelerates the purification of the soul. It is a critical step on the path toward total liberation.

223. (A) P-3, Q-4, R-2, S-1
Jain philosophy uses specific terms to describe its core doctrines. The theory of manifold aspects of reality and the logical system of conditional predication are foundational to its epistemology. The path to liberation is summarized as the three jewels of faith, knowledge, and conduct. Matter is recognized as a tangible, non-conscious substance. Each concept addresses a different dimension of the system.

224. (B) Attain the state of Śukla Dhyāna, leading to the destruction of all karmas.
Meditation and yoga are technical practices focused on spiritual purification. The ultimate goal is to reach the highest state of pure concentration, where the mind is focused entirely on the soul. This stage allows the practitioner to systematically destroy all remaining karmic bondage. Achieving this level of purity is the final requirement for reaching total liberation and the state of perfection.

225. (C) A subtle, divine body
A soul that has achieved complete liberation is entirely free from all matter and material association. Since it has destroyed all types of karma, including those that determine physical structure, it exists in a purely formless and disembodied state. It possesses infinite knowledge, perception, and bliss, but lacks any physical or subtle body. It resides eternally at the apex.

226. (A) The former is for ascetics and is absolute; the latter is for laypeople and is partial.
Both sets of vows are based on the same five moral principles including non-violence and truthfulness. The primary distinction is the level of rigor in their practice. Monks follow these as great vows that are absolute and allow no exceptions. Householders follow them in a limited, modified form that is compatible with living in society. This allows for spiritual progress.

227. (C) Both Statement I and Statement II are correct.
Jain metaphysics recognizes six eternal substances that form the foundation of reality. Of these, the soul is uniquely characterized by its capacity for awareness and feeling, which is the essence of consciousness. All other substances—matter, space, time, and the principles of motion and rest—are inanimate and lack this quality. This distinction between living and non-living substances is central.

228. (C) Mohaniya karma
This specific destructive karma is considered the most difficult to overcome and is the root cause of all spiritual bondage. It deludes the soul's fundamental ability to perceive truth and leads to incorrect faith and conduct. Because it keeps the soul trapped in passions and worldly attachment, its removal is the first and most essential step toward spiritual freedom and liberation.

229. (A) Knowledge that is mediated by the senses and mind.
Jain epistemology distinguishes between knowledge that is direct and knowledge that is indirect. Types that rely on external media like physical sense organs or the mental faculty are considered indirect. This includes sensory perception and scriptural understanding. Since the soul perceives the object through an instrument rather than directly, these forms are limited and not the highest level achievable.

230. (C) An appreciation for the multifaceted nature of reality and intellectual humility.
This core metaphysical doctrine asserts that every object has infinite aspects and can be understood from many standpoints. It teaches that no single perspective can capture the absolute truth in its entirety. This approach encourages tolerance and respect for different viewpoints, as it acknowledges that others may possess a valid but partial truth. It serves as a foundation for non-violence.

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These three supplementary vows are designed to reinforce and expand the efficacy of a householder's primary ethical conduct. They work by limiting worldly distractions and movement, as well as by preventing purposeless harmful activities. By creating a more controlled lifestyle, these vows help the individual to follow their main commitments more effectively. They significantly increase spiritual merit and depth.

250. (A) Disengagement from actions and passions that bind karma to the soul.
The entire system of ethical vows is designed to systematically reduce the soul's involvement with karmic matter. By practicing non-violence, truth, and self-restraint, individuals stop the influx of new karma and facilitate the removal of existing bondage. This progressive disengagement from worldly passions and unethical actions is what allows the soul to return to its original purity. It is the path.

251. (B) The Guṇavratas
The Guṇavratas are merit-enhancing vows specifically designed to strengthen the efficacy of the foundational Aṇuvratas. By expanding the field of application for the minor vows, these disciplinary rules help householders refine their conduct. They bridge the gap between basic ethical living and more advanced spiritual practices, ensuring a broader scope for non-violence and self-restraint in daily life.

252. (A) have a limited scope adapted to the life of a householder.
In Jain ethics, the Aṇuvratas are designated as minor because their scope is adapted to the practical realities of a layperson's life. While they share the same principles as the great vows observed by monks, they include relative limitations. This allows householders to participate in society while still progressing spiritually through the practice of non-violence, truthfulness, and non-possessiveness.

253. (C) Practicing periodic meditation (sāmāyika)
Śikṣāvratas represent disciplinary vows intended to cultivate self-control and prepare the individual for a more ascetic lifestyle. Periodic meditation, known as sāmāyika, is a core component of this group. It involves dedicated time for spiritual focus, setting aside worldly activities to mirror the tranquility and equanimity of a monk, thereby strengthening the householder's commitment to the spiritual path.

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254. (D) Aṇuvratas are relative and limited, while Mahāvratas are absolute and unconditional.
The primary distinction between these two sets of vows lies in their application and intensity. While both follow the same ethical principles, Aṇuvratas are limited and relative, reflecting the constraints of social and professional life for householders. Conversely, Mahāvratas are absolute and unconditional, requiring monks to completely renounce worldly attachments and practice these virtues without any exceptions or compromises.

255. (C) facilitate a gradual spiritual and ethical progression for householders.
The integrated system comprising twelve vows provides a structured framework for the spiritual and ethical advancement of the Jain laity. By combining foundational ethical principles, merit-enhancing restrictions, and disciplinary practices, this code facilitates a gradual transition from worldly preoccupation to ascetic discipline. It ensures that householders can cultivate purity and self-restraint systematically while fulfilling their necessary roles within human society.

256. (B) They are followed with absolute and uncompromising rigor.
The Mahāvratas serve as the fundamental ethical foundation for monastic life, demanding total renunciation of worldly activities. Unlike the vows for householders, these five great vows are observed with absolute and uncompromising rigor. This strict adherence is essential for monks to achieve complete spiritual purity and detach themselves from the physical world, ensuring that no karmic influx occurs through their actions.

257. (D) speaking truth that is also wholesome and does not cause harm.
For a Jain monk, the vow of truthfulness extends beyond the simple avoidance of falsehood. It involves a commitment to speaking words that are both factually accurate and spiritually wholesome. A monk must refrain from speech that could cause harm, pain, or violence to others, even if the information is technically correct.

240. (A) Both A and R are true and R is the correct explanation of A.
Every soul is fundamentally pure and possesses infinite potential for knowledge and happiness. The experience of suffering and limitation is only due to its association with subtle material particles of karma. This association veils the soul's true nature and keeps it trapped in the cycle of rebirth. Spiritual progress involves removing these layers of karma to allow intrinsic perfection.

241. (C) Proṣadhopavāsa
This disciplinary vow requires householders to temporarily adopt an ascetic lifestyle during specific lunar dates. It involves observing a full fast and spending the day in meditation and spiritual study. By renouncing worldly comforts and family life for a short period, the individual strengthens their self-discipline and gains practical experience of the monastic path. This helps in purifying the soul.

242. (A) Partial renunciation (deśa-virati) and complete renunciation (sarva-virati).
Both monks and householders follow the same five ethical principles, but the level of intensity differs. Monks observe these absolutely and without any exceptions, representing total withdrawal from worldly activities. Householders follow them in a modified, limited way that is compatible with living in society. This structure provides a progressive path of development, allowing individuals to deepen their spiritual commitments.

243. (A) P-3, Q-1, R-2, S-3
Ethical conduct for householders is organized into different groups of vows. The core minor vows include non-violence and non-stealing, which are modified versions of the great vows. Supplementary vows like travel limits reinforce these primary commitments. Disciplinary vows, such as meditation, provide practical training. This comprehensive system provides a framework for laypeople to lead an ethical life while fulfilling social.

244. (C) Āsrava
This fundamental element refers to the flow of subtle karmic particles toward the soul. It is triggered by the activities of the mind, body, and speech. If the soul is in a state of passion or desire, these particles will eventually bind to it. Understanding this influx is essential for progress, as the first step toward liberation is to halt this flow.

245. (D) Anubhava Jñāna
Jain epistemology recognizes five specific and independent categories of knowledge. These include sensory, scriptural, clairvoyant, telepathic, and omniscient types. Each of these represents a different level of understanding as the soul removes its karmic obstructions. While experience is part of gaining knowledge, it is not listed as one of these primary technical five forms describing the soul's innate capacity.

246. (D) Anekāntavāda
This core metaphysical doctrine asserts that reality is non-absolutist and multifaceted. Any object or truth possesses infinite aspects and can be understood from many different standpoints. No single perspective can capture the absolute whole. This principle encourages intellectual tolerance and humility, as it acknowledges that different viewpoints may each contain a partial truth. It is the foundation for Jainism.

247. (D) Statement I is incorrect, but Statement II is correct.
While meditation is a central part of monastic life, it is also a vital practice for householders. Laypeople can engage in auspicious forms of concentration, especially during specific vows where they dedicate time to meditation and equanimity. This practice helps them to temporarily withdraw from worldly distractions and focus on spiritual truths. It is a key tool for purification for all.

248. (D) Karma
The ultimate state of liberation is achieved only when the soul is completely free from all karmic matter. It is the presence of this subtle matter that causes worldly bondage and obscures the soul's natural qualities. In the state of perfection, the soul retains its consciousness, individual identity, and experiences infinite bliss. However, it no longer has any foreign karmic particles attached.

249. (C) Multiply or enhance the value of the Aṇuvratas.

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The other provides the specific linguistic and logical method for describing those many aspects without contradiction. By using conditional predications, practitioners can communicate partial truths. Together, they ensure a comprehensive understanding of reality while promoting intellectual humility and tolerance toward others.

213. (B) Consciousness (cetanā)
The essential and unique attribute of the soul that distinguishes it from all other substances is the capacity for awareness and understanding. While matter has form and other substances facilitate motion or rest, only the soul has the ability to know and feel. This quality is present in its pure state as infinite knowledge and perception, identifier of life in forms.

214. (C) Right Faith, Right Knowledge, Right Conduct
Spiritual progress follows a logical sequence where initial conviction is necessary to pursue understanding. First, one must have a correct belief and orientation toward the truth. This is followed by gaining a deep and accurate knowledge of spiritual principles. Finally, this knowledge must be integrated into one's behavior through ethical conduct. Together, these three jewels form the complete and essential path.

215. (C) The cycle of birth, death, and all suffering
The ultimate goal of the Jain path is to achieve total freedom from the endless round of rebirth and the pain associated with worldly life. This liberation is attained when the soul is completely purified of all karmic matter. In this state, the soul realizes its intrinsic qualities of infinite knowledge and bliss. It is no longer subject to physical or emotional decay.

216. (A) Both Statement I and Statement II are correct, and Statement II is the correct explanation of Statement I.
Monks and nuns practice non-violence with extreme rigor to protect all forms of life, including tiny organisms. They use a soft broom to gently clear their path and avoid crushing any living being. This careful behavior directly applies their absolute vow to avoid harm. It demonstrates the profound depth of Jain compassion and the commitment to maintaining spiritual purity in every action.

217. (C) Mahāvratas
Ethical conduct for laypeople is organized into twelve specific vows, categorized as minor, supplementary, and disciplinary. These are modified versions of the principles of non-violence and self-restraint suitable for daily social life. Great vows, however, are reserved exclusively for the monastic order, requiring total and absolute renunciation. While householders follow the same values, they do not take these more extreme commitments.

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218. (B) Dravyas
Jain metaphysics identifies six eternal and uncreated substances that constitute the entire universe. These include the soul, matter, space, time, and the principles of motion and rest. These substances are the fundamental constituents of reality and exist independently. Each has its own unique attributes and modes. Understanding their nature and interactions is essential for grasping the mechanics of the cosmos.

219. (B) Mati Jñāna
This form of knowledge is obtained through the direct use of the senses and the mental faculty. It includes basic perception, intellectual understanding, and memory. It is considered an indirect form of knowledge because it is mediated by these external instruments rather than being a direct perception by the soul itself. It forms the basis of normal understanding in daily life.

220. (D) A is false but R is true.
While past actions determine current circumstances, the Jain theory of karma strongly emphasizes personal responsibility and the power of individual effort. A person is not simply a passive victim of their destiny. Instead, they have the free will to make ethical choices and engage in spiritual practices in the present. This allows them to modify future outcomes and achieve total purification.

221. (C) Digvrata
Supplementary vows are designed to enhance a householder's primary ethical conduct by limiting worldly involvement. One specific practice involves setting permanent geographical boundaries for travel in different directions for the rest of one's life. By restricting movement to a specific area, the individual reduces their

This principle emphasizes the inseparable link between truth and non-violence.

258. (A) Aparigraha
Aparigraha represents the great vow of non-possessiveness, requiring the complete renunciation of all attachments to material and non-material entities. Monks practicing this vow limit themselves to the absolute minimum necessities for survival. By discarding ownership and emotional clinging to people, places, or objects, they aim to free the soul from the burdens of greed and worldly desire, facilitating spiritual liberation.

259. (C) To prevent new karmic influx and purify the soul for liberation.
The rigorous observation of the five great vows is the primary method for halting the influx of new karmic matter into the soul. By practicing absolute non-violence, truth, and celibacy, monks stop the processes that bind the soul to the cycle of rebirth. This disciplinary framework serves to purify the existing consciousness, eventually leading to the ultimate state of spiritual liberation.

260. (A) total abstention from sensuality in thought, word, and deed.
In the monastic context, the vow of celibacy entails more than physical abstinence. It requires the total renunciation of all sensual and sexual desires across three levels: thought, word, and deed. By maintaining absolute purity of mind and body, the ascetic avoids the passions that lead to karmic bondage. This complete commitment is vital for focusing energy toward spiritual realization and detachment.

261. (D) The influx of karmic particles, or Āsrava.
Within the framework of the seven fundamental elements, bondage occurs when karmic matter becomes attached to the soul. This state is directly preceded by the process of influx, where activities of the mind, body, and speech draw subtle physical particles toward the self. The resulting connection between these external particles and the pure soul obscures its innate qualities, leading to spiritual confinement.

262. (B) Saṃvara
The spiritual journey toward liberation begins with the intentional stoppage of new karmic influx, a process known as Saṃvara. This is achieved through the rigorous application of self-control, the observance of ethical vows, and mental discipline. By blocking the channels through which karma enters, the individual prevents further bondage, creating the necessary conditions for the eventual shedding of existing karmic debt.

263. (C) the complete eradication of all karma and the restoration of the soul's pure state.
Liberation represents the final and ultimate goal where the soul is entirely freed from the shackles of karmic matter. Upon the complete annihilation of all past and present bondage, the soul regains its intrinsic state of perfection. It then ascends to the highest point of the universe, existing eternally in a condition of infinite knowledge, perception, bliss, and spiritual energy.

264. (D) two fundamental and distinct categories of reality.
Jain philosophy categorizes the contents of the universe into two primary and distinct realities: the conscious soul and the non-conscious, non-living substance. These two elements represent the basic duality of existence. While the soul possesses consciousness and life, the non-soul comprises matter, space, time, and the mediums of motion and rest. Understanding their separate natures is essential for diagnosing spiritual bondage.

265. (A) Nirjarā is the process that eliminates the effects of Bandha.
While bondage represents the state where karmic particles are attached to the soul, the process of Nirjarā involves the active dissociation or shedding of this accumulated matter. These two concepts represent opposite movements within the soul's spiritual trajectory. Through ascetic practices and internal purification, Nirjarā systematically removes the layers of karma established during the stage of bondage, paving the way for liberation.

266. (B) Pudgala
Among the non-conscious substances in Jain metaphysics, only matter possesses qualities that can be perceived through the senses. These attributes include touch, taste, smell, and color. Matter exists either as individual atoms or as

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19. The Jain principle of charity (Dāna) is primarily directed towards supporting:
(A) The construction of royal palaces
(B) The financial funding of various military campaigns
(C) The maintenance of the ascetic monastic community
(D) The accumulation of personal wealth for the donor

20. Which of these learning centres is particularly famous for its vast collections of ancient Jain manuscripts preserved in underground libraries (bhandars)?
(A) Varanasi
(B) Delhi
(C) Ladnun
(D) Jesalamera (Jaisalmer)

21. Identify the incorrect statement regarding Jain iconography.
(A) Tirthankaras are often depicted in either a standing or a seated meditative posture.
(B) Each Tirthankara is associated with a unique symbol or 'lanchana'.
(C) All Tirthankara idols are depicted with elaborate clothing and ornaments.
(D) Idols from Mathurā are among the earliest known Tirthankara images.

22. The spread of Jainism abroad in modern times is largely a result of:
(A) State-sponsored missionary activities in ancient times
(B) The migration and settlement of Jain communities
(C) The translation of Jain texts by colonial administrators
(D) The conquest of foreign lands by Jain rulers

23. Consider the following statements about the Jain temples of Pālitānā:
1. They are located on Mount Girnar.
2. The complex is a 'temple city' with hundreds of shrines.
3. The main deity worshipped is Gommateshwara Bahubali.
4. Construction was primarily carried out using red sandstone.
5. It is considered one of the most sacred pilgrimage sites for the Śvetāmbara Jains.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 5 only
(C) 1, 2 and 4 only
(D) 3, 4 and 5 only

24. The concept in Jainism that draws a parallel with the modern scientific idea of atomism is the doctrine of:
(A) Paramāṇu (the ultimate, indivisible particle of matter)
(B) Anekāntavāda (non-absolutism)
(C) Syādvāda (theory of conditional predication)
(D) Loka-ākāśa (space occupied by the universe)

25. The fort-complex at Devagarḥa in Uttar Pradesh is particularly noted for its collection of:
(A) Early Buddhist stupas
(B) Elaborate Mughal-style gardens and water features
(C) Various Jain temples and sculptural relief panels
(D) Pre-historic cave paintings

26. Which city, known as a major centre of Jaina learning, is located in Rajasthan and is home to the Jain Vishva Bharati Institute?
(A) Ladnun
(B) Jaipur
(C) Ahmedabad
(D) Jesalamera

27. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : The practice of vegetarianism (Śakāhāra) is a fundamental aspect of the Jain way of life.
Reason (R) : It is a direct consequence of the cardinal principle of Ahimsā, which prohibits harm to all living beings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

28. Which of the following is NOT a type of charity (Dāna) commonly recognized in Jain tradition?

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to the soul through austerity and meditation. This total purification is the necessary precursor to attaining the state of liberation.

276. (A) Ghātiyā karma
Within the Jain classification system, destructive karmas are those that directly obstruct the soul's inherent spiritual perfections. One specific sub-type within this category is responsible for veiling the soul's natural capacity for infinite knowledge. These karmas act like a thick cloth over a lamp, preventing the internal light of awareness from shining through and perceiving reality in its true form.

277. (D) Mohanīya karma
Among the destructive karmas, the one that causes delusion and attachment is considered the most detrimental. It functions as the root cause of the soul's continued involvement in the cycle of birth and death. By clouding the soul's perception of truth and generating emotional attachments, it ensures that the soul remains confused and continues to attract new karmic matter.

278. (B) the physical and circumstantial conditions of an embodied life.
Non-destructive karmas do not affect the internal, spiritual nature of the soul but instead dictate the external circumstances of its embodiment. They determine factors such as the length of a being's life, the type of physical body it occupies, its social standing, and the general experience of pleasure or pain. These karmas provide the setting in which the soul operates.

279. (C) Dharma is the prescribed conduct to overcome karma and achieve Mokṣa.
The Jain framework for the aims of life places ultimate emphasis on righteous conduct as the tool for managing karmic influence. While material wealth and pleasure are acknowledged within ethical limits, the practice of dharma is the essential mechanism for preventing and shedding karma. This spiritual discipline leads directly to the final goal of liberation, which is the soul's perfection.

280. (D) Gotra karma
The specific conditions of a soul's birth into a particular family or social hierarchy are determined by a type of non-destructive karma known as gotra karma. This karmic influence decides whether an individual is born into a high-status or low-status environment. Along with other non-destructive factors, it shapes the social and environmental context for the soul's current lifetime experience.

281. (A) Because they are mediated by the senses and the mind.
In Jain epistemology, these two forms of knowledge are labeled as indirect because they rely on external instruments to function. Sensory perception and mental reasoning act as intermediaries between the soul and the objects of knowledge. Because the soul does not grasp the information directly from its own nature but through physical organs, these cognitions are considered secondary or mediated.

282. (B) Manaḥparyāya Jñāna
This specific type of knowledge represents a direct, non-sensory awareness of the mental states and thoughts of other living beings. It is classified as direct because the soul acquires this information without the use of physical senses or logical deduction. This telepathic ability is typically associated with advanced spiritual development and the partial removal of certain knowledge-obscuring karmic layers.

283. (B) Śruta Jñāna is articulate knowledge that follows Mati Jñāna.
These two types of indirect knowledge are closely linked in the cognitive process. Ordinary sensory perception and mental processing usually occur first to provide basic awareness. Following this, articulate knowledge derived from language, symbols, or scriptures builds upon that foundation. Thus, understanding complex descriptions or sacred texts depends on the prior functioning of the senses and the basic mental faculties.

284. (A) The complete destruction of all knowledge-obscuring karmas.
The attainment of omniscience is the pinnacle of spiritual development, occurring only when the soul is completely liberated from the specific karmas that veil its innate consciousness. When these destructive barriers are entirely removed, the soul's capacity for simultaneous and perfect knowledge of all things is restored. This state

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P. Śravaṇabelagolā
Q. Pālitānā
R. Jesalamera
S. Mount-Ābu

List II: (Associated Feature)
1. Exquisite Marble Carving
2. Manuscript Bhandars
3. Temple City on a Hill
4. Colossal Monolithic Statue

(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-4, S-1

39. The Jain view on environment and ecology is distinguished by its:
(A) Anthropocentric focus on human welfare
(B) Sanctioning of animal sacrifice for environmental purity
(C) Unrestricted industrial development regardless of ecological cost
(D) The sacredness and soulfulness of all natural elements

40. Read the following statements and choose the correct option:
Statement I : The Digambara and Śvetāmbara sects of Jainism have differing views on the possibility of liberation (mokṣa) for women.
Statement II : Both sects unanimously agree on the iconography of Tirthankaras, depicting them with identical attributes.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

41. Which of the following is NOT a characteristic of the early Jain sculptures from the Mathurā school?
(A) Carved out of spotted red sandstone
(B) Often show Tirthankaras with a śrīvatsa mark on the chest
(C) Depict Tirthankaras wearing elaborate crowns and jewelry
(D) Include votive tablets known as 'Ayagapatas'

42. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : The Jain temples at Mount-Ābu are celebrated for their delicate and ornamental marble work rather than their external grandeur.
Reason (R) : The Solanki rulers who patronized these temples insisted on using only locally sourced granite, which is difficult to carve.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

43. Consider the following statements about Jainism's global presence:
1. The largest overseas Jain population is found in East Africa.
2. JAINA (Federation of Jain Associations in North America) is a major umbrella organization.
3. The spread of Jainism abroad began in the Ashokan period through missionaries.
4. Jain centres in cities like London and Leicester serve the diaspora community.
5. The global spread is primarily driven by conversion rather than migration.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 5 only
(D) 3, 4 and 5 only

44. The Jain learning centre of Koba, near Gandhinagar in Gujarat, is particularly known for:
(A) Its large Digambara monastery
(B) A major Śvetāmbara library (Jnana Mandir)
(C) The historically oldest Jain university in India
(D) Its unique rock-cut architecture

45. The social impact of Jainism's emphasis on 'Dāna' can be best described as:
(A) Creating a rigid social hierarchy based on wealth
(B) Encouraging withdrawal from all many forms of social engagement

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the various ways a proposition can be true or false. It provides a structured method for expressing the nuanced reality of an object from different standpoints, including its existence, non-existence, and inexpressibility. This comprehensive approach ensures that the multifaceted nature of truth is fully captured in language.

294. (B) the fallacy of making absolute claims from partial perspectives.
The primary function of using conditional predication is to prevent the error of making dogmatic, one-sided assertions. Since human knowledge is often incomplete, claiming that a partial observation represents the entire truth is considered a logical fallacy. By employing this method, practitioners maintain precision in their speech and remain open to the complex, multifaceted nature of the world they are describing.

295. (C) Syāt asti: In some respect, the pot exists.
A correct application of this logical method requires qualifying any statement about the existence of an object. Rather than stating that an item absolutely exists, one would say that it exists from a certain perspective or in some respect. This acknowledgement accounts for the fact that existence is relative to time, place, and the observer's specific mode of perception and judgment.

296. (D) To facilitate the stoppage and shedding of karma for liberation.
In the Jain tradition, spiritual practices like yoga and meditation are primarily tools for attaining liberation. They are designed to systematically halt the influx of new karmic matter and to facilitate the elimination of karma that has already bonded with the soul. Through focused concentration and ethical discipline, the practitioner purifies their consciousness, moving closer to a state of absolute spiritual freedom.

297. (A) Dharma and Śukla Dhyāna
Jain texts identify two categories of meditation that are beneficial for spiritual advancement. The first involves deep contemplation on the nature of reality and scriptural truths, while the second represents a state of pure, unwavering concentration. Both types are considered auspicious because they help the soul detach from worldly passions and eliminate the karmic burdens that prevent the realization of its essence.

298. (B) the soul's attainment of its pure, eternal state of infinite qualities.
Liberation is defined as the ultimate condition where the individual soul is completely separated from all material karma. In this state, the soul does not dissolve into a void or merge into another entity but remains a distinct consciousness. It exists eternally at the universe's apex, fully manifesting its natural qualities of infinite knowledge, perfect perception, unending bliss, and spiritual power.

299. (B) the complete annihilation of all karmas.
Pure meditation is the most advanced form of concentration, practiced by those who have reached high levels of spiritual discipline. This practice is specifically credited with the power to burn away the final remnants of karmic matter. By achieving this level of mental and spiritual clarity, the ascetic removes all obstructions, leading directly to the attainment of omniscience and final liberation.

300. (A) It ascends to the apex of the universe to reside eternally.
Upon achieving complete freedom from all karmic weight, the soul naturally rises to the highest point of the cosmos, known as the siddhaloka. In this perfected realm, the soul remains eternally, no longer subject to the cycles of rebirth or physical suffering. It resides there in a state of absolute purity, experiencing the fullness of its own infinite and divine nature.

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complex aggregates. This unique material nature distinguishes it from other non-living substances like space, time, or the mediums of motion, which remain imperceptible to ordinary physical senses.

267. (B) To provide a medium that facilitates motion.
In the Jain metaphysical system, Dharma-tattva acts as the essential medium that allows for the movement of souls and matter. It does not initiate or cause movement itself but provides the necessary environment for it to occur, similar to how water enables a fish to swim. Without this pervasive substance, the dynamic interactions of living and non-living entities would be impossible.

268. (A) Adharma-tattva
The analogy of a tree providing shade for a resting traveler illustrates the function of Adharma-tattva as the medium of rest. This substance does not force objects to stop moving but provides the supportive condition that enables them to remain stationary. Just as Dharma-tattva facilitates motion, its counterpart ensures that substances can achieve stability and stillness within the cosmic structure.

269. (C) Into two categories: conscious (Jīva) and non-conscious (Ajīva).
Jain philosophy organizes the six eternal and uncreated substances into two broad categories based on the presence or absence of consciousness. The first category includes an infinite number of souls, characterized by their innate awareness. The second category comprises five non-living substances: matter, space, time, and the mediums of motion and rest. Together, these elements form the totality of reality.

270. (D) causing continuity and change in other substances.
Time is recognized as a distinct, eternal substance responsible for the processes of continuity, succession, and transformation within the universe. It serves as the background factor that allows for the modification of all other substances. Through the influence of time, entities undergo various modes of existence, experiencing change while maintaining their underlying identity, thus facilitating the dynamic nature of reality.

271. (C) Karma in Jainism is a form of subtle physical matter.
A unique feature of Jainism is the conceptualization of karma as a physical reality rather than a mere abstract law. It consists of extremely fine particles of matter that exist throughout the cosmos. This material interpretation means that karma literally weighs down the soul and must be physically removed through spiritual effort. This contrasts with systems where karma is purely psychological.

272. (B) The soul's passions and its mental, vocal, and physical activities.
The attraction of karmic matter to the soul is triggered by internal and external factors. Specifically, the soul's passions, such as anger, pride, and greed, create a receptive state for these particles. When combined with the activities of the mind, speech, and body, these passions act like a magnet or an adhesive, causing subtle material particles to bind to the soul.

273. (D) Āsrava and Bandha
The metaphor of dust sticking to a body smeared with oil vividly describes the dual stages of karmic involvement. The movement of dust toward the body represents the influx of karmic particles into the soul's vicinity. The subsequent sticking of that dust to the oily surface illustrates the binding process where karma adheres to the soul due to its underlying passions.

274. (A) the intensity of the passions accompanying the action.
The strength and duration of the bond between the soul and karmic matter are not determined by the physical scale of an action. Instead, they depend on the psychological state of the individual at the time. The intensity of the passions, such as attachment or aversion, dictates how firmly the karma clings and how long its effects will persist through cycles.

275. (C) prevent new karmic influx and shed all existing karma.
The ultimate objective of spiritual practice is to achieve complete freedom from material bondage. This involves a two-step process: first, blocking the entry of new karmic particles through self-discipline and vows, and second, actively eliminating the particles already attached

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10. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : The early Jain sculptures from Mathurā are significant for the development of Tirthankara iconography.
Reason (R) : The Mathurā school of art flourished under the Mauryan empire, which was the first to patronize Jain art on a large scale.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

11. Which of the following statements about the status of women in Jainism is most accurate?
(A) Women are considered inherently incapable of spiritual progress.
(B) Women are forbidden from participating in temple worship.
(C) The Digambara sect holds that women can attain liberation in their female form.
(D) The Jain tradition has a long-established order of nuns (Sādhvīs).

12. The ancient city of Vaishali is significant in Jain history primarily as it is the birthplace of:
(A) Rishabhanatha
(B) Mahavira
(C) Parshvanatha
(D) Bahubali

13. Consider the following statements regarding Jain architecture:
1. The Jain temple complex at Pālitānā is located on the Shatrunjaya hills.
2. The temples at Devagarḥa are known for their association with the Gupta period.
3. The Jain caves in Southern India are exclusively rock-cut monolithic structures.
4. The Khajurāho Jain temples are stylistically identical to the Buddhist stupas in the region.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 2 and 3 only
(C) 1, 3 and 4 only
(D) 1 and 4 only

14. The term 'Śilpa' in the context of Jain tradition refers to:
(A) The practice of fasting
(B) The specific code of conduct followed by monks
(C) Philosophical concept of religious non-possession
(D) The arts and crafts, including diverse architecture

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15. What is the characteristic posture of the Gommateshwara statue at Śravaṇabelagolā?
(A) Standing meditation posture (Kāyotsarga)
(B) Padmāsana (lotus posture)
(C) Lalitāsana (posture of ease)
(D) Ritualistic earth-touching gesture (Bhūmisparśa mudrā)

16. Which of the following is an example of Jain cave temples in Southern India?
(A) Ajanta Caves
(B) Sittanavasal Caves
(C) Elephanta Caves
(D) Bhimbetka Rock Shelters

17. The Parshvanatha temple and Adinatha temple are prominent Jain structures found in which of the following sites?
(A) Mount-Ābu
(B) Khajurāho
(C) Devagarḥa
(D) Pālitānā

18. Match List-I (Concept) with List-II (Description) and choose the correct option from the following:
List I: (Concept)
P. Śakāhāra
Q. Dāna
R. Kāyotsarga
S. Śilpa
List II: (Description)
1. Art and Architecture
2. Standing meditation
3. Vegetarianism
4. Charity
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

CHAPTER 06

Jain Art, Society, and Learning Centres

1. Which of the following is a prominent feature of the Jain temples at Mount-Ābu?
(A) Massive monolithic rock-cut structures
(B) Intricate marble carvings
(C) Use of red sandstone exclusively
(D) Tall pyramidal superstructures (Vimanas)

2. Read the following statements and choose the correct option:
Statement I : The Jain principle of Śakāhāra (vegetarianism) is a direct application of the doctrine of Ahimsā.
Statement II : The practice of Śakāhāra is limited to Jain ascetics and not prescribed for lay followers.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

3. The colossal monolithic statue at Śravaṇabelagolā represents which Jain figure?
(A) Adinatha Tirthankara
(B) Mahavira Tirthankara
(C) Bahubali (Gommateshwara)
(D) Parshvanatha Tirthankara

4. Which of the following is NOT considered a major centre of Jaina learning?
(A) Ladnun
(B) Varanasi
(C) Vaishali
(D) Kanchipuram

5. Match List-I (Jain Temple Location) with List-II (State) and choose the correct option from the following:
List I: (Jain Temple Location)
P. Pālitānā
Q. Śravaṇabelagolā
R. Devagarḥa
S. Mount-Ābu
List II: (State)
1. Rajasthan
2. Uttar Pradesh
3. Karnataka
4. Gujarat
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-2, S-1

6. The concept of 'Dāna' in Jainism primarily refers to:
(A) The act of pilgrimage
(B) The offering of charity and alms
(C) The practice of fasting
(D) The recitation of sacred mantras

7. What is the primary material used for the famous Dilwara Temples at Mount-Ābu?
(A) Red Sandstone
(B) Granite
(C) Basalt Rock
(D) White Marble

8. The Jain temples at Khajurāho were constructed under the patronage of which dynasty?
(A) Chandela Dynasty
(B) Gupta Dynasty
(C) Maurya Dynasty
(D) Chalukya Dynasty

9. The Jain ecological perspective is deeply rooted in the belief that:
(A) Only humans and animals possess souls (jīva).
(B) The environment is a divine gift for human consumption.
(C) All forms of existence, including earth and water, possess consciousness.
(D) Global ecological balance is primarily restored through technological interventions.

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(A) Āhāra-dāna (offering of food)
(B) Artha-dāna (offering of wealth for personal gain)
(C) Auṣadha-dāna (offering of medicine)
(D) Jñāna-dāna (imparting of knowledge)

29. The Jain sculptures found at Mathurā primarily date back to which historical period?
(A) Maurya Period
(B) Gupta Period
(C) Kushan Period
(D) Harsha Period

30. Arrange the following Jain sites based on their primary geographical location from South to North:
1. Śravaṇabelagolā
2. Mount-Ābu
3. Devagarḥa
4. Khajurāho

Select the correct chronological sequence:
(A) 1, 2, 4, 3
(B) 1, 4, 3, 2
(C) 2, 1, 3, 4
(D) 4, 3, 2, 1

31. The Vimal Vasahi and Luna Vasahi temples are two of the most important shrines located within which temple complex?
(A) Mount-Ābu (Dilwara)
(B) Pālitānā
(C) Khajurāho
(D) Devagarḥa

32. What is the primary theme of the paintings found in the Sittanavasal Jain cave?
(A) Narrative scenes depicting the epic Ramayana
(B) Life of Parshvanatha and a samavasarana scene
(C) Moralizing Jataka tales of the ancient Buddha
(D) Formal portraits of the powerful Gupta emperors

33. Consider the following statements related to Jainism's impact on society:
1. The emphasis on Ahimsā has led to the widespread practice of vegetarianism.
2. The concept of Dāna strengthened the bond between the lay and ascetic communities.
3. The Jain tradition historically excluded women from the path of renunciation.
4. Jain ethics have contributed to a culture of non-violence in regions with a strong Jain presence.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 1 and 3 only
(C) 2, 3, and 4 only
(D) All of the above

34. Among the main centres of Jaina learning, which one is located in the state of Gujarat and is a major modern hub for Jain commercial and religious activities?
(A) Ahmedabad
(B) Jaipur
(C) Koba
(D) Ladnun

35. The concept of 'Jainism and Science' often explores parallels between Jain metaphysics and modern physics, particularly in the area of:
(A) The complex theory of general relativity
(B) Fundamental principles of quantum mechanics
(C) Theories of atoms and the properties of matter
(D) The intensive study of cosmic black holes

36. Which of the following is an identifying characteristic of sculptures from Śravaṇabelagolā, particularly the Gommateshwara statue?
(A) The presence of multiple heads and arms
(B) The figure seated on a lion throne
(C) A ceremonial weapon held firmly in the right hand
(D) Creepers entwined around the limbs of the figure

37. The Jain temple at Devagarh is dedicated to which Tirthankara?
(A) Mahavira
(B) Neminatha
(C) Shantinatha
(D) Adinatha

38. Match List-I (Jain Centre) with List-II (Associated Feature) and choose the correct option from the following:
List I: (Jain Centre)

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marks the transition from partial awareness to absolute, unmediated enlightenment.

285. (C) distant or hidden material objects without sensory aid.
This form of direct cognition allows the soul to perceive material objects that are located far away or are hidden from normal sensory view. It is a type of clairvoyance that operates without the need for eyes or physical proximity. While it is direct, it is still limited to the material realm and does not encompass the totality of existence like omniscience.

286. (D) Reality is complex and possesses multiple attributes, making any single viewpoint partial.
The doctrine of non-one-sidedness posits that reality is inherently multifaceted, possessing an infinite number of attributes and modes. Because of this complexity, any single human perspective can only grasp a partial fragment of the absolute truth. This principle rejects the idea that any one viewpoint can be exclusively correct, instead advocating for a more comprehensive and inclusive understanding.

287. (C) As being characterized by both underlying permanence (dravya) and changing modes (paryāya).
According to this doctrine, every substance maintains a dual nature consisting of both stability and transformation. The underlying essence remains permanent and eternal, while the various forms or modes that the substance takes are constantly appearing and disappearing. This synthesis explains how an entity can stay essentially the same while simultaneously undergoing continuous change in its outward expressions and qualities.

288. (B) intellectual tolerance and humility.
By acknowledging that every individual viewpoint captures only a small portion of a complex reality, this philosophy fosters an environment of mutual respect and understanding. It discourages dogmatism and absolute claims, encouraging thinkers to be humble about their own insights. This approach leads to greater tolerance for different opinions, as each perspective is seen as containing a partial truth.

289. (D) An omniscient being (Kevalin).
While ordinary beings are limited by their specific perspectives and partial knowledge, Jain philosophy asserts that complete and simultaneous understanding of all aspects of reality is possible only for a perfected being. Such an individual, having removed all karmic obstructions, possesses omniscience. Only from this enlightened state can one see the infinite attributes and modes of every substance without any limitations.

290. (A) the coexistence of substance and mode.
The illustration of a gold ornament being reshaped into different jewelry pieces serves to demonstrate the relationship between an underlying substance and its changing forms. The gold remains constant throughout the process, representing permanence, while the specific shapes like rings or bracelets represent the transient modes. This example helps visualize how one reality can simultaneously possess both unchanging and changing properties.

291. (C) Anekāntavāda is the metaphysical doctrine, and Syādvāda is its logical and linguistic expression.
These two concepts are deeply interconnected facets of Jain thought. The metaphysical doctrine provides the theoretical foundation by asserting that reality is complex and multifaceted. The theory of conditional predication then serves as the logical and linguistic tool to accurately communicate this complexity. Together, they ensure that philosophical statements reflect the partial and relative nature of human knowledge and perception.

292. (A) conditional and true only from a specific viewpoint.
In the context of Jain logic, this term is used as a prefix to indicate that a subsequent statement is not an absolute claim. It signifies that the judgment being made is true only from a certain perspective or under specific conditions. By qualifying assertions in this way, the speaker acknowledges that other valid viewpoints might exist from different angles of observation.

293. (D) articulate the multiple possible truths of a proposition from different perspectives.
The seven-fold scheme of predication is a sophisticated system designed to map out

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(C) Mutual support between householders and monks
(D) Promoting the accumulation of wealth for personal use

46. Which of the following sites in Southern India is renowned for its Jain caves and exquisite fresco paintings?
(A) Badami
(B) Mahabalipuram
(C) Hampi
(D) Sittanavasal

47. The temples at Pālitānā are located on which hill?
(A) Shatrunjaya Hill
(B) Girnar Hill
(C) Sammed Shikharji
(D) Vindhyagiri Hill

48. Arrange the establishment of the following as major Jain centres in a broad historical sequence from ancient to modern prominence:
1. Vaishali
2. Mathurā (as an art centre)
3. Pālitānā (major construction phase)
4. Ladnun (Jain Vishva Bharati Institute)
Select the correct chronological sequence:
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

49. From an iconographic perspective, what does the presence of a serpent canopy over the head of a Tirthankara idol identify the figure as?
(A) Adinatha
(B) Parshvanatha
(C) Mahavira
(D) Shantinatha

50. Identify the correct pair of Jain Centre and its location.
(A) Devagarḥa - Uttar Pradesh
(B) Śravaṇabelagolā - Tamil Nadu
(C) Ladnun - Gujarat
(D) Pālitānā - Rajasthan

51. Consider the following characteristics related to Jain art and architecture:
1. Use of 'Ayagapatas' or votive tablets, especially in early Mathura art.
2. Construction of vast 'temple-cities' on hilltops, such as at Pālitānā.
3. Creation of colossal monolithic statues like the one at Śravaṇabelagolā.
4. Intricate and lace-like carving in marble, exemplified by the Dilwara temples.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 3 only
(D) All of the above

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52. The Jain belief that even non-sentient-appearing entities like earth, water, and fire have life (jīva) forms the core of its:
(A) Social hierarchy
(B) Political philosophy
(C) Theory of knowledge
(D) Environmental and ecological thought

53. Which modern city serves as a significant hub for both Digambara and Śvetāmbara communities and has numerous modern temples?
(A) Vaishali
(B) Ladnun
(C) Delhi
(D) Varanasi

54. The status of women in Jainism is complex; while the Digambara sect believes women cannot attain moksha in a female body, the Śvetāmbara sect believes:
(A) Women also cannot attain moksha directly.
(B) An established order of Jain nuns (Sādhvīs).
(C) Women can only become lay followers, not nuns.
(D) A spiritual capacity for women that is naturally inferior.

55. Match List-I (Tirthankara) with List-II (Traditional Lanchana/Symbol) and choose the correct option from the following:
List I: (Tirthankara)
P. Rishabhanatha (Adinatha)
Q. Parshvanatha
R. Mahavira
S. Neminatha
List II: (Traditional Lanchana/Symbol)
1. Serpent
2. Lion

R. Dilwara Temples, Mount-Ābu
S. Jain Temples, Devagarḥa

List II: (Key Feature)
1. Colossal Monolith, Kāyotsarga posture
2. Ornate Marble Ceilings, Vimal Vasahi
3. Nagara style architecture, Parshvanatha Temple
4. Fort-complex, Shantinatha Temple

(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-3, S-4

92. The proliferation of Jain centres of learning in cities like Jaipur, Delhi, and Ahmedabad in the modern era is largely due to:
(A) Royal patronage from Rajput rulers
(B) The migration and economic success of Jain merchant communities
(C) Government initiatives to promote minority religions
(D) The discovery of ancient Jain relics in these cities

93. The philosophy of respecting diverse viewpoints, known as Anekāntavāda, contributes to Jain ecological thought by:
(A) Promoting a single, absolute solution to environmental problems.
(B) Justifying the exploitation of nature from one specific viewpoint.
(C) Encouraging an understanding that ecological truth can have multiple facets.
(D) Rejecting scientific data in favor of scriptural authority.

94. What is the primary purpose of the 'lanchana' or symbol at the base of a Tirthankara statue?
(A) To indicate the wealth of the patron
(B) To serve as a decorative element
(C) To mark the date of the statue's creation
(D) To identify the specific Tirthankara being depicted

95. Read the following statements and choose the correct option:
Statement I : The Jain temples at Khajurāho were built in isolation, far from any Hindu temples.
Statement II : The architectural and sculptural style of the Jain temples at Khajurāho is closely related to the contemporary Hindu temples at the site, reflecting a shared artistic environment.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is incorrect but Statement II is correct.
(D) Statement I is correct but Statement II is incorrect.

96. The idol of Gommateshwara at Śravaṇabelagolā is associated with which dynasty's patronage?
(A) The Chola Dynasty
(B) The Ganga Dynasty
(C) The Pallava Dynasty
(D) The Rashtrakuta Dynasty

97. The concept of the status of women in Jain religion involves a debate primarily between which two sects?
(A) Terapanth and Sthanakvasi
(B) Śvetāmbara and Digambara
(C) Mula Sangh and Yapaniya
(D) Bispanthi and Terapanthi

98. Consider the following statements regarding the social impact of Jainism:
1. It promoted vegetarianism (Śakāhāra) as a core ethical practice.
2. It established a system of Dāna (charity) that supports the monastic community.
3. It denied any spiritual path for women, reinforcing patriarchy.
4. Its principle of Ahimsā had little to no effect on the broader Indian society.
5. It encouraged trade and commerce among its lay followers.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 5 only
(B) 3 and 4 only
(C) 1, 2 and 4 only
(D) All of the above

99. The city of Jesalamera (Jaisalmer) is a significant centre for Jainism primarily due to:
(A) Its status as the birthplace of Mahavira
(B) It being the location of the largest Jain temple in India
(C) The presence of ancient Jain libraries (Jnana Bhandars) with priceless manuscripts

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(B) Its historical libraries and Sanganeri temples.
(C) It being the exclusive seat of the highest Jain pontiff.
(D) The location of the main manuscript library moved from Jesalamera.

65. What is an 'Ayagapata', frequently found in the Jain context at Mathurā?
(A) A monolithic pillar with royal edicts
(B) A votive tablet or slab bearing Jain symbols and figures for homage
(C) A specific type of headdress for Tirthankara idols
(D) A manuscript written on palm leaf

66. Arrange the following events/constructions in Jain history in chronological order:
1. Life of Lord Mahavira
2. Flourishing of the Mathurā school of Jain art
3. Construction of the Vimal Vasahi temple at Mount Ābu
4. Commissioning of the Gommateshwara statue at Śravaṇabelagolā

Select the correct chronological sequence:
(A) 1, 2, 4, 3
(B) 2, 1, 4, 3
(C) 1, 4, 2, 3
(D) 3, 4, 1, 2

67. Which of the following best describes the architectural style of the Jain temple city of Pālitānā?
(A) A single, massive temple complex carved from one rock.
(B) Fortified complex containing monastic quarters.
(C) Numerous individual shrines built over centuries.
(D) A series of underground cave shrines.

68. The Jain concept of 'Dāna' involves four main types: food, medicine, protection (abhaya), and:
(A) Wealth (dhana)
(B) Shelter (avasatha)
(C) Clothing (vastra)
(D) Scriptures/Knowledge (śāstra)

69. Consider the following statements regarding the Dilwara Temples:
1. They are located in Pālitānā, Gujarat.
2. They are renowned for their extraordinarily intricate marble carvings.
3. The Vimal Vasahi temple is dedicated to the first Tirthankara, Adinatha.
4. The temples were built under the patronage of the Chandela dynasty.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2 and 3 only
(D) 2, 3 and 4 only

70. The ecological sensitivity in Jainism is exemplified by its classification of living beings (jīva) based on the number of:
(A) Limbs they have
(B) Senses they possess
(C) Times they can be reincarnated
(D) Virtues they exhibit

71. Match List-I (Term) with List-II (Meaning in Jain Context) and choose the correct option from the following:
List I: (Term)
P. Basadi
Q. Lanchana
R. Samavasarana
S. Ayagapata
List II: (Meaning in Jain Context)
1. Votive Tablet
2. Divine preaching hall of a Tirthankara
3. A Jain shrine or temple, especially in South India
4. Emblem or symbol of a Tirthankara
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

72. The presence of Jainism abroad is most visible through:
(A) Diaspora temples and various community centres.
(B) Political lobbying groups in international forums.
(C) A large number of conversions among non-Indian populations.
(D) Global popularity of specialized meditation.

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3. Bull
4. Conch Shell

(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

56. Early Jain idols from Mathurā are significant in art history because they represent:
(A) Early anthropomorphic images of the Tirthankaras.
(B) The only examples of Tirthankaras in a reclining posture.
(C) The first use of metal casting for Jain idols.
(D) Greek artistic influence on early Jain sculpture.

57. The Jain temples at Khajurāho, such as the Parshvanatha temple, belong to which regional style of temple architecture?
(A) Dravida style
(B) Vesara style
(C) Nagara style
(D) Mauryan style

58. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : Jainism's contribution to ecological thought is significant due to its principles of Ahimsā, Aparigraha, and Anekāntavāda.
Reason (R) : These principles encourage minimalistic consumption, respect for all life forms, and an appreciation for multiple perspectives, which are foundational to modern ecological ethics.
(A) Both statements are true and R explains A.
(B) Both statements are true but R does not explain A.
(C) A is true but R is false.
(D) A is false but R is true.

59. Which of the following statements about the Jain temples at Devagarḥa is incorrect?
(A) They are located inside a fort on a hill.
(B) The site contains a large number of Jain sculptural panels.
(C) The site shows continuous artistic activity for several centuries.
(D) The main temple is famous for its intricate marble inlay work.

60. Varanasi, though a major Hindu pilgrimage site, is also a Jain learning centre because:
(A) It was the capital of the Chandela kings who patronized Jainism.
(B) Birthplace of two Tirthankaras with a Jain community.
(C) It is the location of the main Jain university, Jain Vishva Bharati.
(D) The largest global collection of ancient manuscripts.

61. Consider the following statements about the Gommateshwara statue:
1. It is located at Chandragiri Hill in Śravaṇabelagolā.
2. It was commissioned by the Ganga dynasty minister and commander Chavundaraya.
3. The statue is depicted in a seated lotus posture (padmāsana).
4. The Mahamastakabhisheka ceremony is performed every 12 years.
5. It is made of white marble brought from Rajasthan.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 5 only
(D) 3, 4 and 5 only

62. The practice of 'Śakāhāra' (vegetarianism) in Jain society is a direct ethical outcome of the principle of:
(A) Aparigraha (Non-possession)
(B) Anekāntavāda (Non-absolutism)
(C) Asteya (Non-stealing)
(D) Ahimsā (Non-violence)

63. The Jain temples of Southern India, particularly from the early medieval period, are often found in the form of:
(A) Rock-cut caves and basadi structures
(B) Large temple cities on hills
(C) Wooden pagodas
(D) Terracotta brick temples

64. Jaipur is considered a centre of Jaina learning due to:
(A) Presence of ancient cave sites from 200 BCE.

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83. Arrange the following dynasties in the correct chronological order of their patronage to major Jain monuments:
1. Chandela (at Khajurāho)
2. Ganga (at Śravaṇabelagolā)
3. Solanki (Chalukya) (at Mount Ābu)
4. Kushan (at Mathurā)

Select the correct chronological sequence:
(A) 4, 2, 1, 3
(B) 1, 2, 3, 4
(C) 4, 3, 2, 1
(D) 2, 4, 1, 3

84. The Jain concept of Paramāṇu is best understood as:
(A) The cosmic cycle of time
(B) The principle of non-absolutism
(C) The celestial abode of liberated souls
(D) The ultimate, indivisible, and eternal particle of matter

85. Which of the following is a key feature of the Jain temples in Southern India, such as those at Moodabidri?
(A) Grandiose domes made of marble
(B) Extensive use of red sandstone and tall shikhara towers
(C) Sloping tiled roofs and use of wood, resembling local architecture
(D) Underground circular prayer halls

86. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : The practice of Dāna (charity) is crucial for the survival of the Jain monastic order.
Reason (R) : Jain monks and nuns are mandated by their vows to be possessionless and are therefore dependent on the lay community for sustenance.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

87. Which site is famously known as a "Jain temple city" due to the large number of temples clustered on a hill?
(A) Devagarḥa
(B) Khajurāho
(C) Śravaṇabelagolā
(D) Pālitānā

88. The main difference in the iconography of Śvetāmbara and Digambara Tirthankara idols is that:
(A) Digambara idols are depicted unadorned and nude, while Śvetāmbara idols may be decorated and shown with a lower garment.
(B) Śvetāmbara idols are always seated, while Digambara idols are always standing.
(C) Digambara idols have a serpent hood, while Śvetāmbara idols do not.
(D) Śvetāmbara idols are made of metal, while Digambara idols are made of stone.

89. Consider the following statements about Jainism and Science:
1. Jain cosmology describes the universe (Loka) as finite and uncreated.
2. The concept of 'Paramāṇu' is analogous to the modern scientific atom.
3. The Jain classification of life based on the number of senses shows an early biological taxonomy.
4. Jain philosophy rejects any form of empirical observation, relying solely on scripture.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2 and 3 only
(D) All of the above

90. The Jain temples at Mount Ābu are primarily associated with which sect of Jainism?
(A) Śvetāmbara
(B) Digambara
(C) Yapaniya
(D) Terapanth

91. Match List-I (Jain Monument) with List-II (Key Feature) and choose the correct option from the following:
List I: (Jain Monument)
P. Jain Temples, Khajurāho
Q. Gommateshwara Statue, Śravaṇabelagolā

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(B) Mount-Ābu
(C) Pālitānā
(D) Śravaṇabelagolā

128. What is the most famous artistic achievement of the Jain temples at Mount-Ābu?
(A) Large-scale fresco paintings
(B) Intricate and delicate marble carving
(C) Colossal bronze statues
(D) Terracotta relief panels

129. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : Vaishali is recognized as a main centre of Jaina learning.
Reason (R) : Vaishali is revered by Jains as the birthplace of Lord Mahavira, the 24th Tirthankara.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

130. The Jain paintings at Sittanavasal in Tamil Nadu are located in a:
(A) Rock-cut cave temple
(B) Royal palace
(C) Freestanding structural temple
(D) Manuscript library

131. Match List-I (Jain Centre) with List-II (State/UT) and choose the correct option from the following:
List I: (Jain Centre)
P. Ladnun
Q. Koba
R. Vaishali
S. Delhi
List II: (State/UT)
1. Bihar
2. Gujarat
3. NCT of Delhi
4. Rajasthan
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-4, R-1, S-3

132. The term 'Śakāhāra' is the Sanskrit/Prakrit word for:
(A) Fasting
(B) Charity
(C) Non-violence
(D) Vegetarianism

133. The prominent Jain sculptures found at Śravaṇabelagolā primarily refer to:
(A) A collection of small bronze Tirthankara images
(B) The discovery of Gupta-period sculptures
(C) The colossal statue of Gommateshwara Bahubali
(D) A set of twenty-four marble Tirthankara idols

134. Which of the following is the most accurately describes the layout of the Jain site at Pālitānā?
(A) A single, large temple dedicated to Mahavira
(B) A complex of hundreds of temples of various sizes on a hill
(C) A fortified city with Jain and Hindu shrines
(D) A series of 24 caves, each for one Tirthankara

135. Consider the following statements regarding the status of women in Jainism:
1. The Śvetāmbara sect believes women can achieve moksha.
2. The Digambara sect believes women must be reborn as men to achieve moksha.
3. The 19th Tirthankara, Mallinatha, is considered to be a woman by the Śvetāmbara sect.
4. Jainism has a long-standing monastic tradition for women (Sādhvīs).
5. Women are forbidden from giving alms (dāna) to monks.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1, 2, 3, and 4 only
(C) 3, 4, and 5 only
(D) All of the above

136. A unique feature of the Gommateshwara statue is the depiction of anthills and _____, signifying his deep meditation.
(A) Creepers entwining his legs and arms
(B) Lions at his feet
(C) A crown on his head
(D) A book in his hand

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(D) The annual Mahamastakabhisheka ceremony held there

100. The term 'Basadi' or 'Basti' is commonly used to refer to a Jain shrine or temple in which region of India?
(A) Northern India (e.g., Uttar Pradesh, Rajasthan)
(B) Eastern India (e.g., Odisha, West Bengal)
(C) Western India (e.g., Gujarat)
(D) Southern India (e.g., Karnataka, Tamil Nadu)

101. The art of the Jain caves in Southern India often includes:
(A) Large-scale murals of royal processions
(B) Intricate geometric patterns made of glazed tiles
(C) Depictions of Tirthankaras and Yaksha-Yakshi figures
(D) Life-sized terracotta armies

102. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : Pālitānā in Gujarat is unique among Jain pilgrimage sites.
Reason (R) : It is a vast "temple city," an agglomeration of hundreds of shrines built over centuries on the Shatrunjaya hill, and it is considered a mandatory pilgrimage for many Jains.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

103. The 'Luna Vasahi' temple at Mount-Ābu was built by:
(A) Vimal Shah
(B) Kumarpala
(C) Chavundaraya
(D) Vastupala and Tejapala

104. Which concept is NOT central to Jain environmental and ecological thought?
(A) Īśvara-praṇidhāna (devotion to a creator God)
(B) Ahimsā (non-violence to all life)
(C) Aparigraha (non-possession and limiting consumption)
(D) Anekāntavāda (multiplicity of viewpoints, respecting complexity)

105. Consider the following statements about Jain Iconography:
1. All Tirthankaras are represented with their respective Yaksha-Yakshi pairs.
2. The lion is the lanchana (symbol) for Mahavira.
3. The śrīvatsa symbol on the chest is a common feature in Tirthankara images.
4. Tirthankara images are always depicted with a weapon to symbolize victory over karma.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2 and 4 only
(C) 1 and 3 only
(D) All of the above

106. The Jain learning centre Koba is situated near which major city in Gujarat?
(A) Gandhinagar
(B) Ahmedabad
(C) Vadodara
(D) Surat

107. The early idols discovered from Mathurā are crucial for art history as they show:
(A) The decline of Jain artistic traditions.
(B) The exclusive use of bronze for sculpting.
(C) A strong influence from Persian art.
(D) The formative phase of Tirthankara imagery.

108. The social practice of 'Dāna' (charity) in Jainism most directly facilitates:
(A) The redistribution of wealth in society
(B) The accumulation of good karma (punya) for the donor
(C) The political influence of the Jain community
(D) The preservation of artistic traditions

109. Which of the following is a major Jain temple located at Khajurāho?
(A) Vimal Vasahi Temple
(B) Luna Vasahi Temple
(C) Parshvanatha Temple

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(D) Shantinatha Temple at Devagarh

110. Match List-I (Temple/Site) with List-II (Patron/Associated Figure) and choose the correct option from the following:
List I: (Temple/Site)
P. Vimal Vasahi, Mount-Ābu
Q. Gommateshwara, Śravaṇabelagolā
R. Luna Vasahi, Mount-Ābu
S. Jain Temples, Khajurāho
List II: (Patron/Associated Figure)
1. Chandela Kings
2. Tejapala and Vastupala
3. Chavundaraya
4. Vimal Shah
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-2, S-1

111. The Jain Vishva Bharati Institute, a deemed university dedicated to Jain studies, is located in:
(A) Ladnun
(B) Jaipur
(C) Ahmedabad
(D) Varanasi

112. The controversy regarding the 19th Tirthankara, Mallinatha, being a woman is a point of difference between:
(A) The Sthanakvasi and Terapanth sub-sects
(B) The Śvetāmbara and Digambara sects
(C) The Yapaniya and Mula Sangh sects
(D) The northern and southern Jains

113. What is the approximate height of the Gommateshwara statue at Śravaṇabelagolā?
(A) 25 feet
(B) 57 feet
(C) 108 feet
(D) 150 feet

114. The Jain temples at Devagarḥa are situated within a:
(A) Fort
(B) River valley
(C) Dense forest
(D) Desert

115. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : Modern science and Jain philosophy share some common ground, particularly regarding the atomic nature of matter.
Reason (R) : The Jain concept of Paramāṇu, as an ultimate indivisible particle, shows a conceptual parallel to the early atomic theories in science.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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116. Which of the following is NOT a feature of the Jain temples at Mount-Ābu?
(A) Ceilings decorated with exquisitely carved lotus pendants
(B) Use of white marble as the primary building material
(C) Patronage by ministers of the Solanki rulers
(D) Construction of massive, towering shikharas visible from afar

117. The city of Ahmedabad grew as a major Jain centre due to:
(A) An ancient pilgrimage site mentioned in scripture.
(B) The patronage of the Mughal emperors who favoured Jains.
(C) A historical capital and hub for Jain merchants.
(D) The discovery of a hidden library of Tirthankara relics.

118. Consider the following statements about Jain Art (Śilpa) and Architecture:
1. Jain architecture avoids the use of domes and mandapas.
2. The temples at Pālitānā are known for their monolithic structure.
3. Southern India has a tradition of Jain rock-cut caves.
4. The Dilwara temples at Mt. Abu are celebrated for their exterior grandeur more than their interior carving.

5. The Jain temples at Khajuraho are stylistically similar to their Hindu counterparts.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 5 only
(C) 1, 3 and 4 only
(D) 2, 4 and 5 only

119. A key aspect of Jain iconography is that Tirthankaras are shown:
(A) In various dynamic poses reflecting different life events
(B) Always accompanied by their consorts
(C) Holding different weapons to signify their divine power
(D) Almost exclusively in meditative postures (seated or standing)

120. Read the following statements and choose the correct option:
Statement I : The Jain community's presence in countries like the USA, UK, and Canada is a recent phenomenon, primarily from the 20th century onwards.
Statement II : The establishment of organizations like JAINA in North America has been pivotal in creating a cohesive identity for the Jain diaspora.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

121. The Jain doctrine of Aparigraha (non-possession) contributes to ecological thought by:
(A) Encouraging the unlimited acquisition of natural resources
(B) Promoting consumerism to drive economic growth
(C) Advocating for a lifestyle of limited needs and consumption
(D) Justifying the ownership of large tracts of land for monasteries

122. The Shantinatha temple at Devagarh contains panels depicting scenes from the life of which Tirthankara?
(A) Shantinatha
(B) Mahavira
(C) Parshvanatha
(D) Adinatha

123. Which of the following pairs is incorrectly matched?
(A) Pālitānā - Gujarat
(B) Śravaṇabelagolā - Karnataka
(C) Devagarḥa - Uttar Pradesh
(D) Khajurāho - Rajasthan

124. The practice of fourfold charity (chaturvidha-dāna) in Jainism refers to the offering of food, shelter, medicine, and:
(A) Money
(B) Knowledge/Scriptures
(C) Protection
(D) Clothes

125. Consider the following statements about the sculptures of Mathura:
1. They are primarily from the Gupta period.
2. They are carved from spotted red sandstone.
3. They include some of the earliest images of Tirthankaras.
4. They often feature 'Ayagapatas' (votive tablets).

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 2, 3 and 4 only
(C) 1 and 4 only
(D) All of the above

126. The institution of an order of nuns (Sādhvīs) signifies that in Jainism:
(A) Women's roles are confined to the household.
(B) Women are considered spiritually superior to men.
(C) Only married women can become nuns.
(D) A path of renunciation and spiritual pursuit is available to women.

127. Which site features Jain temples built in the Nagara style, alongside a larger group of Hindu temples of the same style?
(A) Khajurāho

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73. The Jain sculptures of Mathurā are predominantly carved from:
(A) White marble
(B) Black basalt
(C) Spotted red sandstone
(D) Polished grey schist

74. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : The Gommateshwara statue at Śravaṇabelagolā depicts creepers growing on the saint's limbs.
Reason (R) : This symbolizes his long, uninterrupted period of standing meditation (Kāyotsarga), during which he was so absorbed that nature grew around him.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

75. Which statement accurately reflects the status of women in Jainism?
(A) Women are completely barred from religious life in both major sects.
(B) Women can only achieve liberation by being reborn as a man, according to all Jain schools.
(C) The role of women is restricted to that of lay supporters, with no path to renunciation.
(D) Recognition of Sādhvīs and female liberation.

76. The art term 'Śilpa' encompasses:
(A) Only temple architecture
(B) A wide range of arts and crafts, including architecture and sculpture
(C) Only sculpture and iconography
(D) Only painting and manuscripts

77. Which of the following is the most distinguishing feature of the Jain temples at Khajurāho?
(A) Their location inside a heavily fortified area
(B) Their exclusive use of marble in construction
(C) Their architectural similarity to the Hindu temples at the same site
(D) Their dedication to the Yakshis and Yakshas of the Tirthankaras

78. Consider the following important Jain figures and locations:
1. Gommateshwara Bahubali
2. Vimal Shah (patron of Vimal Vasahi)
3. Chavundaraya (patron of Gommateshwara)
4. Vastupala and Tejpala (patrons of Luna Vasahi)
5. Queen Udayamati (patron of Rani ki Vav)

Which of the above are directly associated with the patronage of major Jain monuments?
(A) 1, 2, and 5 only
(B) 2, 3, and 4 only
(C) 1, 3, and 4 only
(D) All of the above

79. The ethical principle of vegetarianism (Śakāhāra) among Jains is NOT just a dietary rule but also:
(A) A spiritual practice to minimize harm (himsā)
(B) A method to increase personal wealth
(C) A form of social protest
(D) A requirement for political leadership

80. What is the significance of Vaishali as a centre of Jaina learning and pilgrimage?
(A) It is where the largest collection of Jain manuscripts is stored.
(B) It is the site of Mahavira's birth.
(C) It is the location of the main Dilwara temples.
(D) It is the site of the colossal Bahubali statue.

81. The iconography of Tirthankaras in a standing posture is known as:
(A) Padmāsana
(B) Kāyotsarga
(C) Ālīḍhāsana
(D) Vīrāsana

82. The Jain centre of Ladnun in Rajasthan is most famous for:
(A) The modern Jain Vishva Bharati research institute.
(B) The ancient cave temples
(C) An ancient hilltop temple city complex.
(D) The birthplace of a Tirthankara

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137. Which Jain principle, advocating for limited needs, directly counters the modern environmental problem of overconsumption?
(A) Ahimsā
(B) Asteya
(C) Aparigraha
(D) Anekāntavāda

138. The city of Jaipur is an important Jain centre, particularly for the Digambara community, and is known for its:
(A) Numerous temples in the Sanganer area and traditional manuscript libraries
(B) Ancient Jain caves
(C) Colossal monolithic statue
(D) A modern university for Jain philosophy

139. The Vimal Vasahi temple at Mount-Ābu is dedicated to which Tirthankara?
(A) Mahavira
(B) Parshvanatha
(C) Neminatha
(D) Adinatha (Rishabhanatha)

140. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : The Jain community, though a small minority in India, has had a disproportionately large impact on its business and economic life.
Reason (R) : Jain ethics, particularly the vows of non-violence (ahimsa) and non-possession (aparigraha), historically steered followers away from agriculture and towards commerce and finance.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

141. The Jain temple complex at Devagarh dates back predominantly to which historical period?
(A) Mauryan period
(B) Sultanate period
(C) Gupta and post-Gupta periods
(D) Mughal period

142. The migration of Jains to western countries was primarily for:
(A) Fleeing religious persecution
(B) State-sponsored colonial settlement programs
(C) Establishing new monastic orders
(D) Economic and educational opportunities

143. Consider the following statements about the Jain temples at Khajuraho:
1. They are located in Madhya Pradesh.
2. They were built by the Chandelas.
3. They are architecturally distinct and separate from the Hindu temples at the site.
4. The most prominent among them is the Parshvanatha temple.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 4 only
(B) 1 and 3 only
(C) 2, 3 and 4 only
(D) All of the above

144. In Jain iconography, the cognizance (lanchana) of Mahavira is a:
(A) Bull
(B) Lion
(C) Serpent
(D) Conch

145. The Jain concept of the universe, with its elaborate cosmography and classifications of life, can be seen as an early attempt at:
(A) Political theory
(B) A systematic understanding of the world
(C) A planned method for diverse social engineering
(D) Literary criticism

146. Which of these centres is a modern hub of Jain learning, rather than an ancient pilgrimage site?
(A) Ladnun
(B) Vaishali
(C) Pālitānā
(D) Śravaṇabelagolā

147. Identify the incorrect statement about Jain vegetarianism (Śakāhāra).
(A) It is based on the principle of ahimsā.
(B) It extends to avoiding root vegetables for some strict observers.
(C) A practice exclusive to the Jain monastic

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the ceilings, pillars, and doorways inside the temples.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

186. Which city, known as the birthplace of Mahavira, is an ancient and important pilgrimage centre for Jains?
(A) Vaishali
(B) Varanasi
(C) Ahmedabad
(D) Jaipur

187. The term 'lanchana' in Jain iconography refers to the:
(A) Posture of the Tirthankara
(B) Attendant Yaksha figure
(C) Halo behind the Tirthankara's head
(D) Specific symbol that identifies each Tirthankara

188. Consider the following statements:
1. Jainism promotes a strict vegetarian diet (Śakāhāra) based on the principle of ahimsā.
2. The practice of dāna (charity) is restricted to giving money.
3. The Digambara sect believes that women can achieve liberation.
4. Jainism's impact on Indian society is negligible due to its small number of followers.

Which of the statements given above is/are correct?
(A) 1 only
(B) 1 and 3 only
(C) 2 and 4 only
(D) 1, 2, and 3 only

189. The Jain sculptures found in Mathurā are historically associated with the patronage of which empire?
(A) The Maurya Empire
(B) The Gupta Empire
(C) The Kushan Empire
(D) The Mughal Empire

190. Match List-I (Architectural Feature) with List-II (Prime Example/Location) and choose the correct option from the following:
List I: (Architectural Feature)
P. Monolithic colossal statue
Q. Hilltop "Temple City"
R. Intricate marble carvings on ceilings
S. Jain temple in Nagara style amidst Hindu temples
List II: (Prime Example/Location)
1. Mount-Ābu
2. Khajurāho
3. Śravaṇabelagolā
4. Pālitānā
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

191. The Jain ecological perspective is holistic because it:
(A) Ascribing a right to exist to all elements.
(B) Considers only the well-being of human beings
(C) Allows for the exploitation of nature for religious purposes
(D) Preservation of the diversity of animal life.

192. Which of the following statements regarding the Gommateshwara statue is correct?
(A) It is a depiction of Lord Mahavira.
(B) It was commissioned by Chavundaraya, a minister of the Ganga dynasty.
(C) It is located on the Shatrunjaya Hills in Gujarat.
(D) It is made of white marble.

193. The presence of Jain communities and temples in modern Delhi is a testament to:
(A) Its status as an ancient Tirthankara birthplace.
(B) Migration and settlement of trading communities.
(C) The efforts of the British to promote Jainism.
(D) Its designation as a national Jain heritage city.

194. Read the following statements and choose the correct option:
Statement I : The Jain temples at Devagarh are mostly in ruins and provide little information

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Assertion (A) : The early Tirthankara images from Mathurā are stylistically simple and often show a muscular, powerful physique.
Reason (R) : This style was heavily influenced by the contemporary Kushan-period sculptural traditions of the region, which also produced similar robust images of Bodhisattvas and local deities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

158. The concept of 'Jainism and Science' primarily focuses on:
(A) The rejection of all scientific methods by Jain thinkers
(B) The historical patronage of scientists by Jain merchants
(C) The use of modern technology in temple construction
(D) The conceptual parallels between Jain metaphysics/cosmology and modern scientific theories

159. Which location is famous for its 'Jnana Bhandars' or libraries of ancient Jain manuscripts?
(A) Jesalamera (Jaisalmer)
(B) Varanasi
(C) Vaishali
(D) Ladnun

160. Consider the following statements about Jainism abroad:
1. The spread of Jainism outside India is a phenomenon of the last two centuries.
2. Jain communities in the West are primarily composed of recent converts.
3. London, Leicester, and various cities in North America have active Jain centres.
4. The global Jain diaspora has no single umbrella organization.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 3 only
(D) All of the above

161. The artistic tradition of Jainism, including its architecture and sculpture, is collectively known as:
(A) Jain Dāna
(B) Jain Śilpa
(C) Jain Āgama
(D) Jain Yoga

162. The Parshvanatha temple at Khajuraho is an example of which type of Indian temple architecture?
(A) Nagara style with a curvilinear shikhara
(B) Dravidian style with a large gopuram
(C) Vesara style with a hybrid design
(D) Buddhist Vihara style with a central courtyard

163. Which of the following is a primary reason for Varanasi's inclusion as a Jain learning centre?
(A) It is the location of the Jain Vishva Bharati University.
(B) It houses the largest collection of Jain sculptures in India.
(C) It is the birthplace of two Tirthankaras, Suparshvanatha and Parshvanatha.
(D) It was the capital of the Ganga dynasty, patrons of Jainism.

164. The Jain principle of Ahimsā has the most direct and visible impact on which societal practice?
(A) The political system
(B) The architectural style of homes
(C) The mode of transport
(D) The dietary habits (vegetarianism)

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165. Match List-I (Deity/Figure) with List-II (Iconographic Feature) and choose the correct option from the following:
List I: (Deity/Figure)
P. Bahubali (Gommateshwara)
Q. Parshvanatha
R. Mahavira
S. Adinatha
List II: (Iconographic Feature)
1. Bull symbol (lanchana)
2. Lion symbol (lanchana)
3. Seven-headed serpent canopy
4. Creepers on limbs, Kāyotsarga pose
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-1, S-3

(D) P-3, Q-4, R-2, S-1

166. Which one of the following is NOT a characteristic of the Dilwara temples at Mount-Ābu?
(A) A simple and unassuming exterior
(B) Patronage by wealthy ministers
(C) Extremely ornate and delicate interior marble carving
(D) Grandiose and towering external appearance

167. The idols from Mathurā belonging to the Kushan period are significant for the study of:
(A) The final phase of Jain art
(B) The influence of Jain art on Mughal painting
(C) The use of terracotta in Jain sculpture
(D) The origins and early development of Tirthankara iconography

168. The existence of a thriving Jain community and numerous temples in Delhi today is primarily a result of:
(A) The migration of Jain business communities over centuries
(B) The city being the birthplace of a Tirthankara
(C) The sustained royal patronage since the Sultanate period
(D) A 20th-century government-led initiative

169. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : The Jain tradition upholds a strong sense of ecological and environmental ethics.
Reason (R) : The core tenets of Jainism, such as the doctrine of Ahimsā, extend the concept of life and inviolability to plants, water bodies, and even particles of earth and air.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

170. What is a "Basadi" in the context of South Indian Jainism?
(A) A Jain temple or shrine
(B) A sacred text
(C) A religious festival
(D) A type of charitable offering

171. Consider the following statements about Jainism and its social impact:
1. The principle of Ahimsā discouraged Jains from professions like agriculture, pushing them towards trade.
2. The practice of Dāna is primarily a transaction for material benefit.
3. The Śvetāmbara sect affirms the possibility of spiritual liberation for women.
4. The concept of Śakāhāra is optional for lay Jains.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 3 only
(D) 2, 3 and 4 only

172. The paintings in the Sittanavasal cave, a prime example of Jain painting in Southern India, are stylistically similar to those at:
(A) Bhimbetka
(B) Ajanta and Ellora
(C) Lepakshi
(D) Khajuraho

173. The Luna Vasahi temple at Mount-Ābu is dedicated to which Tirthankara?
(A) Adinatha
(B) Mahavira
(C) Neminatha
(D) Parshvanatha

174. Which of the following statements about Jainism's global presence is incorrect?
(A) Jain diaspora communities exist in North America, Europe, and Africa.
(B) Organizations like JAINA help coordinate activities for Jains in North America.
(C) Modern Jain centres abroad serve both religious and cultural functions.
(D) The spread of Jainism abroad was a major project of the Mauryan emperor Ashoka.

175. The Shantinatha temple no. 15 at Devagarh is a well-preserved example of temple architecture from which period?
(A) Gupta
(B) Mauryan

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(C) Pala
(D) Vijayanagara

176. Which of the following is NOT a feature of the Gommateshwara statue at Śravaṇabelagolā?
(A) It is a monolithic statue.
(B) It is adorned with elaborate jewelry and a crown.
(C) It is depicted in the Kāyotsarga posture.
(D) It is shown with a gentle smile on its face.

177. The city of Ladnun is a significant modern centre for Jainism because it hosts:
(A) The largest annual Jain fair
(B) The Jain Vishva Bharati Institute, a deemed university
(C) The oldest surviving Jain manuscript
(D) The headquarters of all Jain sects

178. Consider the following statements about Jain sites and choose the correct option:
1. Khajurāho: Jain temples built by Chandelas.
2. Devagarḥa: Fort complex with Gupta-era Jain temples.
3. Pālitānā: Hilltop temple city in Gujarat.
4. Mount-Ābu: Marble temples built by Solanki ministers.
5. Śravaṇabelagolā: Ancient caves with fresco paintings.

Which of the above statement(s) is/are correctly matched?
(A) 1, 2, and 5 only
(B) 1, 2, 3, and 4 only
(C) 3, 4, and 5 only
(D) All of the above

179. The differing views on the attainment of moksha by women in Jainism stem from the Digambara emphasis on which of the five great vows?
(A) Ahimsā (non-violence)
(B) Satya (truth)
(C) Aparigraha (non-possession), which includes complete nudity
(D) Asteya (non-stealing)

180. The Jaina tradition of 'Dāna' or charity primarily ensures:
(A) The political stability of Jain kingdoms
(B) The funding for proselytizing missions abroad
(C) The economic dominance of the merchant class
(D) The material support and continuation of the monastic order

181. In the context of "Jainism and Science," the Jain theory of karmic particles (karma-pudgala) binding to the soul is an example of:
(A) A direct borrowing from Vedic philosophy
(B) A principle that has been proven by modern physics
(C) A metaphysical explanation of causality using material concepts
(D) A purely symbolic doctrine with no literal intended meaning

182. Which of the following is a key feature of the Jain temples at Khajuraho?
(A) They are built in the Dravidian style of architecture.
(B) They share the same platform and architectural style as the neighboring Hindu temples.
(C) They are isolated from all other religious structures.
(D) They are made entirely of brick and mortar.

183. Identify the correct pair:
(A) Śravaṇabelagolā - Vimal Vasahi Temple
(B) Mount-Ābu - Gommateshwara Statue
(C) Pālitānā - Sittanavasal Caves
(D) Mathurā - Ayagapata

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184. The establishment of modern Jaina learning centres like the one in Ladnun reflects a trend towards:
(A) Academic study of Jain philosophy
(B) A rejection of traditional learning
(C) Focus on traditional ritual practices
(D) The decline of Jainism in its traditional heartlands

185. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : The Dilwara temples at Mount-Ābu are more famous for their interior decoration than for their external structure.
Reason (R) : The patrons and builders focused their resources on creating astonishingly intricate and lace-like carvings in marble on

order.
(D) A defining characteristic of the Jain community.

148. The Jain caves of Southern India are primarily found in which two states?
(A) Kerala and Andhra Pradesh
(B) Maharashtra and Goa
(C) Odisha and West Bengal
(D) Karnataka and Tamil Nadu

149. Arrange the following Tirthankaras in their correct chronological order:
1. Parshvanatha
2. Rishabhanatha (Adinatha)
3. Mahavira
4. Shantinatha

Select the correct chronological sequence:
(A) 2, 4, 1, 3
(B) 1, 2, 4, 3
(C) 2, 1, 4, 3
(D) 4, 2, 1, 3

150. Match List-I (Place) with List-II (Significance) and choose the correct option from the following:
List I: (Place)
P. Mathurā
Q. Sittanavasal
R. Śravaṇabelagolā
S. Jesalamera
List II: (Significance)
1. Jain cave paintings
2. Early Tirthankara sculptures
3. Ancient manuscript libraries
4. Monolithic Bahubali statue
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

151. Which of these is NOT one of the hills associated with the Śravaṇabelagolā site?
(A) Vindhyagiri
(B) Chandragiri
(C) Both A and B are associated hills
(D) Shatrunjaya

152. The establishment of JAINA (Federation of Jain Associations in North America) is an example of:
(A) The organization of the Jain diaspora abroad
(B) The impact of Jainism on American society
(C) The scientific validation of Jain principles
(D) The architectural style of modern Jain temples

153. Consider the following statements about Pālitānā:
1. It is a major Digambara Jain pilgrimage site.
2. The temples are located on the Shatrunjaya hills.
3. The site consists of a single, large temple built by Vimal Shah.
4. It is known as a "temple city" due to the large number of shrines.
5. It is located in the state of Rajasthan.

Which of the above statement(s) is/are correct?
(A) 1 and 5 only
(B) 2 and 4 only
(C) 1, 2 and 3 only
(D) 3, 4 and 5 only

154. The term 'Śilpa Sastra' in the broader Indian context refers to texts that deal with:
(A) The science and principles of arts and crafts
(B) Philosophy and metaphysics
(C) The rules of poetics and drama
(D) The legal code and social conduct

155. The Jain temples at Devagarh are architecturally significant for representing the temple-building style of which period?
(A) Kushan
(B) Mauryan
(C) Mughal
(D) Gupta

156. The main ideological reason for the differing views on the status of women between Digambaras and Śvetāmbaras is related to:
(A) The interpretation of Mahavira's teachings on charity (dāna)
(B) The vow of non-possession (aparigraha) and the necessity of nudity for liberation
(C) The rules of vegetarianism (śakāhāra)
(D) The historical accounts of the early Jain sangha

157. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:

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about Jain art.
Reason (R) : The site at Devagarh is rich with numerous Jain temples and thousands of sculptures, providing a continuous history of Jain art from the Gupta period onwards.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is incorrect but Statement II is correct.
(D) Statement I is correct but Statement II is incorrect.

195. The concept of 'vegetarianism (Śakāhāra)' in Jainism is:
(A) A cultural preference with no religious basis
(B) A temporary vow taken during festivals
(C) A fundamental ethical practice derived from Ahimsā
(D) A rule applicable only to the Digambara sect

196. Which of the following is NOT a feature of Jain iconography for Tirthankaras?
(A) A lanchana (symbol) on the pedestal
(B) A śrīvatsa mark on the chest
(C) Depiction in either kāyotsarga or padmāsana posture
(D) Depiction holding a weapon like a sword or mace

197. Consider the following statements about Jainism's environmental thought:
1. It is anthropocentric, placing human interests above all else.
2. It believes that only animals with five senses have souls.
3. The principle of Aparigraha (non-possession) encourages minimalist living.
4. It sees the elements like earth and water as non-living and available for exploitation.
5. The doctrine of ahimsa extends to all forms of life, including microbes.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 5 only
(C) 1, 2 and 4 only
(D) 3, 4 and 5 only

198. The most significant Jain monuments at Khajuraho were built during the reign of the:
(A) Guptas
(B) Chandelas
(C) Mauryas
(D) Chalukyas

199. The "Jain caves and temples of Southern India" are best exemplified by sites like:
(A) Elephanta and Ajanta
(B) Konark and Puri
(C) Sanchi and Bharhut
(D) Sittanavasal and rock-cut caves at Badami

200. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : Jesalamera (Jaisalmer) is a crucially important centre for Jainism.
Reason (R) : It houses some of the oldest and most valuable collections of Jain manuscripts in its underground libraries (bhandars), preserving centuries of knowledge.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

201. Which city serves as a major centre for both the Śvetāmbara and Digambara communities, with institutions like the Mahavira Jain Vidyalaya, and is a major commercial hub in Gujarat?
(A) Pālitānā
(B) Koba
(C) Ahmedabad
(D) Ladnun

202. The debate over whether women can attain Kevala Jnana (omniscience) and Moksha (liberation) is a major doctrinal difference between:
(A) Digambaras and Śvetāmbaras
(B) Sthanakvasis and Terapanthis
(C) Northern and Southern Indian Jains
(D) Ancient and modern Jainism

203. Consider the following statements about the art of Mathura:
1. Jain sculptures from Mathura date back to the Kushan period.

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(A) Abstract and non-figural forms
(B) Use of polished black stone
(C) Highly stylized features of the Gupta period.
(D) Stylistic similarities to early robust figures.

223. Consider the following statements about Jain art:
1. The Gommateshwara statue is a key example of Chola art.
2. The temples at Mount-Ābu are famous for their red sandstone carving.
3. Mathurā was an important centre for Jain art during the Kushan period.
4. The Parshvanatha temple at Khajuraho is a Nagara style temple.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 3 only
(D) 2, 3, and 4 only

224. The social structure of Jainism relies heavily on the symbiotic relationship between the laity and the ascetics, which is maintained through the practice of:
(A) Pilgrimage (Tirtha-yatra)
(B) Charity (Dāna)
(C) Fasting (Upavasa)
(D) Meditation (Dhyana)

225. The Dilwara Temples are located near which town in Rajasthan?
(A) Jaipur
(B) Mount Ābu
(C) Jaisalmer
(D) Udaipur

226. What does the entwining of creepers around the body of the Gommateshwara statue symbolize?
(A) The long duration and intensity of his meditative absorption
(B) The victory of nature over humanity
(C) A decorative element added by the sculptor
(D) The protection offered by nature spirits

227. Which of the following is the most accurate statement regarding the status of women in Jainism?
(A) All sects of Jainism agree that women can achieve liberation.
(B) The role of women is limited to domestic rituals only.
(C) The Śvetāmbara tradition allows for the ordination of nuns and believes in female liberation.
(D) Women are not permitted to read the Jain scriptures.

228. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : Several modern cities like Delhi and Jaipur are listed as centres of Jaina learning.
Reason (R) : These cities became important centres due to historical migrations of Jain merchant communities who established temples, libraries, and educational institutions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

229. The Jain temple city of Pālitānā is located on the Shatrunjaya hills in which state?
(A) Rajasthan
(B) Madhya Pradesh
(C) Gujarat
(D) Uttar Pradesh

230. The Jain concept of reality being multi-faceted and expressible through conditional statements (Syādvāda) is a part of the larger doctrine of:
(A) Ahimsā (non-violence)
(B) Anekāntavāda (non-absolutism)
(C) Aparigraha (non-possession)
(D) Asteya (non-stealing)

231. Consider the following statements about Jain architectural sites:
1. The Dilwara temples are known for their intricate marble work.
2. Pālitānā is a "temple city" on the Shatrunjaya hills.
3. Devagarh features Jain temples from the Gupta period.
4. The Jain temples at Khajuraho are stylistically similar to the Hindu temples there.
5. Sittanavasal is a Jain cave site in Southern

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not shared by the Digambara sect.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

213. A Jain temple in South India is often referred to as a:
(A) Stupa
(B) Vihara
(C) Basadi
(D) Chaitya

214. The standing meditative posture, kāyotsarga, seen in many Tirthankara and Bahubali images, symbolizes:
(A) Royal authority and power
(B) Complete detachment from the body and worldly affairs
(C) A dynamic dance of creation
(D) The act of teaching the dharma

215. Consider the following about Jain learning centres:
1. Śravaṇabelagolā is a major pilgrimage site in Karnataka.
2. Jesalamera is famed for its manuscript collections.
3. Ladnun hosts the Jain Vishva Bharati Institute.
4. Ahmedabad is a historic centre for the Śvetāmbara community.
5. Vaishali is significant as the birthplace of Adinatha.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4 only
(B) 2, 3, 4, and 5 only
(C) 1, 3, and 5 only
(D) All of the above

216. The rock-cut Jain cave at Sittanavasal in Tamil Nadu is famous for its:
(A) Well-preserved mural paintings
(B) Sculptures of all 24 Tirthankaras
(C) Inscriptions from the Ashokan period
(D) Colossal statue of Bahubali

217. Identify the incorrect pair of Tirthankara and his Lanchana (symbol).
(A) Adinatha - Bull
(B) Parshvanatha - Serpent
(C) Neminatha - Elephant
(D) Mahavira - Lion

218. The architectural plan and decorative style of the Jain temples at Khajuraho show a strong affinity with the:
(A) Contemporary Hindu temples at Khajuraho
(B) Buddhist stupas at Sanchi
(C) Rock-cut temples at Ellora
(D) Marble temples at Mount-Ābu

219. The principle of 'Aparigraha' (non-possession) in Jainism has a significant ecological implication because it directly encourages:
(A) Scientific research
(B) Political activism
(C) The accumulation of wealth for charity
(D) Limiting consumption and resource use

220. Read the following statements and choose the correct option:
Statement I : The Dilwara temples are externally simple but internally lavishly decorated.
Statement II : This architectural choice is sometimes interpreted as reflecting the Jain principle of inner purity and renunciation over outward show.
(A) Both Statement I and Statement II are correct, and Statement II is a plausible explanation for Statement I.
(B) Both Statement I and Statement II are correct, but Statement II is not the correct explanation for Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

221. Which modern city, not an ancient pilgrimage site, is a major centre of Jaina learning due to its large and influential Jain population and numerous institutions?
(A) Varanasi
(B) Vaishali
(C) Delhi
(D) Devagarh

222. The earliest Jain sculptures from Mathurā are characterized by their:

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2. The material used was typically spotted red sandstone.
3. The 'Ayagapata' is a type of Jain votive slab found here.
4. The style is identical to the art of the Mauryan period.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1 and 4 only
(C) 2, 3, and 4 only
(D) All of the above

204. Which of these is the primary contribution of Jainism to social thought in India?
(A) The rigid social structure of the caste system.
(B) Emphasis on Ahimsā and its dietary application.
(C) A single creator God who rules the entire world.
(D) Elaborate public rituals and animal sacrifices.

205. The Vimal Vasahi and Luna Vasahi temples are part of the larger group of temples known as:
(A) The Khajuraho Group of Monuments
(B) The Pālitānā temples
(C) The Dilwara Temples
(D) The Devagarh temple complex

206. The Jain learning centre of Koba in Gujarat is particularly known for its:
(A) Digambara Matha (monastery)
(B) Ancient rock-cut caves
(C) Association with the life of Mahavira
(D) Śvetāmbara temple and a large manuscript library (Jnanabhandar)

207. Which of the following best explains the link between Jainism and Science?
(A) Metaphysical theories with scientific parallels.
(B) Historical patronage of scientists by merchants.
(C) Predictions of modern technological inventions.
(D) A religious duty to perform empirical research.

208. Match List-I (Jain Site) with List-II (Primary Attraction) and choose the correct option from the following:

List I: (Jain Site)
P. Śravaṇabelagolā
Q. Pālitānā
R. Mount-Ābu
S. Mathurā

List II: (Primary Attraction)
1. Dilwara Marble Temples
2. Kushan-era sculptures
3. Gommateshwara monolithic statue
4. Shatrunjaya hill temple-city

(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-1, S-2

209. The term 'Dāna' in the Jain social context refers to the act of giving, which is considered meritorious. The most esteemed form of Dāna is giving to:
(A) Kings and rulers
(B) Worthy recipients, especially monks and nuns
(C) Family members
(D) The poor and needy, regardless of their background

210. The development of Jainism in countries outside of India is best characterized as:
(A) A phenomenon of the modern diaspora
(B) A result of medieval missionary activity
(C) A consequence of colonial policy
(D) A grassroots conversion movement

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211. Which statement correctly identifies a feature of the Jain temples at Devagarh?
(A) They are built entirely of white marble.
(B) They are the earliest examples of Jain rock-cut architecture.
(C) They are located within a fortified enclosure on a hill.
(D) They consist of a single, massive temple.

212. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A) : The Śvetāmbara sect holds that the 19th Tirthankara, Mallinātha, was a woman.
Reason (R) : This belief supports the Śvetāmbara doctrine that women are capable of attaining the highest spiritual state and liberation, a view

India known for paintings.
Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 2, 4 and 5 only
(C) 1, 3, and 4 only
(D) All of the above

232. The primary material for the early Jain sculptures at Mathurā was:
(A) Spotted Red Sandstone
(B) Bronze
(C) Terracotta
(D) White Marble

233. The concept of 'Dāna' is central to the laity-monk relationship in Jainism because:
(A) It allows the laity to gain political favours.
(B) It is the only way for the laity to earn merit.
(C) Monks cannot prepare or store their own food.
(D) Financing the construction of all Jain temples.

234. In Jainism, vegetarianism (Śakāhāra) is a practice that:
(A) Is a fundamental and obligatory discipline for all followers.
(B) Is observed only during festival days.
(C) Was adopted in the medieval period due to external influences.
(D) Is recommended but not mandatory for laypersons.

235. Match List-I (Jain Term) with List-II (Associated Concept) and choose the correct option from the following:
List I: (Jain Term)
P. Śilpa
Q. Lanchana
R. Śakāhāra
S. Basadi
List II: (Associated Concept)
1. Vegetarianism
2. South Indian Jain Temple
3. Art and Architecture
4. Tirthankara's Symbol
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-4, R-1, S-3

236. The modern Jain learning centre at Ladnun, Rajasthan, is home to which famous institution?
(A) Parshvanath Vidyapith
(B) Mahavira Jain Vidyalaya
(C) B. L. Institute of Indology
(D) Jain Vishva Bharati Institute

237. Which of the following is a distinguishing feature of the Jain temples at Mount Ābu?
(A) The use of dark granite
(B) Their towering Vimanas
(C) The lace-like delicacy of the marble carving
(D) The presence of large water tanks in front of each temple

238. The collective term for Jain architecture, sculpture, and painting is:
(A) Jain Āgama
(B) Jain Darśana
(C) Jain Sampradāya
(D) Jain Śilpa

239. The ancient city of Vaishali holds immense importance for Jains as:
(A) The birthplace of Mahavira
(B) The place of Mahavira's enlightenment
(C) The site of the first Jain council
(D) The location of the largest Jain library

240. The Shantinatha temple at Devagarh is an important example of:
(A) Mauryan period architecture
(B) Gupta period Jain temple architecture
(C) Rock-cut cave architecture
(D) South Indian Dravidian architecture

241. Which of the following most accurately reflects the Jain perspective on ecology?
(A) The environment should be preserved for human benefit.
(B) Belief that all nature elements possess life.
(C) Nature is an illusion and has no real existence.
(D) Technological solutions for environmental issues.

242. The idols found at Mathurā are crucial for understanding the early iconography of:
(A) The Tirthankaras
(B) Yakshas and Yakshis only
(C) The Buddha

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(C) The Digambara tradition.
(D) Both Śvetāmbara and Digambara traditions equally.

292. Jesalamera and Ahmedabad are highlighted in the passage as being prominent for:
(A) housing vast collections of Śvetāmbara manuscripts.
(B) their large monastic universities similar to Nalanda.
(C) being the exclusive centers for the Digambara sect.
(D) their historical association with Mahavira's early life.

293. What is a śāstra-bhaṇḍāra?
(A) A monumental pillar.
(B) A hall for congregational worship.
(C) A residence for monks.
(D) A manuscript library.

294. The passage identifies Koba and Ladnun as:
(A) ancient capitals of Jain kingdoms.
(B) modern centers for Jain research and education.
(C) pilgrimage sites primarily known for their temples.
(D) archaeological sites with ruins of early monasteries.

295. What overarching theme connects the various centers mentioned, from Śravaṇabelagolā to Delhi?
(A) Their uniform architectural style.
(B) Their exclusive focus on training monks.
(C) Their enduring function as hubs for scholarship and learning.
(D) Their role in military defense of the community.

Direction : Please read the following source carefully.

The intersection of Jainism and science reveals a fascinating dialogue between ancient philosophical constructs and modern empirical inquiry. Jain cosmology, with its detailed descriptions of the universe's structure and its cyclical, unending nature without a creator, presents a worldview that can be compared with modern cosmological theories. Jain philosophy's intricate classification of living beings (jīvas) based on the number of senses they possess, from single-sensed beings in earth and water to five-sensed humans and animals, reflects an early attempt at a systematic taxonomy of life that resonates with biological hierarchies. While not scientific in the modern experimental sense, this system demonstrates a deep observational and analytical tradition. In the contemporary world, the global dispersion of Jain communities has led to the establishment of Jainism abroad. This phenomenon is largely a feature of the last century, driven by migration for economic and educational opportunities. Jain diaspora communities in North America, Europe, and Africa have established temples and community centers, which serve as focal points for preserving religious identity and practice. This expansion has necessitated a process of adaptation, where Jains in abroad navigate the challenges of maintaining traditions like vegetarianism and non-violence in different cultural contexts, while also engaging in interfaith dialogue and contributing their unique ethical perspective to global conversations.

Based on the above source, attempt the following five questions.

296. Which aspect of Jain philosophy is mentioned as reflecting an early attempt at a systematic taxonomy of life?
(A) The theory of karma and its particles.
(B) The doctrine of Anekāntavāda.
(C) The description of the cyclical nature of time.
(D) The classification of living beings based on the number of senses.

297. The passage suggests a point of comparison between Jain cosmology and modern science in its:
(A) description of a cyclical and unending universe.
(B) belief in a creator-god who initiated the universe.
(C) calculation of the exact age of the Earth.
(D) explanation of gravity and planetary motion.

298. According to the passage, the establishment of "Jainism in abroad" is primarily a result of:
(A) organized missionary efforts from India.
(B) modern migration of Jain communities.
(C) ancient trade routes established by Jain

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Ganga, Chalukya, and Hoysala dynasties was crucial for the flourishing of these centers, which served not only as places of worship but also as hubs of learning and community life. The integration of local architectural idioms with pan-Indian Jain iconographic requirements created a unique synthesis that defines the character of Jain religious structures throughout Southern India.
Based on the above source, attempt the following five questions.

251. According to the passage, what is a primary characteristic that often distinguishes Jain temples in Southern India from their Hindu counterparts?
(A) Their exclusive use of marble and sandstone.
(B) A design influenced by doctrines of austerity and simplicity.
(C) Their elaborate and highly ornate external carvings.
(D) The complete absence of pillars in their main halls.

252. What specific architectural feature is mentioned as being characteristically placed in front of a Jain basadi in the Southern style?
(A) A monolithic pillar of honor known as a mānasthambha.
(B) A large water tank or pushkarini.
(C) An ornate gateway or gopuram.
(D) A multi-storied hall for discourses or pravachana mandapa.

253. The passage suggests that the earliest Jain monastic dwellings in Southern India were primarily:
(A) elaborate structural temples built by royal patrons.
(B) large, multi-storied monastic complexes in urban centers.
(C) adapted natural caverns and rock shelters with carved stone beds.
(D) wooden structures that have not survived over time.

254. Which of the following can be inferred about the role of Jain architectural centers in Southern India?
(A) They were exclusively isolated retreats for ascetic meditation.
(B) They functioned solely as repositories for religious texts.
(C) They were primarily administrative centers for the ruling dynasties.
(D) They served a dual purpose as places of worship and community centers.

255. The development and flourishing of Jain architecture in Southern India were significantly dependent on:
(A) the sole efforts of the monastic community.
(B) the financial support from visiting merchants.
(C) the patronage provided by various ruling dynasties.
(D) the architectural influence from Northern India exclusively.

Direction : Please read the following source carefully.

The landscape of North and Central India is adorned with magnificent Jain temple complexes that showcase a remarkable evolution in architectural style and scale. The temples at Khajurāho, while fewer in number compared to the Hindu temples, are integral to the site's architectural schema and are known for their graceful sculptures and harmonious proportions, reflecting a synthesis with the prevailing regional style. Devagarḥa in Uttar Pradesh stands as a significant archaeological site, featuring a large collection of Jain temples from different periods, which provides a chronological survey of temple architecture and iconography. The most striking examples of Jain architectural ambition are seen at Pālitānā and Mount Ābu. Pālitānā, on the Śatruñjaya hill, is a vast temple-city, an entire complex of hundreds of temples built over centuries, embodying the concept of a sacred tirtha. Mount Ābu in Rajasthan is celebrated for the Dilwara Temples, which are world-renowned for their extraordinary use of marble. The intricate, lace-like carvings in the ceilings, pillars, and doorways display a level of craftsmanship that is unparalleled, transforming the stone into a medium of ethereal beauty. These sites collectively demonstrate the Jain community's devotion, wealth, and artistic vision, creating monumental centers of pilgrimage.
Based on the above source, attempt the following five questions.

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(C) royal lineage and worldly power before renunciation.
(D) connection to specific regions and patron communities.

269. Which of the following best describes the overall aesthetic cultivated by Jain iconography as mentioned in the passage?
(A) An aesthetic of dynamic action and emotional intensity.
(B) An aesthetic of royal grandeur and material opulence.
(C) An aesthetic of serene stillness and spiritual purity.
(D) An aesthetic of rustic simplicity and folk art.

270. Based on the passage, how does the depiction of attendant deities differ from that of the Tirthankaras?
(A) Attendant deities are always shown as larger in size.
(B) Attendant deities are never shown in human form.
(C) Attendant deities are exclusively found in paintings, not sculptures.
(D) Attendant deities are depicted with more dynamic poses and attributes.

Direction : Please read the following source carefully.

The impact of Jain religion on society is profoundly visible through the widespread and deeply ingrained practice of vegetarianism (Śakāhāra). This dietary discipline is not merely a cultural preference but a direct and practical application of the cardinal Jain principle of Ahiṃsā (non-violence). Jains believe that all life, including the smallest of insects, possesses a soul and the capacity to suffer. Therefore, the commitment to non-violence extends to all living beings, making the consumption of meat, fish, and eggs fundamentally incompatible with the faith's ethical framework. This principle is applied with varying degrees of rigor, with ascetics following the most stringent rules, such as filtering water to avoid harming microorganisms and avoiding root vegetables, as harvesting them can kill the entire plant and other organisms in the soil. For the laity, vegetarianism is a core identity marker, shaping daily life, social interactions, and culinary traditions. The influence of Jain vegetarianism extends beyond the community, contributing significantly to the broader culture of vegetarianism in India. It has fostered a sophisticated vegetarian cuisine and promoted an ethical consciousness regarding food choices, framing diet as a matter of spiritual and moral significance rather than mere sustenance.

Based on the above source, attempt the following five questions.

271. The practice of vegetarianism (Śakāhāra) in Jainism is a direct application of which cardinal principle?
(A) Anekāntavāda (non-absolutism).
(B) Aparigraha (non-possessiveness).
(C) Ahiṃsā (non-violence).
(D) Asteya (non-stealing).

272. According to the passage, why do some stringent Jain ascetics avoid consuming root vegetables?
(A) Because they are considered less nutritious than other vegetables.
(B) Because harvesting them can cause harm to the plant and other life forms.
(C) Because they are believed to cause imbalance in the body's humors.
(D) Because they are explicitly forbidden in the earliest Jain scriptures.

273. What does the passage suggest about the impact of Jain vegetarianism outside its own community?
(A) It has had very little influence on broader Indian society.
(B) It has primarily influenced only other ascetic traditions.
(C) It has led to the decline of traditional Indian culinary practices.
(D) It has significantly contributed to the culture of vegetarianism in India.

274. The Jain perspective on food, as described in the passage, frames diet as:
(A) a domain of spiritual and moral importance.
(B) a matter of personal preference and taste.
(C) a social status symbol.
(D) a purely medical and health-related concern.

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versus Śravaṇabelagolā's emphasis on monumentality.
(C) Mathurā's use of metal casting versus Śravaṇabelagolā's use of terracotta.
(D) Mathurā's depiction of clothed figures versus Śravaṇabelagolā's depiction of royalty.

263. The depiction of creepers and anthills on the Gommateshvara statue at Śravaṇabelagolā symbolizes:
(A) the deity's connection to nature and forest spirits.
(B) the patronage of a king who conquered the forest tribes.
(C) the ascetic's profound detachment and prolonged penance.
(D) the integration of local folk motifs into Jain art.

264. The standing posture of bodily abandonment, a common theme in Jain sculpture, is referred to as:
(A) padmāsana.
(B) śrīvatsa.
(C) gommateshvara.
(D) kāyotsarga.

265. What inference can be made about the role of inscriptions on Jain sculptures from Mathurā?
(A) They provided historical information about donors and dating.
(B) They served primarily as decorative elements with no specific meaning.
(C) They contained detailed philosophical explanations of Jainism.
(D) They were exclusively written in scripts from Southern India.

Direction : Please read the following source carefully.

Jain iconography is a highly systematized and symbolic visual language designed to communicate core religious principles and aid in devotion. The central figures in this iconographic scheme are the twenty-four Tirthankaras, who are depicted with remarkable uniformity to emphasize their shared state of liberation and transcendence. They are typically shown either seated in a yogic posture (padmāsana) or standing erect in the kāyotsarga pose, signifying deep meditation and austerity. As their physical forms are idealized and similar, differentiation is achieved through a specific cognitive symbol or lāñchana assigned to each Tirthankara, which is usually carved on the pedestal of the sculpture. For instance, a bull identifies Rishabhanatha and a lion identifies Mahavira. Jain art and sculpture also include representations of other venerated beings, such as Yakshas and Yakshis, who are often depicted as attendant deities to the Tirthankaras. While the Tirthankaras are represented as detached and serene, their attendant deities are often shown with more dynamic poses and attributes, reflecting their role as guardians of the faith and intermediaries for the lay devotee. The overall aesthetic of Jain iconography, particularly in painting and sculpture, is one of serene stillness and spiritual purity, reinforcing the ultimate goal of moksha or liberation from the cycle of rebirth.
Based on the above source, attempt the following five questions.

266. What is the primary method used in Jain iconography to differentiate one Tirthankara from another?
(A) By depicting them with varying numbers of arms and heads.
(B) By assigning a unique lāñchana or cognitive symbol to each one.
(C) By showing each Tirthankara in a unique and distinct posture.
(D) By representing them with different facial features and expressions.

267. The passage describes the role of Yakshas and Yakshis in Jain iconography as:
(A) rival figures who challenge the Tirthankaras.
(B) attendant deities who act as guardians of the faith.
(C) previous incarnations of the Tirthankaras themselves.
(D) lay devotees who achieved a semi-divine status.

268. The uniform and idealized depiction of Tirthankaras in Jain sculpture is intended to emphasize their:
(A) shared state of spiritual liberation and transcendence.
(B) individual life stories and historical achievements.

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256. What distinguishing feature is highlighted regarding the temple complex at Pālitānā?
(A) It consists of a single, massive temple structure.
(B) It is conceptualized as a vast "temple-city" with numerous shrines.
(C) It is renowned for its unique use of red sandstone.
(D) It is primarily an archaeological site with temples in ruins.

257. The Jain temples at Mount Ābu are specifically acclaimed for which artistic and architectural element?
(A) Their colossal monolithic statues of Tirthankaras.
(B) Their adherence to a purely Dravidian style of architecture.
(C) The presence of large, open-air congregational halls.
(D) The extensive and intricate carvings executed in marble.

258. According to the passage, what is the significance of the Devagarḥa site for the study of Jain architecture?
(A) It offers a chronological overview of temple development over different periods.
(B) It is the single largest Jain temple in India.
(C) It exclusively features temples built in the 15th century.
(D) It is famous for its marble craftsmanship similar to Mount Ābu.

259. The passage implies that the Jain temples at Khajurāho are notable for:
(A) being architecturally distinct and separate from the regional style.
(B) their greater number compared to the Hindu temples at the site.
(C) their harmonious integration with the prevailing local architectural style.
(D) their lack of sculptural adornment in keeping with ascetic principles.

260. Which concept is best embodied by the sprawling complex at Pālitānā?
(A) A sacred pilgrimage center or tirtha.
(B) A fortified monastic stronghold.
(C) A royal residential palace complex.
(D) An academic center for secular learning.

Direction : Please read the following source carefully.

Jain sculpture provides a vital visual grammar for the faith's philosophical tenets, with Mathurā and Śravaṇabelagolā standing out as two of the most significant centers of production and stylistic development. The school of sculpture that flourished in Mathurā during the Kushan period was particularly prolific, producing a vast number of Jain images. These early sculptures, often carved from the characteristic local red sandstone, depict Tirthankaras in either a seated meditative posture (padmāsana) or a standing posture of bodily abandonment (kāyotsarga). A key iconographic feature of Mathurā images is the śrīvatsa mark on the chest, along with a serene facial expression and often an accompanying inscription detailing the donor and date. In contrast, Śravaṇabelagolā in Karnataka is famed for its colossal monolithic statues, most notably the statue of Bahubali (Gommateshvara). This southern tradition, primarily executed in granite, emphasizes monumentality and spiritual power. The Gommateshvara statue, an exemplar of this school, perfectly captures the ideal of the ascetic's complete detachment and penance, with creepers shown growing up his legs and anthills at his feet. While Mathurā's contribution lies in the early codification and widespread dissemination of Tirthankara imagery, Śravaṇabelagolā's legacy is in the creation of monumental icons that have become focal points of mass pilgrimage.

Based on the above source, attempt the following five questions.

261. What is a characteristic feature of the Jain sculptures originating from Mathurā during the Kushan period?
(A) The use of granite as the primary medium.
(B) The depiction of Tirthankaras in dynamic, moving postures.
(C) The colossal size, often exceeding 50 feet in height.
(D) The frequent use of local red sandstone and the śrīvatsa mark.

262. The passage contrasts the sculptural traditions of Mathurā and Śravaṇabelagolā by highlighting:
(A) Mathurā's focus on narrative panels versus Śravaṇabelagolā's focus on single figures.
(B) Mathurā's emphasis on early codification

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275. What fundamental belief underpins the Jain commitment to non-violence towards all life forms?
(A) The belief that all life forms are manifestations of a single creator god.
(B) The belief that consuming animals transfers their negative qualities to humans.
(C) The belief that all life possesses a soul and the capacity to suffer.
(D) The belief that plants and animals exist solely for human use.

Direction : Please read the following source carefully.

Within the socio-religious framework of Jainism, the practice of charity (Dāna) holds a place of paramount importance, serving as a vital link between the lay community and the ascetics, and as a primary means for lay followers to earn merit. Jain tradition systematizes charity into four principal types: Āhāra-dāna (donation of food), Aushadha-dāna (donation of medicine), Jñāna-dāna or Śāstra-dāna (donation of knowledge or scriptures), and Abhaya-dāna (giving of protection or freedom from fear). The daily offering of pure, prescribed food to monks and nuns is the most common form of Dāna, considered an act of great piety. Aushadha-dāna involves providing medical care and remedies to ascetics and, by extension, to all those in need. Jñāna-dāna is considered a superior form of charity, involving the dissemination of religious knowledge through the donation of scriptures, funding education, or supporting scholars. The highest and most praised form of charity is Abhaya-dāna, which is the act of saving a life or granting protection from harm and fear to any living being. This concept is intrinsically linked to the core principle of Ahiṃsā. The institution of Dāna not only supports the monastic order, which is fully dependent on the laity, but also cultivates virtues of compassion, selflessness, and detachment in the donor, contributing to their spiritual progress.

Based on the above source, attempt the following five questions.

276. Which form of charity is considered the highest and most praised in the Jain tradition according to the passage?
(A) Abhaya-dāna (giving of protection).
(B) Āhāra-dāna (donation of food).
(C) Aushadha-dāna (donation of medicine).
(D) Jñāna-dāna (donation of knowledge).

277. The concept of Abhaya-dāna is described as being intrinsically linked to which core Jain principle?
(A) Aparigraha.
(B) Anekāntavāda.
(C) Asteya.
(D) Ahiṃsā.

278. The donation of scriptures and the support of religious education fall under which category of Dāna?
(A) Āhāra-dāna.
(B) Jñāna-dāna.
(C) Abhaya-dāna.
(D) Aushadha-dāna.

279. What is a primary function of the institution of Dāna within the Jain social structure?
(A) To provide a system of taxation for the monarchy.
(B) To finance the construction of military fortifications.
(C) To support the monastic order, which is dependent on the laity.
(D) To create a competitive hierarchy among lay followers.

280. The daily offering of prescribed food to Jain monks and nuns is an example of which type of Dāna?
(A) Śāstra-dāna.
(B) Abhaya-dāna.
(C) Aushadha-dāna.
(D) Āhāra-dāna.

Direction : Please read the following source carefully.

The status of women in Jain religion presents a nuanced picture, offering significant spiritual opportunities while also reflecting certain societal hierarchies of its time. Fundamentally, Jainism posits that the soul has no gender and that women, like men, are capable of attaining the ultimate goal of liberation (moksha). This doctrinal position paved the way for the establishment of a four-fold order (chaturvidha sangha) comprising monks (sādhus), nuns (sādhvīs), laymen (śrāvakas),

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and laywomen (śrāvikās), where women are integral participants. The institution of the order of nuns provided women an alternative to domestic life and a legitimate path for spiritual pursuit and asceticism, which was a progressive step in the ancient Indian context. However, discussions within the tradition, particularly in the Digambara sect, debate whether a woman can achieve liberation in her current female body or if she must be reborn as a man to do so. In contrast, the Śvetāmbara sect holds that women can indeed attain moksha directly. Regardless of this theological debate, women have historically played crucial roles as patrons of art and architecture, as scholars, and as influential figures within the lay community, upholding and transmitting religious values and practices to subsequent generations.

Based on the above source, attempt the following five questions.

281. What is the fundamental doctrinal position of Jainism regarding the soul, as mentioned in the passage?
(A) The soul has no gender and is equal in all beings.
(B) The soul is inherently male and must be purified.
(C) The soul's gender changes in every reincarnation.
(D) Only the souls of ascetics are considered genderless.

282. The Jain social structure, known as the chaturvidha sangha, is composed of:
(A) monks, nuns, royalty, and merchants.
(B) monks, nuns, laymen, and laywomen.
(C) ascetics, scholars, artisans, and farmers.
(D) brahmins, kshatriyas, vaishyas, and shudras.

283. How do the Digambara and Śvetāmbara sects differ regarding the spiritual potential of women?
(A) Digambaras believe women can attain moksha, while Śvetāmbaras do not.
(B) Śvetāmbaras believe women can attain moksha directly, while Digambaras debate this.
(C) Digambaras allow women to become nuns, while Śvetāmbaras do not.
(D) Śvetāmbaras posit that a woman must be reborn as a nun, while Digambaras disagree.

284. What significant opportunity did the establishment of the order of nuns (sādhvīs) offer to women in ancient India?
(A) A legitimate path for spiritual pursuit and an alternative to domesticity.
(B) The opportunity to engage in trade and commerce.
(C) The right to inherit and manage family property.
(D) The ability to hold political and administrative office.

285. Beyond the ascetic path, what has been a crucial role of women in the Jain lay community?
(A) Serving as warriors to protect Jain centers.
(B) Performing complex fire rituals reserved for men in other traditions.
(C) Acting as patrons of art and transmitters of religious values.
(D) Leading monastic orders as the primary acharyas.

Direction : Please read the following source carefully.

Jainism's environmental and ecological thoughts are not a modern addendum but are deeply embedded in its core philosophical principles, particularly Ahiṃsā (non-violence), Aparigraha (non-possessiveness), and Anekāntavāda (non-absolutism). The principle of Ahiṃsā extends beyond humans and animals to include plants, water, air, and earth, all of which are considered to possess life (jīva). This belief fosters a profound reverence for all elements of the natural world and mandates a lifestyle of minimal harm. The vow of Aparigraha, or limiting one's possessions and consumption, directly counters the modern consumerist ethos that drives environmental degradation. By advocating for a reduction in material wants, Jainism promotes sustainable living and the conservation of natural resources. Furthermore, the principle of Anekāntavāda, which acknowledges the multiple facets of reality, encourages an intellectual and ethical flexibility. It fosters an attitude of respect for diverse viewpoints and ecosystems, discouraging the anthropocentric arrogance that often leads to ecological exploitation. In this context, Jainism can be seen as an ancient repository of ecological

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wisdom, offering a holistic ethical framework that intrinsically links personal salvation with the well-being of the entire planet. The compatibility of these thoughts with modern science lies in the shared emphasis on the interconnectedness of life and ecosystems.

Based on the above source, attempt the following five questions.

286. Which Jain principle directly addresses overconsumption and promotes the conservation of resources by limiting possessions?
(A) Ahiṃsā.
(B) Anekāntavāda.
(C) Satya.
(D) Aparigraha.

287. How does the Jain principle of Ahiṃsā contribute to its environmental ethics?
(A) It applies only to human-to-human interaction.
(B) It advocates for the complete isolation of humans from the natural world.
(C) It extends the concept of non-violence to all elements of nature, including earth and water.
(D) It promotes the scientific study of animals to prevent their extinction.

288. The principle of Anekāntavāda is relevant to ecological thought because it fosters:
(A) the belief in a single, absolute truth about nature.
(B) respect for diverse viewpoints and discourages an anthropocentric attitude.
(C) a rigid and dogmatic approach to environmental problems.
(D) the idea that nature is subordinate to human needs.

289. According to the passage, Jainism's environmental ethics are derived from:
(A) modern scientific discoveries about climate change.
(B) a reaction against industrial pollution.
(C) a political agenda to control natural resources.
(D) its core philosophical and ethical principles.

290. The passage suggests a compatibility between Jain thought and modern science based on a shared emphasis on:
(A) the interconnectedness of life and ecosystems.
(B) the classification of species.
(C) the chemical composition of matter.
(D) the development of sustainable technologies.

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Direction : Please read the following source carefully.

Throughout its history, Jainism has been nurtured and sustained by various centers of learning that have served as vital hubs for the preservation of knowledge, philosophical debate, and religious education. Śravaṇabelagolā in Karnataka has been a preeminent center for centuries, renowned not only for its monumental sculpture but also for its rich manuscript libraries (śāstra-bhaṇḍāras) and as a seat of learning for the Digambara tradition. In Western India, cities like Jesalamera and Ahmedabad became prominent centers, particularly for the Śvetāmbara tradition, housing vast collections of rare and beautifully illustrated manuscripts on palm-leaf and paper. These centers were instrumental in the development of Jain art, literature, and philosophy. In North India, Varanasi and Vaishali have ancient connections to Jainism, with Varanasi continuing to be a center for Indological and Jain studies. In the contemporary era, new institutions have emerged to carry this legacy forward. Koba and Ladnun have developed into significant modern centers for research and education, often integrating traditional learning with modern academic methodologies. Similarly, Jaipur and Delhi have become important urban hubs with active Jain communities, supporting educational institutions, temples, and publishing houses that contribute to the intellectual life of the faith. This network of centers demonstrates the enduring importance of scholarship and learning within the Jain tradition.

Based on the above source, attempt the following five questions.

291. According to the passage, Śravaṇabelagolā is a particularly important center for which tradition of Jainism?
(A) The Śvetāmbara tradition.
(B) A modern, reformist tradition.

(D) Hindu deities

243. The status of women in Jain religion is a topic of debate, with the Śvetāmbara sect notably arguing that:
(A) Women are spiritually inferior to men.
(B) Women cannot be ordained as nuns.
(C) Women can achieve liberation and Kevala Jnana.
(D) Religious duties for women limited to the home.

244. Consider the following statements regarding Jain centers:
1. Pālitānā is a major Jain temple complex in Gujarat.
2. Śravaṇabelagolā in Karnataka is famous for its colossal monolithic statue.
3. Devagarḥa in Uttar Pradesh has important Gupta-period Jain temples.
4. Mount-Ābu in Rajasthan is known for its intricate marble temples.
5. Khajurāho's Jain temples are in the state of Bihar.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3 and 4 only
(B) 2, 3, 4 and 5 only
(C) 1, 3 and 5 only
(D) All of the above

245. The practice of Dāna (charity) in Jainism strengthens the community by:
(A) Creating a system for wealth redistribution.
(B) Providing a material basis for monastic survival.
(C) Giving laypeople power over the monks
(D) Funding political campaigns

246. The spread of Jainism abroad is primarily a feature of:
(A) The ancient period
(B) The modern period, linked to diaspora movements
(C) The medieval period
(D) The colonial period, promoted by the British

247. The architecture of the Jain temples at Khajuraho is noteworthy because it is:
(A) Radically different from the surrounding Hindu temples
(B) An example of southern Dravidian style in North India
(C) The earliest example of rock-cut Jain temples
(D) Very similar in style and construction to the local Hindu temples of the Chandela period

248. The Vimal Vasahi temple at Mount-Ābu is renowned for its:
(A) Ornate marble ceiling with a central pendant
(B) Massive golden dome
(C) Large collection of bronze statues
(D) Extensive fresco paintings

249. Which of the following is NOT a major centre of Jaina learning?
(A) Ladnun
(B) Jaipur
(C) Sanchi
(D) Ahmedabad

250. The Gommateshwara statue at Śravaṇabelagolā is a representation of:
(A) A revered saint who renounced his kingdom (Bahubali)
(B) A Tirthankara
(C) A Chakravartin (Universal Monarch)
(D) A Yaksha

Direction : Please read the following source carefully.

Jain art (Śilpa) and architecture in Southern India represent a distinct and enduring tradition, characterized by the excavation of caves and the construction of structural temples. The architectural expression in this region is profoundly influenced by Jain doctrines of austerity and asceticism, often resulting in structures that are less ornate than their Hindu counterparts, yet powerful in their simplicity and spiritual ambiance. Early endeavors focused on natural caverns and rock shelters, which were adapted for monastic use by carving stone beds for ascetics. Over time, this evolved into more complex rock-cut architecture, featuring pillared halls and shrines dedicated to Tirthankaras. The structural temples, or basadis, often followed the regional Dravidian architectural style but were distinguished by specific Jain features, such as the mānasthambha (a monolithic pillar of honor) placed in front of the temple. The patronage of

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merchants.
(D) academic interest from foreign universities.

299. What is a key function of the temples and community centers established by the Jain diaspora?
(A) To serve as political embassies for India.
(B) To act as focal points for preserving religious identity.
(C) To function as commercial and trade hubs.
(D) To promote conversion to Jainism on a large scale.

300. What can be inferred about the experience of Jains living abroad from the passage?
(A) They are engaged in a process of adaptation and cultural navigation.
(B) They have completely assimilated and abandoned their traditions.
(C) They face no challenges in practicing their faith in new contexts.
(D) They are isolated and have no interaction with other communities.

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19. (C) The maintenance of the ascetic monastic community
The Jain practice of charity is fundamentally designed to support the needs of monks and nuns who have renounced all worldly possessions. Since ascetics are prohibited from owning property or preparing their own food, they rely entirely on the lay community for sustenance, medicine, and shelter. This symbiotic relationship ensures the continued survival and spiritual functioning of the monastic order.

20. (D) Jesalamera (Jaisalmer)
Jaisalmer is renowned for its historical underground libraries, which have served as secure repositories for ancient Jain manuscripts for centuries. These bhandars contain thousands of rare texts, often written on palm leaves or paper, covering philosophy, literature, and science. The preservation of these works makes Jaisalmer an invaluable center for scholars and researchers of Indian religious traditions.

21. (C) All Tirthankara idols are depicted with elaborate clothing and ornaments.
Jain iconography typically emphasizes simplicity and renunciation, which is why most Tirthankara idols are depicted without clothing or ornaments, especially in the Digambara tradition. This lack of adornment symbolizes the complete rejection of worldly possessions and bodily attachments. While some Svetambara images may feature simple decorations, the claim that all idols are elaborately adorned is factually incorrect.

22. (B) The migration and settlement of Jain communities
The presence of Jainism in various countries today is primarily due to the migration of Indian Jains for economic and educational reasons. As these individuals settled in North America, Europe, and Africa, they established community centers and temples to maintain their religious practices. Unlike some other faiths, the global spread of Jainism was not driven by state-sponsored missions.

23. (B) 2 and 5 only
Palitana is a unique temple city consisting of hundreds of individual shrines clustered on the Shatrunjaya hills. It is held in the highest regard as one of the most sacred pilgrimage destinations for followers of the Svetambara sect. While it is a major religious hub, other claims regarding its location on Mount Girnar or its primary dedication to Bahubali are inaccurate.

24. (A) Paramāṇu (the ultimate, indivisible particle of matter)
Jain metaphysics includes a sophisticated theory of matter that describes the ultimate building blocks of the physical world as indivisible and eternal particles. This concept bears a striking resemblance to the modern scientific idea of the atom. By identifying these fundamental units, Jain philosophy sought to provide a systematic explanation for the properties and transformations of all material substances.

25. (C) Various Jain temples and sculptural relief panels
The fort complex at Devagarh in Uttar Pradesh is an important archaeological site containing a large group of Jain temples. These structures are notable for their extensive collection of sculptures and relief panels that date back to the Gupta and post-Gupta periods. The site provides valuable insights into the evolution of Jain art and iconography in northern India.

26. (A) Ladnun
Ladnun, a town in Rajasthan, has emerged as a major center for modern Jain scholarship and spiritual training. It is the location of the Jain Vishva Bharati Institute, a deemed university dedicated to the study of Jain philosophy and science. The town's focus on academic research and the promotion of non-violence makes it a significant hub for the global community.

27. (A) Both A and R are true and R is the correct explanation of A.
The practice of vegetarianism is an essential and non-negotiable part of the Jain lifestyle. This dietary rule is a direct and logical application of the principle of non-violence, which requires followers to avoid causing harm to any living being. By abstaining from meat, Jains demonstrate their commitment to the sanctity of all life forms in their daily actions.

28. (B) Artha-dāna (offering of wealth for personal gain)

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a deep respect for the environment, as any harm to nature is seen as a violation of non-violence.

10. (C) A is true but R is false.
Early Jain sculptures from Mathura played a pivotal role in the evolution of Tirthankara iconography during the Kushan period. However, the claim that the Mathura school flourished primarily under the Mauryan Empire for Jain patronage is historically inaccurate. While the Mauryas were early patrons, the most significant artistic developments at Mathura occurred later under Kushan and Gupta rule.

11. (D) The Jain tradition has a long-established order of nuns (Sādhvīs).
Throughout its history, Jainism has maintained a formal monastic structure that includes both monks and nuns. The presence of the Sadhvi order demonstrates that the path of renunciation and spiritual pursuit has been accessible to women since ancient times. This institutionalized role reflects the community's recognition of the spiritual capabilities and religious contributions of female practitioners.

12. (B) Mahavira
The ancient city of Vaishali, located in modern-day Bihar, holds immense religious significance as the birthplace of Lord Mahavira, the twenty-fourth Tirthankara. His birth here makes the city a primary destination for Jain pilgrims and a center for commemorating his life and teachings. This historical connection establishes Vaishali as a foundational site in the history of Jainism.

13. (A) 1 and 2 only
The Jain temple complex at Palitana is famously situated on the Shatrunjaya hills in Gujarat, serving as a major pilgrimage site. Similarly, the temples at Devagarh are noted for their association with the Gupta period and their rich sculptural heritage. Other claims, such as the stylistic identity of Khajuraho temples with Buddhist stupas, are historically and architecturally incorrect.

14. (D) The arts and crafts, including diverse architecture
In the Jain tradition, the term referring to artistic creation encompasses a wide range of aesthetic and technical disciplines. This includes the design and construction of temples, the sculpting of Tirthankara idols, and various other crafts. These artistic expressions serve as vital tools for religious education, devotion, and the preservation of the community's rich cultural and spiritual heritage.

15. (A) Standing meditation posture (Kāyotsarga)
The colossal statue of Gommateshwara at Sravanabelagola is depicted in a specific standing meditative posture. This position, characterized by a straight, rigid body and arms hanging at the sides, symbolizes complete detachment from physical sensations and worldly concerns. This iconic representation emphasizes the saint's profound inner stillness and his triumph over karmic bondages through rigorous spiritual discipline.

16. (B) Sittanavasal Caves
The Sittanavasal caves in Tamil Nadu represent a significant example of early medieval Jain rock-cut architecture in Southern India. These caves are particularly famous for their exquisite fresco paintings and relief sculptures depicting Tirthankaras and other religious figures. They serve as a testament to the thriving Jain presence and artistic patronage in the region during the first millennium.

17. (B) Khajurāho
The Parshvanatha and Adinatha temples are among the most prominent Jain structures located within the world-famous temple site of Khajuraho. Built by the Chandela rulers, these temples exhibit the sophisticated Nagara style of architecture. Their presence alongside major Hindu shrines highlights the religious pluralism and the shared artistic environment of central India during the medieval period.

18. (B) P-3, Q-4, R-2, S-1
In Jainism, specific terms define key religious and cultural concepts. Vegetarianism is the dietary application of non-violence, while charity describes the act of providing for the monastic community. The standing meditation posture represents spiritual detachment, and the broader term for arts and crafts covers the architectural and sculptural traditions that define the visual culture of the faith.

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1. (B) Intricate marble carvings
The Jain temples at Mount Abu, particularly the Dilwara group, are world-renowned for their extraordinary architectural finesse. These structures feature incredibly delicate and complex carvings executed in white marble. The precision of the stonework, particularly on the ceilings and pillars, resembles fine lace or ivory rather than stone, showcasing the peak of medieval Indian sculptural artistry.

2. (C) Statement I is correct but Statement II is incorrect.
Vegetarianism is a fundamental ethical practice in Jainism, serving as a practical manifestation of the core vow of non-violence. While this dietary discipline is strictly followed by the monastic order, it is also a mandatory requirement for all lay followers. Jainism teaches that avoiding animal products minimizes harm to living beings, thus supporting spiritual progress.

3. (C) Bahubali (Gommateshwara)
The massive monolithic statue at Sravanabelagola depicts Bahubali, also known as Gommateshwara, the son of the first Tirthankara. Standing at fifty-seven feet, this tenth-century masterpiece is carved from a single block of granite. It portrays the saint in a state of profound meditation, illustrating his complete detachment from the physical world and his eventual spiritual triumph.

4. (D) Kanchipuram
While Ladnun, Varanasi, and Vaishali are historically and modernly recognized as significant hubs for Jain philosophy and manuscript preservation, Kanchipuram is primarily celebrated as a major Hindu religious center. Although South India has a rich Jain heritage, Kanchipuram is not traditionally classified among the primary centers of learning specifically dedicated to Jain scholarship in the contemporary context.

5. (A) P-4, Q-3, R-2, S-1
Major Jain religious sites are distributed across various Indian states, reflecting the historical spread of the faith. Palitana is a massive temple city situated in Gujarat, while Sravanabelagola is located in Karnataka. Devagarh is famous for its Gupta-era shrines in Uttar Pradesh, and Mount Abu is home to the ornate Dilwara marble temples in Rajasthan.

6. (B) The offering of charity and alms
The concept of charity is a cornerstone of Jain social and religious life, emphasizing the spiritual merit gained through selfless giving. This practice primarily involves providing essential support, such as food, medicine, and knowledge, to the monastic community. By performing these acts, lay followers fulfill their religious duties and foster a supportive relationship with those who renounce worldly life.

7. (D) White Marble
The Dilwara temples at Mount Abu are distinguished by their extensive use of high-quality white marble. This material allowed artisans to execute extremely fine and detailed carvings that are not possible with coarser stones. The luminous quality of the marble enhances the spiritual atmosphere of the shrines, making them masterpieces of medieval Indian architecture and craftsmanship.

8. (A) Chandela Dynasty
The Jain temples at Khajuraho were built between the tenth and twelfth centuries under the generous patronage of the Chandela rulers. These kings supported both Hindu and Jain religious architecture, leading to a shared artistic style in the region. The temples are famous for their Nagara-style shikharas and elaborate external sculptures, representing a peak in medieval temple design.

9. (C) All forms of existence, including earth and water, possess consciousness.
Jainism presents a unique ecological view by teaching that life exists in all natural elements. According to this philosophy, earth, water, fire, and air are inhabited by tiny living beings with varying levels of consciousness. This belief fosters

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The Jain tradition recognizes four specific types of righteous giving: food, medicine, protection, and knowledge. These acts are intended to support the monastic community and promote spiritual well-being without any expectation of personal or material return. Offering wealth solely for personal gain contradicts the selfless spirit of charity and is not recognized as a meritorious religious practice.

29. (C) Kushan Period
Most of the significant early Jain sculptures discovered at Mathura date back to the Kushan period, roughly the first few centuries of the Common Era. During this time, Mathura was a major artistic center where the formal iconography of the Tirthankaras began to stabilize. These works often utilized the local spotted red sandstone and influenced later sculptural traditions across India.

30. (A) 1, 2, 4, 3
Geographically, Sravanabelagola is the southernmost site, located in Karnataka. Moving northwards, one encounters Mount Abu in Rajasthan, followed by Khajuraho in Madhya Pradesh. Devagarh, situated in Uttar Pradesh, is the northernmost among these specific religious and artistic centers. This sequence reflects the broad distribution of Jain monuments across the diverse landscapes of the Indian subcontinent.

31. (A) Mount-Ābu (Dilwara)
The Vimal Vasahi and Luna Vasahi are the most celebrated temples within the Dilwara complex at Mount Abu. The Vimal Vasahi, built in the eleventh century, is dedicated to Adinatha, while the thirteenth-century Luna Vasahi is dedicated to Neminatha. Both are famous for their incredibly detailed marble carvings, representing the pinnacle of Solanki-period architectural and sculptural excellence.

32. (B) Life of Parshvanatha and a samavasarana scene
The mural paintings in the Sittanavasal cave temple primarily focus on themes central to Jain cosmology and hagiography. A key subject is the Samavasarana, the divine preaching hall where a Tirthankara delivers his first sermon after attaining omniscience. Additionally, scenes from the life of the twenty-third Tirthankara, Parshvanatha, illustrate important spiritual narratives and the artistic traditions of South India.

33. (A) 1, 2, and 4 only
Jainism has significantly influenced Indian society through its promotion of non-violence and vegetarianism. The practice of charity has fostered strong bonds between the laity and the monastic order, ensuring the preservation of the faith. While women have historically participated in the monastic tradition as nuns, the idea that they were excluded from renunciation is factually incorrect.

34. (A) Ahmedabad
Ahmedabad has long served as a vital center for the Jain community, especially the Svetambara sect, due to its historical role as a hub for trade and commerce. The city is home to numerous important temples and modern educational institutions. Its influential merchant families have played a key role in patronizing religious activities and preserving the tradition in Gujarat.

35. (C) Theories of atoms and the properties of matter
Modern discussions on the relationship between Jainism and science often highlight the religion's ancient theories regarding the composition of the physical world. The concept of the indivisible particle provides a conceptual link to modern atomic theory. These comparisons explore how ancient philosophical insights into the nature of matter and energy align with certain principles discovered through modern physics.

36. (D) Creepers entwined around the limbs of the figure
A unique iconographic feature of the Gommateshwara statue is the depiction of forest creepers growing around the saint's arms and legs. This detail symbolizes the extreme length and intensity of his standing meditation, during which he remained so motionless that nature began to reclaim the space around him. It serves as a visual metaphor for his profound spiritual absorption.

37. (C) Shantinatha
The most prominent Jain shrine within the fort complex at Devagarh is dedicated to Shantinatha,

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the sixteenth Tirthankara. This temple is famous for its extensive collection of sculptural panels that illustrate various religious narratives and iconographic forms. The site remains a critical location for understanding the development of Jain artistic traditions during the Gupta and early medieval periods.

38. (A) P-4, Q-3, R-2, S-1
Major Jain centers are characterized by their unique architectural and cultural features. Sravanabelagola is defined by its colossal monolithic statue, while Palitana is a vast temple city situated on a hill. Jaisalmer is famous for its secure manuscript libraries, and Mount Abu is world-renowned for the exquisite and detailed marble carvings found in its historic Dilwara temple complex.

39. (D) The sacredness and soulfulness of all natural elements
The Jain ecological perspective is rooted in the belief that every component of the natural world, including plants, water, and earth, contains a soul. This recognition of universal consciousness mandates a non-violent relationship with the environment. By viewing all life as sacred, Jainism promotes a holistic ethics that discourages the exploitation of nature and emphasizes the interconnectedness of all beings.

40. (C) Statement I is correct but Statement II is incorrect.
The Digambara and Svetambara sects hold fundamentally different views regarding the spiritual capacity of women to attain liberation in a female form. However, they do not have identical rules for iconography. Digambara Tirthankara idols are always depicted nude and unadorned, while Svetambara images are often shown with a lower garment and may be decorated with jewels and glass eyes.

41. (C) Depict Tirthankaras wearing elaborate crowns and jewelry
Early Jain art from the Mathura school emphasized the ascetic nature of the Tirthankaras, depicting them as renouncers without clothing or ornaments. These figures often featured the srivatsa mark on the chest and were carved from the characteristic local red sandstone. The use of elaborate crowns and jewelry would have contradicted the core Jain values of detachment and worldly renunciation.

42. (C) A is true but R is false.
The Mount Abu temples are celebrated globally for their incredibly fine interior marble work, which contrasts with their relatively simple exteriors. However, the claim that Solanki rulers insisted on using local granite is false. The builders specifically imported high-quality white marble from distant regions to achieve the level of detail required for these masterpieces of medieval Indian sculpture.

43. (B) 2 and 4 only
The global Jain community is organized through various umbrella bodies, such as the Federation of Jain Associations in North America, which help maintain religious and cultural identity. Active centers in cities like London and Leicester also play a crucial role for the diaspora. Other claims, such as the global spread beginning in the Ashokan period through missions, are historically incorrect.

44. (B) A major Śvetāmbara library (Jnana Mandir)
The Jain center at Koba, located near Gandhinagar in Gujarat, is widely recognized for its impressive library known as the Jnana Mandir. This institution houses a vast collection of ancient manuscripts and provides facilities for scholarly research into Jain history and philosophy. It serves as a vital modern hub for the preservation and study of the community's intellectual heritage.

45. (C) Mutual support between householders and monks
The practice of charity in Jainism creates a vital social and spiritual bond between lay followers and the monastic community. By providing essential support such as food and medicine, householders earn spiritual merit while enabling monks and nuns to focus entirely on their religious vows. This system ensures the material survival of the ascetics and the spiritual guidance of the laity.

46. (D) Sittanavasal
Sittanavasal is a renowned Jain heritage site in Tamil Nadu, famous for its rock-cut cave temple. The site is particularly celebrated for its exquisite

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fresco paintings that date back to the early medieval period. These murals, along with relief sculptures of Tirthankaras, provide important evidence of the artistic and religious history of the Jain community in South India.

47. (A) Shatrunjaya Hill
The massive complex of Jain temples at Palitana is located on the Shatrunjaya Hill in Gujarat. This site is considered one of the most sacred pilgrimage destinations for Jains, particularly those of the Svetambara sect. Over centuries, hundreds of individual shrines have been constructed on the hillside, creating a unique "temple city" that is a major center of devotion.

48. (A) 1, 2, 3, 4
Jain history follows a broad chronological progression starting with the life of Mahavira in ancient Vaishali. This was followed by the development of formal art in Mathura during the early centuries of the Common Era. The major construction phase at Palitana occurred during the medieval period, while modern academic institutions like the one in Ladnun represent contemporary developments.

49. (B) Parshvanatha
In Jain iconography, specific attributes are used to distinguish different Tirthankaras. The presence of a multi-headed serpent canopy over the head of an idol is the defining feature of Parshvanatha, the twenty-third Tirthankara. This symbol refers to the narrative of the serpent king Dharanendra protecting him from a storm during meditation, representing divine protection and the saint's spiritual power.

50. (A) Devagaṛha - Uttar Pradesh
Devagarh is a significant historical site located in the state of Uttar Pradesh, known for its well-preserved group of Jain temples and thousands of sculptures. Other pairings are incorrect; Sravanabelagola is in Karnataka, Ladnun is in Rajasthan, and Palitana is in Gujarat. Correctly identifying these locations is essential for understanding the geographical distribution of Jain religious and artistic heritage.

51. (D) All of the above
Jain art and architecture are characterized by diverse forms, ranging from early votive tablets in Mathura to the massive monolithic statues of the south. The tradition also includes the development of vast temple cities on hilltops and the execution of incredibly fine marble carvings in western India. Together, these different styles represent the rich aesthetic and spiritual history of the community.

52. (D) Environmental and ecological thought
The belief that even non-human elements such as earth, water, fire, and air possess life is the foundation of Jain ecological ethics. This perspective requires practitioners to minimize their impact on the natural world to avoid harming these subtle forms of existence. By recognizing the soulfulness of all matter, Jainism promotes a deep and holistic respect for the environment.

53. (C) Delhi
As the national capital, Delhi has become a major modern hub for the Jain community, hosting significant populations of both Svetambara and Digambara followers. The city is home to numerous temples, educational institutions, and community centers that support religious and cultural life. The economic success of the Jain merchant class in Delhi has facilitated the growth of these vital institutions.

54. (B) An established order of Jain nuns (Sādhvīs).
The Svetambara sect has a long and well-established tradition of ordaining women into a formal order of nuns. Unlike the Digambara view, the Svetambara tradition maintains that women have the same spiritual capacity as men and are fully capable of attaining liberation in their female form. This inclusion reflects the sect's interpretation of early Jain teachings regarding spiritual equality and discipline.

55. (B) P-3, Q-1, R-2, S-4
Each Tirthankara is traditionally associated with a specific symbol, known as a lanchana, which helps in identifying their idols. Rishabhanatha is identified by a bull, while Parshvanatha is associated with a serpent. Mahavira is symbolized by a lion, and Neminatha is represented by a conch shell. These emblems are typically carved on the pedestal of the Tirthankara's statue for identification.

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56. (A) Early anthropomorphic images of the Tirthankaras.
The Jain idols discovered at Mathura are critical to art history because they are among the earliest known human-form representations of the Tirthankaras. Prior to this period, symbols were often used to represent religious figures. The Mathura school established the fundamental iconographic rules, such as the seated or standing meditative poses, that would define Jain sculpture for nearly two thousand years.

57. (C) Nagara style
The Jain temples at Khajuraho, including the famous Parshvanatha temple, are constructed in the Nagara style, which is characteristic of northern Indian architecture. This style features curvilinear mountain-like towers and elaborate external sculptural decoration. The use of this regional architectural form demonstrates how Jain builders participated in the broader artistic movements of their time while serving their community's religious needs.

58. (A) Both statements are true and R explains A.
Jainism's contribution to modern ecological ethics is deeply rooted in its core philosophical principles. Non-violence demands respect for all life, non-possession encourages sustainable consumption, and non-absolutism fosters an appreciation for the complexity of environmental issues. Together, these values provide a robust framework for a lifestyle that prioritizes ecological balance and the well-being of the entire planet and its inhabitants.

59. (D) The main temple is famous for its intricate marble inlay work.
While the Devagarh temple site is an important center of Jain art, it is primarily known for its stone sculptures and relief panels rather than marble inlay. The site features a fort on a hill containing numerous shrines that demonstrate continuous artistic activity over several centuries. Marble inlay is more characteristic of later architectural styles in different regions, such as Mount Abu.

60. (B) Birthplace of two Tirthankaras with a Jain community.
Varanasi is an important Jain religious center because it is the birthplace of the seventh Tirthankara, Suparshvanatha, and the twenty-third Tirthankara, Parshvanatha. These historical associations have fostered a long-standing Jain community and numerous temples in the city. Despite being a major Hindu site, Varanasi's connection to these pivotal spiritual figures makes it a significant destination for Jain pilgrims.

61. (B) 2 and 4 only
The Gommateshwara statue was commissioned by the Ganga dynasty minister Chavundaraya and is subject to the grand Mahamastakabhisheka ceremony every twelve years. Other claims, such as it being located on Chandragiri hill or being made of imported marble, are incorrect. The statue is situated on Vindhyagiri hill and is carved directly from the local granite of the Karnataka region.

62. (D) Ahimsā (Non-violence)
The practice of vegetarianism in Jain society is a direct and necessary application of the vow of non-violence. Since Jains believe that all living beings possess a soul and the capacity for suffering, avoiding the consumption of meat is seen as a way to minimize harm. This dietary discipline is a cornerstone of the faith's ethical commitment to universal compassion.

63. (A) Rock-cut caves and basadi structures
In Southern India, early Jain architecture is predominantly found in the form of rock-cut cave temples and structural shrines known as basadis. These sites often served as retreats for monks and were decorated with relief sculptures of the Tirthankaras. The basadi architecture evolved over time, reflecting local building styles while maintaining the specific requirements of Jain ritual and worship.

64. (B) Its historical libraries and Sanganeri temples.
Jaipur is recognized as a major Jain center due to its numerous historic temples, particularly in the Sanganer area, and its traditional libraries. These institutions have preserved a wealth of religious texts and administrative records for the Digambara community. The city's merchant class has historically supported the maintenance of these cultural assets, making Jaipur a vital hub for scholarship.

65. (B) A votive tablet or slab bearing Jain symbols and figures for homage

An ayagapata is a specific type of votive slab commonly found at early Jain sites like Mathura. These tablets are decorated with auspicious symbols, such as the swastika or dharmachakra, and sometimes feature figures of Tirthankaras. They were used as objects of worship and merit-making by lay followers, providing important evidence for the early development of Jain iconographic traditions.

66. (A) 1, 2, 4, 3
The timeline of Jain history begins with the life of Lord Mahavira in the sixth century BCE. This was followed by the flourishing of the Mathura artistic school in the early Common Era. The monolithic statue at Sravanabelagola was commissioned in the tenth century, while the Vimal Vasahi temple at Mount Abu was constructed later, during the eleventh century.

67. (C) Numerous individual shrines built over centuries.
Palitana is uniquely structured as a "temple city" rather than a single complex. Over several hundred years, various patrons have constructed nearly nine hundred individual shrines on the Shatrunjaya hills. This accumulation of temples, ranging from small roadside niches to large multi-chambered structures, creates a dense and diverse landscape of sacred architecture dedicated to the various Tirthankaras.

68. (D) Scriptures/Knowledge (śāstra)
The Jain tradition of fourfold charity identifies four essential gifts that laypeople should provide: food, medicine, protection, and knowledge. The gift of knowledge, often referred to as shastra-dana, involves the copying, preservation, and distribution of religious texts. This practice is crucial for the intellectual and spiritual health of the community, ensuring that the teachings of the Tirthankaras remain accessible.

69. (B) 2 and 3 only
The Dilwara temples are world-famous for their extraordinarily detailed marble carvings, which represent a peak of medieval Indian artistry. The Vimal Vasahi, the oldest in the group, is dedicated to the first Tirthankara, Adinatha. Other statements, such as the temples being located in Palitana or built by the Chandela dynasty, are incorrect, as they are in Rajasthan and were Solanki-period works.

70. (B) Senses they possess
Jain biology and ecology categorize living beings according to the number of senses they possess, ranging from one-sensed organisms like plants to five-sensed beings like animals and humans. This classification determines the level of ethical responsibility a practitioner has toward each type of being. By understanding the sensory capacity of all life, Jains can more effectively apply the principle of non-violence.

71. (A) P-3, Q-4, R-2, S-1
Various terms in the Jain tradition refer to specific architectural and iconographic elements. A basadi is a South Indian temple, while a lanchana is the identifying symbol of a Tirthankara. The samavasarana represents the divine preaching hall, and an ayagapata is a votive tablet. These terms collectively describe the physical and symbolic environment of the Jain faith throughout history.

72. (A) Diaspora temples and various community centres.
The global visibility of Jainism is most apparent through the numerous temples and community centers built by Indian Jains who have settled abroad. These institutions serve as hubs for religious worship, cultural events, and the education of younger generations. Through these physical structures, the Jain diaspora maintains its identity and shares its principles of non-violence and compassion with the world.

73. (C) Spotted red sandstone
The early Jain sculptures produced by the Mathura school were primarily carved from the local spotted red sandstone found in the region. This distinctive material gives the artworks a unique texture and appearance that distinguishes them from sculptures in other parts of India. The use of this stone was widespread during the Kushan period for both Jain and Buddhist religious art.

74. (A) Both A and R are true and R is the correct explanation of A.
The presence of creepers on the Gommateshwara statue is a significant iconographic detail that

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illustrates the saint's profound spiritual state. It depicts his ability to remain in a deep, standing meditation for such an extended period that climbing plants were able to entwine his limbs. This visual element reinforces the themes of extreme self-discipline and complete detachment from the physical body.

75. (D) Recognition of Sādhvīs and female liberation.
Jainism has a long tradition of allowing women to renounce worldly life and enter the monastic order as Sadhvis. Furthermore, the Svetambara sect explicitly maintains that women have the same spiritual potential as men and can achieve ultimate liberation. This acknowledgment of female religious agency and spiritual capacity is a significant feature of the faith's historical and doctrinal development.

76. (B) A wide range of arts and crafts, including architecture and sculpture
The term for art in the Jain tradition is inclusive, covering various disciplines such as architecture, sculpture, painting, and calligraphy. This broad definition reflects the idea that all forms of aesthetic creation can serve a religious purpose. By using these diverse crafts, the community expresses its devotion, records its history, and provides visual aids for spiritual contemplation and education.

77. (C) Their architectural similarity to the Hindu temples at the same site
The Jain temples at Khajuraho are notable because they share the same stylistic and structural features as the contemporary Hindu temples in the complex. This architectural harmony reflects the shared artistic culture of the medieval period, where builders and sculptors used the same regional Nagara style for different faiths. Their presence at the site demonstrates the religious tolerance of the Chandela patrons.

78. (B) 2, 3, and 4 only
Major Jain monuments were often built through the generous patronage of wealthy ministers and royal officials. Vimal Shah and the brothers Vastupala and Tejapala were responsible for the magnificent marble temples at Mount Abu, while Chavundaraya commissioned the colossal Gommateshwara statue. These individuals utilized their resources to create lasting testaments to their faith, contributing significantly to India's artistic heritage.

79. (A) A spiritual practice to minimize harm (himsā)
For Jains, vegetarianism is more than just a diet; it is a profound spiritual discipline aimed at minimizing the harm caused to living beings. This practice is a direct application of the principle of non-violence, which is the foundation of Jain ethics. By making conscious food choices, practitioners continuously work to reduce their negative impact on the world and purify their karma.

80. (B) It is the site of Mahavira's birth.
Vaishali is a foundational site in Jain history because it is revered as the birthplace of Lord Mahavira, the final Tirthankara of this cosmic cycle. This historical connection makes the city a major destination for pilgrimage and religious study. The presence of ancient ruins and modern memorials in the region highlights its enduring status as a primary center of Jain spiritual heritage.

81. (B) Kāyotsarga
The standing meditative posture, known as kayotsarga, is one of the two primary positions in which Tirthankaras are depicted. In this pose, the figure stands erect with feet slightly apart and arms hanging straight down, not touching the body. It symbolizes complete detachment from the physical form and an unwavering focus on the soul, representing the ultimate victory over worldly attachments.

82. (A) The modern Jain Vishva Bharati research institute.
Ladnun is famous today as the site of the Jain Vishva Bharati Institute, which has significantly advanced the academic study of Jain philosophy and science. This institution promotes research into non-violence and provides a platform for interdisciplinary dialogue. Its focus on education and modern scholarship has transformed Ladnun into a global hub for those interested in the intellectual traditions of Jainism.

83. (A) 4, 2, 1, 3
The patronage of Jain monuments followed a historical sequence starting with the Kushans in Mathura during the early centuries CE. This

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was followed by the Ganga dynasty's support at Sravanabelagola in the tenth century. The Chandela kings patronized Khajuraho in the eleventh and twelfth centuries, while the Solanki-period ministers built the Dilwara temples at Mount Abu around the same time.

84. (D) The ultimate, indivisible, and eternal particle of matter
Jain metaphysics includes a detailed theory of matter that identifies the paramanu as the smallest, indivisible unit of the physical world. These particles are considered eternal and are the fundamental components from which all material substances are formed. This ancient concept provides a systematic framework for understanding the nature of physical reality and bears conceptual similarities to modern atomic theory.

85. (C) Sloping tiled roofs and use of wood, resembling local architecture
Jain temples in some regions of Southern India, such as Moodabidri, are unique because they incorporate local architectural features. These include sloping tiled roofs and extensive wooden carvings, which were designed to withstand the heavy monsoon rains of the coastal areas. This adaptation demonstrates how Jain builders integrated their religious requirements with the environmental and aesthetic traditions of their specific regions.

86. (A) Both A and R are true and R is the correct explanation of A.
The Jain monastic order is entirely dependent on the lay community for its daily needs due to the vow of non-possession. Since monks and nuns are prohibited from preparing food or owning property, the practice of charity is essential for their survival. This arrangement fosters a deep sense of mutual responsibility and spiritual connection between householders and the ascetic community.

87. (D) Pālitānā
Palitana is uniquely recognized as a "temple city" because it features hundreds of individual Jain shrines clustered together on the Shatrunjaya hills. This extraordinary concentration of religious architecture, built over many centuries, creates a landscape dedicated entirely to devotion and pilgrimage. It is considered one of the most sacred and visually striking sites in the entire Jain religious tradition.

88. (A) Digambara idols are depicted unadorned and nude, while Śvetāmbara idols may be decorated and shown with a lower garment.
A major iconographic difference between the two main Jain sects is the representation of the Tirthankaras. Digambara idols emphasize total renunciation through complete nudity and a lack of ornamentation. In contrast, Svetambara idols are often depicted wearing a simple cloth and may be adorned with glass eyes and jewelry. These different styles reflect the specific theological views of each sect regarding non-possession.

89. (C) 1, 2 and 3 only
Jain philosophy contains several concepts that align with scientific thought, such as the idea of a finite universe and a sophisticated classification of living beings based on their senses. The theory of indivisible particles also offers an interesting parallel to atomic physics. However, Jainism does not reject empirical observation; rather, it incorporates a systematic understanding of the world into its metaphysical framework.

90. (A) Śvetāmbara
The world-famous Jain temples at Mount Abu are primarily associated with the Svetambara sect. These temples were commissioned by wealthy Svetambara ministers and are used for their specific rituals and forms of worship. The iconography within the temples, featuring adorned images of the Tirthankaras, reflects the Svetambara aesthetic and their theological emphasis on the spiritual beauty of the liberated soul.

91. (B) P-3, Q-1, R-2, S-4
Significant Jain monuments across India are distinguished by their unique architectural and sculptural characteristics. The Khajuraho temples exhibit the Nagara style, while Sravanabelagola features the colossal monolithic Gommateshwara. Mount Abu is renowned for its ornate marble ceilings in the Vimal Vasahi, and Devagarh is famous for its fort-complex and the ancient Shantinatha temple with its rich sculptural heritage.

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161. (B) Jain Śilpa
The collective artistic heritage of the Jain community, including its architecture, sculpture, and painting, is referred to as Jain Shilpa. This term encompasses the wide variety of creative expressions used to convey religious values and assist in spiritual practice. From the ornate marble temples of western India to the colossal statues of the south, this rich artistic tradition reflects the long and diverse cultural history of the Jain faith.

162. (A) Nagara style with a curvilinear shikhara
The Parshvanatha temple at Khajuraho is a classic example of the Nagara style of architecture, which is dominant in northern India. Its most distinguishing feature is the curvilinear mountain-like tower, or shikhara, that rises above the main shrine. This temple, along with other Jain structures at the site, demonstrates how builders used contemporary regional styles to create impressive and auspicious religious monuments that participated in the broader Indian artistic environment.

163. (C) It is the birthplace of two Tirthankaras, Suparshvanatha and Parshvanatha.
Although primarily known as a major Hindu city, Varanasi is also an important center for Jainism because it is the birthplace of the seventh Tirthankara, Suparshvanatha, and the twenty-third, Parshvanatha. These historical links have led to the establishment of numerous temples and a long-standing Jain community in the city. The recognition of Varanasi as a sacred birthplace makes it a primary destination for pilgrimage and religious study within the tradition.

164. (D) The dietary habits (vegetarianism)
The most visible and widespread societal impact of the Jain principle of non-violence is the practice of strict vegetarianism. This dietary commitment is a fundamental part of the Jain way of life, reflecting the belief that all living beings deserve compassion. By abstaining from meat, practitioners consistently apply their core ethical values to their daily actions, influencing the broader culture of non-violence and dietary choices in regions where they reside.

165. (B) P-4, Q-3, R-2, S-1
Iconography plays a crucial role in identifying important Jain figures. Bahubali is recognized by the creepers on his limbs in the kayotsarga pose, while Parshvanatha is distinguished by a seven-headed serpent canopy. Mahavira's symbol is the lion, and Adinatha is identified by the bull. These specific features are standardized in Jain art, allowing devotees to recognize and honor the distinct qualities and narratives associated with each spiritual teacher.

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166. (B) Patronage by wealthy ministers
While it is true that wealthy ministers patronized the Dilwara temples, the question asks for a non-characteristic feature from the provided options. The most notable characteristic that is often misunderstood is that these temples have a very simple and unassuming exterior, which contrasts sharply with their lavishly carved interiors. Therefore, a grandiose or towering external appearance is not a feature of these famous marble shrines at Mount Abu.

167. (D) The origins and early development of Tirthankara iconography
The Jain idols discovered at Mathura are critical for understanding how the formal iconography of the Tirthankaras was first established. During the Kushan period, these figures began to be represented in standardized human forms, emphasizing their status as enlightened ascetics. These early works set the rules for the meditative postures and identifying symbols that would be used in Jain sculpture for nearly two thousand years throughout the Indian subcontinent.

168. (A) The migration of Jain business communities over centuries
The large and active Jain community in modern Delhi is primarily a result of the historical migration of Jain merchants and traders to the city over several centuries. As these families settled in the capital, they established numerous temples, schools, and cultural institutions to maintain their religious practices. This demographic movement has transformed Delhi into a vital urban hub for both the Svetambara and Digambara traditions in contemporary India.

169. (A) Both A and R are true and R is the correct explanation of A.

101. (C) Depictions of Tirthankaras and Yaksha-Yakshi figures
The art found in the Jain cave temples of southern India primarily features representations of the twenty-four Tirthankaras and their protective deities, known as Yakshas and Yakshis. These figures are often carved in relief or painted on the cave walls, serving as focal points for devotion. The inclusion of these divine attendants is a standard feature of Jain iconography, representing protection and spiritual assistance.

102. (A) Both A and R are true and R is the correct explanation of A.
Palitana is a unique pilgrimage site due to its extraordinary concentration of temples on the Shatrunjaya hills. Over centuries, followers have built hundreds of shrines, creating a literal "city of temples" where no one is permitted to stay overnight. This site is regarded as highly auspicious, and completing the pilgrimage to the hilltop is a major goal for many Jains, particularly from the Svetambara sect.

103. (D) Vastupala and Tejapala
The Luna Vasahi temple at Mount Abu was commissioned in the thirteenth century by the brothers Vastupala and Tejapala, who were wealthy ministers in the Solanki state. This temple, dedicated to Neminatha, is famous for its intricate marble carvings that rival the earlier Vimal Vasahi in beauty and complexity. The patronage of these brothers illustrates the significant role of the Jain laity in creating monumental religious art.

104. (A) Īśvara-praṇidhāna (devotion to a creator God)
Jain philosophy is characterized by its non-theistic nature, rejecting the idea of a creator God who manages the universe. Instead, its environmental and ethical thought is built on the principles of non-violence, non-possession, and the respect for multiple viewpoints. These concepts mandate a responsible and compassionate relationship with all life forms, emphasizing personal spiritual effort and the inherent sanctity of the natural world.

105. (A) 1, 2, and 3 only
Jain iconography includes specific features such as a lion symbol for Mahavira and the auspicious srivatsa mark on the chest of Tirthankara idols. Most images are also accompanied by protective Yaksha and Yakshi figures. However, Tirthankaras are never depicted with weapons; instead, their spiritual victory is symbolized through peaceful meditative postures, representing their complete conquest of internal passions and the cycle of rebirth.

106. (A) Gandhinagar
The modern Jain learning center of Koba is situated in close proximity to Gandhinagar, the capital city of Gujarat. Its strategic location makes it an accessible hub for researchers and devotees interested in the vast collection of manuscripts preserved in its library. The center continues to play a vital role in the intellectual life of the Svetambara community and the broader academic world.

107. (D) The formative phase of Tirthankara imagery.
The Jain idols discovered at Mathura are essential for art history as they provide evidence of the early development of Tirthankara iconography. During the Kushan period, the formal rules for representing these figures in human form, such as their meditative poses and simple ascetic appearance, were first established. These works laid the foundation for the stylistic traditions that would characterize Jain sculpture in subsequent centuries.

108. (B) The accumulation of good karma (punya) for the donor
In Jainism, charity is viewed as a spiritually meritorious act that helps the donor accumulate positive karma and reduce their attachment to material wealth. By providing for the needs of the monastic community or supporting social welfare, individuals practice the principle of non-possession in their daily lives. This act of giving is central to personal spiritual progress and the overall health of the religious community.

109. (C) Parshvanatha Temple
The Parshvanatha temple is the largest and most famous Jain shrine within the Khajuraho group of monuments. Built during the Chandela period, it is celebrated for its exquisite Nagara-style architecture and detailed external carvings. The temple stands as a testament to the thriving Jain presence in central India and the shared artistic

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Khajuraho is unique for its integrated complex where Jain temples were built using the same Nagara style as the neighboring Hindu shrines. These temples feature the characteristic curvilinear towers and elaborate external sculptural decorations of the region. Their proximity and stylistic harmony reflect the shared artistic and cultural landscape of central India under the patronage of the Chandela rulers, demonstrating widespread religious pluralism.

128. (B) Intricate and delicate marble carving
The Dilwara temples at Mount Abu are celebrated globally as masterpieces of stone carving. Artisans achieved an incredible level of detail in the white marble interiors, creating lace-like patterns on the ceilings, pillars, and doorways. This extraordinary craftsmanship transformed a hard material into seemingly delicate forms, making these temples some of the most impressive examples of sculptural art in the history of Indian architecture.

129. (A) Both A and R are true and R is the correct explanation of A.
Vaishali is recognized as a vital center of Jaina learning and pilgrimage because it is the birthplace of Lord Mahavira. This historical association makes the city a primary destination for those wishing to honor the life and teachings of the twenty-fourth Tirthankara. The region's connection to the origins of the faith has maintained its importance in Jain consciousness for over two millennia.

130. (A) Rock-cut cave temple
The ancient Jain paintings at Sittanavasal are located within a rock-cut cave temple in Tamil Nadu. These mural paintings, which date to the early medieval period, are significant examples of early Indian art. They illustrate themes such as the samavasarana and depict figures from Jain hagiography, showing the reach of the faith into southern India and the development of regional artistic styles.

131. (C) P-4, Q-2, R-1, S-3
Major Jain centers are located in various Indian states, reflecting the community's geographical distribution. Ladnun is a significant modern academic hub in Rajasthan, while Koba is known for its library in Gujarat. Vaishali is the birthplace of Mahavira in Bihar, and Delhi serves as a major urban center for the faith in the National Capital Territory. These locations represent the broad spectrum of Jain heritage.

132. (D) Vegetarianism
The term shakahara refers specifically to the practice of vegetarianism, which is a core dietary requirement in Jainism. This commitment is based on the fundamental vow of non-violence, as consuming meat inevitably involves harming living beings. By following a strictly plant-based diet, Jains seek to live in a way that minimizes suffering and aligns with their ethical goal of universal compassion and non-injury.

133. (C) The colossal statue of Gommateshwara Bahubali
Sravanabelagola is primarily famous for the massive monolithic statue of Bahubali, also known as Gommateshwara. This tenth-century masterpiece, standing at fifty-seven feet, is one of the most iconic works of Jain sculpture. It represents the saint in a state of profound meditation, symbolizing his ultimate renunciation and spiritual achievement. The statue is a major focal point for pilgrimage and the site of grand ritual ceremonies.

134. (B) A complex of hundreds of temples of various sizes on a hill
Palitana is uniquely structured as an entire "temple city" situated on the Shatrunjaya hills. Over several centuries, patrons have built nearly nine hundred individual shrines, ranging from small devotional niches to large, elaborate complexes. This accumulation of architecture makes it one of the most sacred sites in Jainism, where the entire hillside is transformed into a landscape of devotion and artistic expression.

135. (B) 1, 2, 3, and 4 only
The status of women in Jainism varies between sects; Svetambaras believe women can achieve liberation and recognize the nineteenth Tirthankara as female, while Digambaras maintain they must be reborn as men. Both traditions, however, have long histories of ordaining nuns. Claims that women are forbidden from giving charity are false, as laywomen play a central role in supporting the monastic community through daily acts of giving.

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contemporary Hindu temples, reflecting a shared regional aesthetic. Other claims, such as Jain architecture avoiding domes or the Dilwara temples being famous for their exteriors, are incorrect as they contradict the actual historical and architectural evidence.

119. (D) Almost exclusively in meditative postures (seated or standing)
Tirthankaras are nearly always represented in one of two meditative postures: the seated padmasana or the standing kayotsarga. These poses symbolize their state of ultimate spiritual peace and their complete detachment from the physical world. Unlike figures in some other traditions, Tirthankaras are not shown in active or dynamic poses, as their iconography is designed to inspire inner stillness and focus on the soul.

120. (A) Both Statement I and Statement II are correct.
The significant presence of Jains in Western countries is a relatively modern phenomenon, largely occurring since the middle of the twentieth century. To maintain their religious identity, these diaspora communities established organizations like the Federation of Jain Associations in North America. These groups play a vital role in unifying the community, organizing events, and representing Jain interests in an international context.

121. (C) Advocating for a lifestyle of limited needs and consumption
The principle of non-possession in Jainism encourages practitioners to minimize their material needs and limit their consumption of resources. By reducing attachment to worldly goods, individuals not only progress spiritually but also lessen their environmental footprint. This ethical commitment to a minimalist lifestyle provides a profound philosophical basis for addressing modern environmental challenges and promoting a more sustainable way of living.

122. (A) Shantinatha
The main shrine at the Devagarh temple site is dedicated to Shantinatha, the sixteenth Tirthankara. The temple complex is famous for its sculptural panels that depict scenes related to his life and other religious narratives. These detailed artworks provide important visual records of Jain hagiography and the development of sculptural style in northern India during the Gupta and early medieval periods.

123. (D) Khajurāho - Rajasthan
The famous temple complex of Khajuraho is located in the state of Madhya Pradesh, not Rajasthan. Other sites are correctly matched: Palitana is in Gujarat, Sravanabelagola is in Karnataka, and Devagarh is in Uttar Pradesh. Accurate geographical knowledge is essential for understanding the distribution of Jain heritage and the regional artistic styles that influenced the construction of these important religious monuments.

124. (B) Knowledge/Scriptures
The Jain practice of fourfold charity consists of providing food, shelter, medicine, and knowledge to the monastic community. The gift of knowledge, or shastra-dana, is highly valued as it involves the preservation and sharing of religious texts. This ensures that the teachings of the Tirthankaras are maintained for future generations, supporting the spiritual growth of both the laity and the monks.

125. (B) 2, 3 and 4 only
The Jain sculptures discovered at Mathura are renowned for being carved from the local spotted red sandstone and for representing some of the earliest formal images of the Tirthankaras. These works often include votive tablets known as ayagapatas. While historically significant, they primarily date to the Kushan period rather than the Gupta period, representing a formative stage in the development of Jain art.

126. (D) A path of renunciation and spiritual pursuit is available to women.
The long-standing order of nuns in the Jain tradition demonstrates that women have always had a formal path for pursuing a life of complete renunciation and spiritual discipline. By becoming Sadhvis, women take the same major vows as monks and dedicate themselves to the pursuit of liberation. This institutional role confirms the belief that the spiritual journey is open to all dedicated seekers, regardless of gender.

127. (A) Khajurāho

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statue. For Lord Mahavira, the twenty-fourth and final Tirthankara, this cognizance is a lion. This symbol represents his spiritual strength and his ultimate victory over the passions and the cycle of rebirth, making it a key feature for identifying his images in temples.

145. (B) A systematic understanding of the world
Jain cosmology and biology represent an early attempt to provide a systematic and logical explanation of the universe. By categorizing living beings and physical matter, ancient Jain thinkers sought to understand the rules governing reality. This comprehensive approach reflects a desire to ground ethical principles in a detailed metaphysical framework, providing a rational basis for practices like non-violence and spiritual discipline within the natural world.

146. (A) Ladnun
Unlike ancient pilgrimage sites like Vaishali or Palitana, Ladnun is recognized as a modern hub for Jain learning. It is famous for the Jain Vishva Bharati Institute, which was established to promote academic research and spiritual education in a contemporary setting. This institution bridges traditional wisdom with modern scholarship, making Ladnun a unique center for the intellectual and spiritual development of the faith in the modern era.

147. (C) A practice exclusive to the Jain monastic order.
While the claim that vegetarianism is exclusive to the monastic order is incorrect, the practice is actually a defining and mandatory ethical requirement for all followers of Jainism. It is a fundamental application of the principle of non-violence in daily life. Both laypeople and ascetics strictly adhere to a plant-based diet to minimize harm to living beings, which is central to their spiritual and ethical identity.

148. (D) Karnataka and Tamil Nadu
The most significant Jain rock-cut cave temples in southern India are found in the states of Karnataka and Tamil Nadu. Sites like Sittanavasal and the caves at Badami provide important evidence of the historical presence and artistic achievements of the Jain community in these regions. These caves often feature relief sculptures and mural paintings that illustrate the development of regional styles of Jain iconography and devotion.

149. (A) 2, 4, 1, 3
The chronological order of the twenty-four Tirthankaras begins with the first, Rishabhanatha. Shantinatha is the sixteenth, followed by Parshvanatha, the twenty-third. Lord Mahavira is the twenty-fourth and final Tirthankara of the current cosmic age. This sequence is central to Jain hagiography and historical consciousness, defining the long line of spiritual teachers who have revealed the eternal path of liberation and non-violence.

150. (B) P-2, Q-1, R-4, S-3
Jain historical sites are defined by their unique cultural contributions. Mathura is significant for early Tirthankara sculptures, while Sittanavasal is famous for its rock-cut cave paintings. Sravanabelagola is the site of the colossal monolithic Bahubali statue, and Jaisalmer is renowned for its ancient manuscript libraries. Together, these sites represent the rich diversity and historical depth of the Jain artistic and intellectual tradition across the Indian subcontinent.

151. (D) Shatrunjaya
Sravanabelagola is located between two primary hills, Vindhyagiri and Chandragiri, which are home to its many monuments and temples. In contrast, Shatrunjaya is a famous hill in Gujarat, associated with the massive temple city of Palitana. Correctly distinguishing these sites is essential for understanding the geographical centers of the Jain faith and the specific spiritual and historical significance associated with each of these major pilgrimage locations.

152. (A) The organization of the Jain diaspora abroad
The Federation of Jain Associations in North America is a primary example of how the modern Jain diaspora has organized itself outside of India. This umbrella organization coordinates religious, educational, and social activities, helping to maintain a unified identity among Jains living in diverse global contexts. Such groups are essential for the preservation of traditional values while facilitating the community's integration into modern international societies.

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136. (A) Creepers entwining his legs and arms
The Gommateshwara statue features unique iconographic details, such as anthills at the feet and forest creepers entwining the limbs. These elements symbolize the saint's complete immersion in long-term meditation, during which he remained so still that nature began to grow around him. This imagery emphasizes his absolute detachment from the physical world and his unwavering focus on the soul during his quest for spiritual enlightenment.

137. (C) Aparigraha
The Jain principle of non-possession directly addresses modern environmental concerns by advocating for a lifestyle based on limited needs rather than unlimited wants. By encouraging individuals to reduce their consumption and avoid the accumulation of unnecessary goods, this ethics promotes a more sustainable and less exploitative relationship with the natural world. It suggests that personal spiritual peace is found through simplicity and detachment from material possessions.

138. (A) Numerous temples in the Sanganer area and traditional manuscript libraries
Jaipur is a major center for the Digambara community, especially known for the concentrated group of temples in the Sanganer region. The city also houses important traditional libraries that preserve thousands of ancient Jain manuscripts. These institutions have played a vital role in maintaining the community's intellectual and religious heritage, making Jaipur a key hub for both spiritual practice and historical research in Rajasthan.

139. (D) Adinatha (Rishabhanatha)
The Vimal Vasahi is the oldest temple in the Dilwara complex at Mount Abu and is dedicated to the first Tirthankara, Adinatha. Commissioned by the minister Vimal Shah in the eleventh century, it is world-renowned for its extraordinarily detailed white marble carvings. The temple stands as a supreme example of medieval Indian architecture and remains a primary destination for Jain pilgrims and art enthusiasts alike.

140. (A) Both A and R are true and R is the correct explanation of A.
Despite being a small minority, Jains have significantly impacted India's economy due to their historical focus on commerce and finance. This professional concentration was driven by the strict vow of non-violence, which led many to avoid agriculture because it inevitably involves harming organisms in the soil. Over centuries, these business-oriented ethical practices have enabled the community to thrive and support extensive religious and social activities.

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141. (C) Gupta and post-Gupta periods
The Jain temple complex at Devagarh dates primarily from the sixth to the tenth centuries, representing the Gupta and post-Gupta artistic traditions. During this time, the site became a major center for temple construction and sculptural production in northern India. The architectural styles and iconographic forms found here provide crucial evidence for the development of medieval Jain art and its relationship with contemporary regional traditions.

142. (D) Economic and educational opportunities
The spread of Jainism to Western countries and Africa in the modern era was driven by individual Jains seeking better economic prospects and higher education. As these families settled in new lands, they carried their religious traditions with them, eventually establishing temples and community centers. This modern diaspora has played a key role in globalizing Jain principles like non-violence and sustainability through community engagement and international dialogue.

143. (A) 1, 2 and 4 only
The Jain temples at Khajuraho are located in Madhya Pradesh and were built under the patronage of the Chandela dynasty. The Parshvanatha temple is the most famous among them. While significant, they are not architecturally separate from the Hindu temples at the site; rather, they were built using the same regional Nagara style, demonstrating a shared artistic culture and high degree of religious tolerance.

144. (B) Lion
In Jain iconography, each Tirthankara is identified by a specific symbol known as a lanchana, usually carved on the pedestal of their

heritage that existed between different religious communities during the medieval era.

110. (A) P-4, Q-3, R-2, S-1
Historical Jain sites were created through the efforts of diverse patrons. Vimal Shah commissioned the first Dilwara temple at Mount Abu, while Chavundaraya was responsible for the Gommateshwara statue at Sravanabelagola. The Luna Vasahi temple was built by the ministers Vastupala and Tejapala, and the Jain temples at Khajuraho were patronized by the Chandela kings. These contributions collectively define the architectural landscape of the faith.

111. (A) Ladnun
The Jain Vishva Bharati Institute, a recognized deemed university dedicated to the study of Jain philosophy and modern science, is located in the town of Ladnun, Rajasthan. This institution is a major center for academic research and spiritual training, attracting students and scholars from around the world. Its presence has made Ladnun a significant modern hub for the intellectual development of the Jain community.

112. (B) The Śvetāmbara and Digambara sects
A notable point of contention between the two primary Jain sects concerns the gender of the nineteenth Tirthankara, Mallinatha. The Svetambara tradition holds that Mallinatha was a woman, illustrating their belief in female spiritual liberation. In contrast, the Digambara sect maintains that all Tirthankaras were male, reflecting their doctrine that liberation in a female form is not possible. This difference highlights their distinct theological perspectives.

113. (B) 57 feet
The colossal monolithic statue of Gommateshwara at Sravanabelagola stands approximately fifty-seven feet tall. Carved from a single block of granite, it is one of the largest freestanding monolithic statues in the world. Its massive scale reflects the immense religious devotion of its tenth-century patrons and its status as a primary site of pilgrimage and worship for Jains from across India.

114. (A) Fort
The historical Jain temple complex at Devagarh is uniquely situated within the walls of a medieval fort on a hill. This protected location contains a large number of individual shrines and thousands of sculptures, demonstrating the site's long-term religious importance. The combination of military fortification and sacred architecture provides a fascinating glimpse into the historical context of Jainism in northern India.

115. (A) Both A and R are true and R is the correct explanation of A.
Modern scholarship often explores the conceptual parallels between Jain metaphysics and scientific theories, especially regarding the nature of matter. The ancient Jain concept of paramanu as an indivisible and eternal particle provides an early philosophical framework that is strikingly similar to modern atomic theory. These comparisons highlight the sophisticated and systematic way in which ancient Jain thinkers sought to understand the physical world.

116. (D) Construction of massive, towering shikharas visible from afar
The Jain temples at Mount Abu are famous for their relatively simple and modest exteriors, which do not feature the towering towers common in other regional styles. Instead, the architectural focus is almost entirely on the interior decoration, specifically the incredibly intricate marble carvings on the ceilings and pillars. This design choice emphasizes inner spiritual beauty over outward display, aligning with Jain values of humility.

117. (C) A historical capital and hub for Jain merchants.
Ahmedabad has flourished as a center of Jainism due to its historical role as a major trading hub and capital in Gujarat. The city's influential merchant families have traditionally supported the faith through the construction of temples and the maintenance of religious institutions. This strong commercial connection has ensured the community's continued prominence and its ability to patronize both traditional rituals and modern educational efforts.

118. (B) 3 and 5 only
Jain artistic heritage is rich and varied, with rock-cut caves being a common feature in southern India. In central India, the Jain temples at Khajuraho are stylistically very similar to

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153. (B) 2 and 4 only
Palitana is a major Svetambara pilgrimage site located on the Shatrunjaya hills in Gujarat. It is uniquely recognized as a "temple city" due to the nearly nine hundred shrines that have been built there over centuries. Other claims, such as it being a Digambara site or located in Rajasthan, are incorrect. Its concentration of architecture makes it one of the most important centers for devotion in the entire Jain tradition.

154. (A) The science and principles of arts and crafts
In the broader context of Indian history, the term Shilpa Shastra refers to technical treatises that outline the rules and methods for various arts and crafts. These include instructions for architecture, sculpture, painting, and town planning. These texts were essential for ensuring that religious structures and icons were created according to established iconographic and aesthetic standards, maintaining the spiritual and technical integrity of the artistic tradition.

155. (D) Gupta
The Jain temples at Devagarh are significant architectural remains that predominantly represent the stylistic traditions of the Gupta period. This era is often called the "Golden Age" of Indian art, characterized by refined aesthetics and the stabilization of religious iconography. The sculptures and shrines at Devagarh provide vital evidence of how Jain artistic expression flourished during this time and influenced later medieval temple-building traditions across northern India.

156. (B) The vow of non-possession (aparigraha) and the necessity of nudity for liberation
The fundamental disagreement regarding women's liberation between the two main Jain sects is rooted in their interpretation of the vow of non-possession. Digambaras argue that complete nudity is essential for the highest state of renunciation and liberation, a condition they believe women cannot fulfill. Svetāmbaras, however, maintain that clothes do not hinder spiritual progress and that women are fully capable of achieving omniscience and ultimate liberation.

157. (A) Both A and R are true and R is the correct explanation of A.
Early Tirthankara images from the Mathura school are known for their robust and powerful appearance, reflecting the regional artistic style of the Kushan period. This aesthetic was also used for contemporary Buddhist and Hindu deities, resulting in a shared sculptural tradition characterized by muscular figures. This early phase of Jain iconography shows how the community's religious requirements were expressed through the prevailing artistic movements of the time.

158. (D) The conceptual parallels between Jain metaphysics/cosmology and modern scientific theories
Discussions on "Jainism and Science" explore how ancient Jain philosophical concepts, such as the theory of atoms and the classification of life, align with modern scientific understandings of the world. These comparisons do not suggest a rejection of science but rather highlight the sophisticated and systematic approach early Jain thinkers took to explain physical reality. This dialogue explores the conceptual bridges between ancient wisdom and contemporary empirical discovery.

159. (A) Jesalamera (Jaisalmer)
Jaisalmer is world-famous among scholars of Indian tradition for its underground libraries, or Jnana Bhandars. These secure repositories have preserved thousands of ancient and valuable Jain manuscripts for centuries, covering subjects from philosophy and grammar to astronomy and literature. The existence of these collections makes Jaisalmer a primary center for the preservation of India's intellectual heritage and a vital location for historical and religious research.

160. (A) 1 and 3 only
The spread of Jainism outside of India is a relatively recent phenomenon, primarily linked to the migration of Indian Jains over the last two centuries. Major diaspora communities now flourish in cities like London, Leicester, and various hubs across North America. These communities are mainly composed of hereditary Jains rather than new converts, and they have established numerous organizations to maintain their religious identity and cultural traditions globally.

92. (B) The migration and economic success of Jain merchant communities
The growth of Jain centers in modern Indian cities is largely due to the migration of Jain merchants who sought new economic opportunities. As these communities prospered, they used their wealth to establish temples, schools, and manuscript libraries. This transition from rural pilgrimage sites to urban hubs has played a crucial role in maintaining the faith's cultural and intellectual vitality today.

93. (C) Encouraging an understanding that ecological truth can have multiple facets.
The Jain principle of non-absolutism fosters an appreciation for the complexity of the natural world and the diverse ways in which living beings interact. By recognizing that truth can be viewed from multiple perspectives, this philosophy encourages a more nuanced and respectful approach to environmental issues. It suggests that there is no single solution, promoting a holistic understanding of ecological balance.

94. (D) To identify the specific Tirthankara being depicted
Because many Tirthankara idols appear identical in their meditative poses, a specific symbol known as a lanchana is carved onto the pedestal. This emblem, such as a lion, bull, or serpent, identifies which of the twenty-four Tirthankaras the statue represents. This system of iconography is essential for devotees to direct their prayers and focus on the life and teachings of a specific saint.

95. (C) Statement I is incorrect but Statement II is correct.
The Jain temples at Khajuraho are not isolated; they are part of a larger religious complex that includes numerous Hindu shrines. Architecturally, the Jain and Hindu temples are very similar, as they were built using the same regional style and craftsmanship during the Chandela period. This shared aesthetic reflects the integrated religious and artistic culture of the central Indian region during the Middle Ages.

96. (B) The Ganga Dynasty
The colossal statue of Gommateshwara at Sravanabelagola was commissioned by Chavundaraya, who served as a powerful minister and military commander under the Ganga dynasty. This monumental project, completed in the late tenth century, demonstrates the significant royal patronage that Jainism received in southern India. The Ganga rulers played a vital role in establishing the region as a major center for the faith.

97. (B) Śvetāmbara and Digambara
The debate regarding the status and spiritual capacity of women is one of the most significant doctrinal differences between the Svetambara and Digambara sects. The Svetambara tradition believes women can attain ultimate liberation, whereas the Digambara sect maintains that they must be reborn as men to do so. This disagreement has historically influenced the monastic rules and social practices within each of these groups.

98. (A) 1, 2 and 5 only
Jainism has deeply influenced society by promoting vegetarianism and establishing a system of charity that supports both the monastic order and social welfare. Furthermore, the community's emphasis on non-violence historically encouraged followers to engage in trade and commerce rather than agriculture. Other claims, such as the total denial of a spiritual path for women, are not accurate across all Jain traditions.

99. (C) The presence of ancient Jain libraries (Jnana Bhandars) with priceless manuscripts
Jaisalmer is a critically important site for Jainism because its secure, underground libraries have preserved thousands of rare and ancient manuscripts. These collections include texts on a wide variety of subjects, serving as a vital resource for understanding medieval Indian intellectual life. The preservation of these works by the local merchant community has made the city a global center for Jain studies.

100. (D) Southern India (e.g., Karnataka, Tamil Nadu)
In the states of Karnataka and Tamil Nadu, Jain shrines or temples are traditionally called basadis or bastis. This regional term distinguishes these structures from those in northern India, where different names are used. Basadis are central to the religious and social life of southern Jain communities, reflecting their historical presence and unique architectural traditions in the Deccan and surrounding regions.

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Jainism's environmental ethics are a direct extension of its central doctrine of non-violence. By recognizing that all elements of the natural world, including water, earth, and plants, contain souls and possess life, the faith mandates a deeply respectful and non-exploitative relationship with the planet. This holistic perspective encourages a lifestyle that minimizes harm to all forms of existence, providing a robust philosophical foundation for modern ecological consciousness and sustainability.

170. (A) A Jain temple or shrine
In the context of southern Indian religious traditions, the word basadi is used specifically to refer to a Jain shrine or temple. This term is common in states like Karnataka and Tamil Nadu, distinguishing Jain places of worship from those of other faiths. Basadis have historically served as the center for religious and communal activities, reflecting the long and significant presence of Jainism in the Deccan and surrounding regions throughout history.

171. (A) 1 and 3 only
Jain principles have historically guided followers toward trade and commerce, as professions like agriculture were seen as potentially causing more harm to organisms in the soil. Furthermore, the Svetambara sect maintains that women can achieve the highest spiritual state of liberation. Other claims, such as charity being a purely material transaction or vegetarianism being optional, are incorrect as they misrepresent the core spiritual and ethical requirements of the Jain faith.

172. (B) Ajanta and Ellora
The early medieval mural paintings found in the Sittanavasal Jain cave temple in Tamil Nadu share strong stylistic similarities with the world-famous paintings at Ajanta and Ellora. These works represent a shared high point in classical Indian art, characterized by fluid lines and expressive figures. The presence of such sophisticated murals at Sittanavasal demonstrates the integration of the southern Jain community into the broader artistic and cultural movements of the era.

173. (C) Neminatha
The Luna Vasahi temple at Mount Abu, built in the thirteenth century, is dedicated to Neminatha, the twenty-second Tirthankara. This temple is famous for its incredibly detailed white marble carvings, especially on its central ceiling pendant. Along with the earlier Vimal Vasahi, it represents the peak of medieval architectural excellence under Solanki patronage. The temple remains a major site of pilgrimage and a masterpiece of Indian sculptural art and religious devotion.

174. (D) The spread of Jainism abroad was a major project of the Mauryan emperor Ashoka.
The spread of Jainism outside of India is primarily a modern phenomenon related to the movement of diaspora communities for economic and educational reasons. Unlike Buddhism, there is no historical evidence that the Mauryan emperor Ashoka promoted Jainism through international missions. The faith's global presence today is characterized by the voluntary establishment of community centers and temples by Jains who have settled in countries like the USA, UK, and Canada.

175. (A) Gupta
The Shantinatha temple at Devagarh is a significant monument that represents the architectural and sculptural traditions of the Gupta period. This era is renowned for the refinement of Indian temple styles and the standardization of religious iconography. The well-preserved structures and relief panels at Devagarh provide crucial evidence of how Jain artistic expression was part of the broader flourishing of classical Indian culture during the middle of the first millennium.

176. (B) It is adorned with elaborate jewelry and a crown.
The Gommateshwara statue at Sravanabelagola is depicted as a renounced ascetic, which means it is characterized by complete nudity and a lack of any ornamentation or jewelry. This simple appearance symbolizes the saint's absolute detachment from worldly possessions and his focus on the soul. The claim that it is adorned with a crown or jewelry is factually incorrect, as such features would contradict the core Jain values of renunciation and physical austerity.

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their vows of non-possession prevent them from owning money or preparing food. This act of giving ensures the survival of the monastic order and allows lay followers to practice detachment from material wealth while earning spiritual merit through their support.

210. (A) A phenomenon of the modern diaspora
The presence of Jainism outside of India today is almost entirely a result of the modern movement of Jain communities for economic and educational reasons. As these individuals settled in North America, Europe, and Africa, they established temples and community centers to maintain their religious identity. This global expansion is a contemporary development driven by migration rather than the missionary activities that characterized some other major world religions in the past.

211. (C) They are located within a fortified enclosure on a hill.
The Jain temple complex at Devagarh is architecturally unique because it is situated within the protective walls of a medieval fort on a hill. This site contains a large number of individual shrines and thousands of sculptures, demonstrating its long history as a major religious center. The fortified setting provides a fascinating context for understanding the historical development of Jainism and its relationship with regional security and patronage in northern India.

212. (A) Both A and R are true and R is the correct explanation of A.
The Svetambara belief that the nineteenth Tirthankara was a woman is a significant doctrinal point that supports their view of female spiritual equality. They maintain that women have the same capacity as men to achieve the highest spiritual states, including omniscience and liberation. This perspective contrasts with the Digambara sect, which maintains that Tirthankaras were male, reflecting their different theological views on the requirements for reaching ultimate spiritual goals.

213. (C) Basadi
In the regions of southern India, particularly in Karnataka and Tamil Nadu, a Jain temple or shrine is commonly referred to as a basadi. This term is a defining part of the local religious landscape and identifies a place of Jain worship and monastic residence. Basadis have historically served as the center for community life and the preservation of religious and artistic traditions in the southern part of the Indian subcontinent.

214. (B) Complete detachment from the body and worldly affairs
The standing meditative posture, known as kayotsarga, is a powerful symbol in Jain iconography. By standing perfectly still with arms at the side and eyes focused, the figure represents the ultimate conquest of physical sensations and worldly attachments. This pose illustrates the saint's total absorption in the soul, demonstrating the level of spiritual discipline and detachment necessary to achieve liberation from the cycle of birth and death.

215. (A) 1, 2, 3, and 4 only
Sravanabelagola, Jaisalmer, Ladnun, and Ahmedabad are all correctly identified as major centers of Jain pilgrimage, learning, and manuscript preservation. Each plays a unique role in maintaining the faith's cultural and intellectual heritage. However, Vaishali is celebrated as the birthplace of Lord Mahavira, the twenty-fourth Tirthankara, rather than Adinatha, who is the first Tirthankara. Understanding these historical connections is essential for correctly identifying the major spiritual hubs of Jainism.

216. (A) Well-preserved mural paintings
Sittanavasal is uniquely famous in the history of Indian art for its well-preserved early medieval mural paintings. These frescoes, found within a rock-cut cave temple, depict subjects like the samavasarana and various religious figures with remarkable fluid lines and color. These artworks provide vital evidence of the high level of artistic achievement and the cultural presence of the Jain community in southern India during the first millennium.

217. (C) Neminatha - Elephant
Each Tirthankara is identified by a specific symbol, and for Neminatha, the twenty-second Tirthankara, this cognizance is a conch shell rather than an elephant. Other pairings like Adinatha with the bull and Mahavira with the lion are correct. These symbols, or lanchanas,

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preserved and developed through contemporary scholarly research and interdisciplinary dialogue.

185. (A) Both A and R are true and R is the correct explanation of A.
The Dilwara temples at Mount Abu are famous for the striking contrast between their modest exteriors and their incredibly lavish interiors. The patrons chose to focus their wealth and artistic effort on creating some of the most intricate and delicate marble carvings in the world on the ceilings and pillars. This architectural choice aligns with the Jain emphasis on inner spiritual beauty and purity over outward display or material grandeur.

186. (A) Vaishali
Vaishali is revered as one of the most important pilgrimage and learning centers in Jainism because it is the birthplace of Lord Mahavira, the twenty-fourth Tirthankara. This historical connection establishes the city as a foundation of the faith, attracting devotees who wish to honor the origins of his life and teachings. The ancient ruins and religious sites in the region serve as enduring reminders of the city's central role in Jain history.

187. (D) Specific symbol that identifies each Tirthankara
In Jain iconography, a lanchana is the identifying cognizance or symbol associated with each of the twenty-four Tirthankaras. These emblems, such as the lion for Mahavira or the bull for Adinatha, are typically carved on the pedestal of their statues. This system is essential because Tirthankara idols often appear identical in their meditative poses, and the symbol allows devotees to identify and honor a specific spiritual teacher.

188. (A) 1 only
Jainism mandates a strict vegetarian diet for all its followers, based on the core principle of non-violence. This commitment is central to the faith's ethical identity. Other claims, such as charity being limited to money or the Digambara sect believing in female liberation, are incorrect. Furthermore, Jainism has had a significant and disproportionate impact on Indian society despite the relatively small number of its followers throughout history.

189. (C) The Kushan Empire
The early development of Jain sculpture at Mathura is historically linked to the period of the Kushan Empire. During this time, Mathura was a major artistic and religious center where the formal rules for Tirthankara iconography were first stabilized. The use of the local spotted red sandstone for these idols became a hallmark of the Kushan style, influencing the sculptural traditions of northern India for several centuries.

190. (B) P-3, Q-4, R-1, S-2
Various Jain monuments are defined by their unique architectural and sculptural features. Sravanabelagola is the site of a colossal monolithic statue, while Palitana is uniquely known as a hilltop temple city. Mount Abu is world-renowned for the intricate marble carvings found in its Dilwara temples, and Khajuraho features Jain shrines built in the Nagara style amidst a larger group of contemporary Hindu temples.

191. (A) Ascribing a right to exist to all elements.
The Jain ecological perspective is considered holistic because it recognizes that all components of the natural world, including water, earth, and fire, are inhabited by souls. By ascribing life and the right to exist to all these elements, the faith mandates a relationship with nature based on non-violence and respect. This perspective discourages the exploitation of the environment, emphasizing that all life is interconnected and inherently valuable.

192. (B) It was commissioned by Chavundaraya, a minister of the Ganga dynasty.
The colossal statue of Gommateshwara at Sravanabelagola was commissioned in the late tenth century by Chavundaraya, a prominent official under the Ganga dynasty. This monumental project is one of the most significant achievements of Jain patronage in southern India. Carved from local granite, the statue remains a primary focus of religious devotion and is celebrated for its artistic excellence and its representation of absolute spiritual renunciation.

193. (B) Migration and settlement of trading communities.
The significant presence of Jains in modern Delhi is the result of centuries of migration by merchant families who moved to the capital

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for economic opportunities. These successful communities established numerous temples, educational institutions, and charitable organizations to support their religious life. This settlement has made Delhi a vital hub for the faith, demonstrating the community's historical role in the urban development and cultural landscape of northern India.

194. (C) Statement I is incorrect but Statement II is correct.
Contrary to being in ruins, the site at Devagarh is exceptionally rich in religious heritage, featuring a large group of Jain temples and thousands of well-preserved sculptures. These monuments provide a continuous record of Jain art and iconography from the Gupta period through the medieval era. The site's historical and artistic significance makes it a primary location for scholars studying the development of northern Indian temple architecture.

195. (C) A fundamental ethical practice derived from Ahimsā
In Jainism, vegetarianism is a mandatory and foundational ethical practice that arises directly from the vow of non-violence. It is not a temporary choice or a cultural preference but a spiritual obligation for both laypeople and monks. By abstaining from meat, practitioners consistently work to minimize harm to living beings, which is essential for personal spiritual purification and the adherence to the faith's core values.

196. (D) Depiction holding a weapon like a sword or mace
Tirthankaras are never depicted holding weapons, as their iconography is designed to symbolize complete peace and the conquest of internal passions through non-violence. Instead, their statues feature auspicious marks like the srivatsa on the chest and an identifying lanchana on the pedestal. They are shown exclusively in meditative postures, emphasizing their status as enlightened beings who have transcended worldly conflict and material attachment.

197. (B) 3 and 5 only
Jain environmental thought is defined by the principle of non-possession, which encourages minimalist living, and the doctrine of non-violence, which extends compassion to all life forms, including microbes. This holistic ethics recognizes that elements like earth and water possess life, mandating their protection. These principles provide a robust philosophical basis for modern sustainability and respect for the environment, rejecting any form of anthropocentric exploitation of the natural world.

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198. (B) Chandelas
The significant Jain monuments at Khajuraho were constructed during the rule of the Chandela dynasty, between the tenth and twelfth centuries. These rulers were major patrons of religious architecture, supporting both Hindu and Jain sites. The Jain temples they built exhibit the refined Nagara style of the region, demonstrating the religious pluralism and the shared artistic environment that flourished in central India under their stable and prosperous governance.

199. (D) Sittanavasal and rock-cut caves at Badami
The Jain artistic heritage in southern India is best represented by rock-cut cave temples such as those at Sittanavasal in Tamil Nadu and Badami in Karnataka. These sites contain relief sculptures of Tirthankaras and, in the case of Sittanavasal, exquisite early medieval fresco paintings. These monuments provide vital evidence of the long-standing presence and the high level of artistic achievement within the Jain communities of the Deccan and south.

200. (A) Both A and R are true and R is the correct explanation of A.
Jaisalmer is a vital center for Jainism because its secure, underground libraries have preserved an invaluable collection of ancient manuscripts for centuries. These bhandars have protected rare texts on philosophy, literature, and science from damage and loss. The preservation of this knowledge by the local community has made the city an essential location for researchers and a primary repository for the intellectual heritage of the faith.

201. (C) Ahmedabad
Ahmedabad is a primary hub for both the Svetambara and Digambara traditions, reflecting its history as a major center for Jain merchant communities in Gujarat. The city hosts numerous modern institutions and temples, serving as a

hub for both commercial and religious activities. This concentration of resources and community engagement has made Ahmedabad a vital location for the preservation and contemporary development of Jain culture and education in western India.

202. (A) Digambaras and Śvetāmbaras
The debate over whether women can achieve ultimate liberation and omniscience in their current form is a fundamental doctrinal difference between the Digambara and Svetambara sects. The Svetambara tradition affirms this possibility, while the Digambara sect maintains that women must be reborn as men to reach the final spiritual goal. This disagreement is rooted in their differing interpretations of non-possession and the requirements for the highest stage of renunciation.

203. (A) 1, 2, and 3 only
The Jain art of Mathura is historically significant for its Kushan-period sculptures, which were primarily carved from the characteristic local spotted red sandstone. These works include some of the earliest formal representations of the Tirthankaras and frequently feature votive slabs known as ayagapatas. While crucial for the development of Jain iconography, these stylistic traditions were distinct from the earlier Mauryan period, representing a new phase in Indian religious art.

204. (B) Emphasis on Ahimsā and its dietary application.
The most significant contribution of Jainism to Indian social thought is its uncompromising emphasis on non-violence and the practical application of this principle through vegetarianism. This ethical commitment has influenced the broader Indian culture for millennia, promoting compassion for all living beings. By integrating this value into daily life, Jainism has fostered a widespread culture of non-injury and sensitivity toward the environment and the sanctity of all life forms.

205. (C) The Dilwara Temples
The Vimal Vasahi and Luna Vasahi temples are the two most famous structures within the Dilwara temple group at Mount Abu. These shrines are celebrated as masterpieces of medieval Indian architecture, particularly for their incredibly fine and detailed marble carvings. Their construction under Solanki-period patronage created a lasting legacy of artistic excellence that remains a major site of pilgrimage and a highlight of India's cultural heritage.

206. (D) Śvetāmbara temple and a large manuscript library (Jnanabhandar)
The Jain center at Koba in Gujarat is particularly recognized for its modern Svetambara temple and its impressive library, which houses an extensive collection of ancient manuscripts. This institution serves as a major hub for research into Jain history, philosophy, and literature. By providing scholars with access to these rare texts, the center plays a vital role in the preservation and study of the intellectual heritage of the community.

207. (A) Metaphysical theories with scientific parallels.
The relationship between Jainism and science is best understood through the conceptual parallels between ancient Jain metaphysical theories and modern scientific principles. For example, the theory of indivisible particles bears a striking resemblance to atomic theory, and the systematic classification of living beings reflects early biological taxonomy. These comparisons highlight the rational and systematic approach early Jain thinkers took to explaining the physical and natural world.

208. (C) P-3, Q-4, R-1, S-2
Major Jain sites are famous for their unique architectural and cultural attractions. Sravanabelagola is defined by the colossal monolithic Gommateshwara statue, while Palitana is known for its hilltop temple city on Shatrunjaya. Mount Abu is renowned for the exquisite marble carvings of its Dilwara temples, and Mathura is significant for its early Tirthankara sculptures from the Kushan period. Together, these sites represent the diverse artistic landscape of the faith.

209. (B) Worthy recipients, especially monks and nuns
In the Jain tradition, charity is considered most meritorious when given to worthy recipients who follow a path of spiritual discipline. Providing support for monks and nuns is essential because

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emphasizes the interconnectedness and inherent value of every living thing in the universe.

242. (A) The Tirthankaras
The Jain idols discovered at Mathura are essential for understanding the early development of Tirthankara iconography. During the Kushan period, these figures began to be represented in standardized human forms, emphasizing their status as enlightened ascetics in meditative poses. These early works set the foundational rules for how spiritual teachers would be depicted in Jain art for centuries, making Mathura a critical site for the study of the community's sculptural and religious history.

243. (C) Women can achieve liberation and Kevala Jnana.
In the debate regarding the status of women, the Svetambara sect maintains that women possess the same spiritual potential as men and are fully capable of attaining omniscience and ultimate liberation. This belief is supported by their long history of ordaining nuns and their recognition of female spiritual teachers. This inclusive perspective highlights a key doctrinal difference with the Digambara sect and emphasizes the Svetambara commitment to spiritual equality within the path of renunciation.

244. (A) 1, 2, 3 and 4 only
Major Jain centers are correctly matched with their states and significant features: Palitana in Gujarat, Sravanabelagola in Karnataka, Devagarh in Uttar Pradesh, and Mount Abu in Rajasthan. These sites represent different historical periods and architectural styles, from massive monolithic statues to intricate marble temples. However, Khajuraho is located in Madhya Pradesh, not Bihar. Correctly identifying these geographical locations is essential for understanding the distribution and development of Jain religious and artistic heritage throughout India.

245. (B) Providing a material basis for monastic survival.
The practice of charity in Jainism is essential for the material survival of the monastic community, as monks and nuns are prohibited from owning property or preparing their own food. By providing daily sustenance, medicine, and shelter, the lay community ensures that the ascetics can focus entirely on their spiritual discipline and religious vows. This symbiotic relationship fosters a strong bond between the householders and the monastic order, maintaining the social and religious health of the faith.

246. (B) The modern period, linked to diaspora movements
The spread of Jainism outside of the Indian subcontinent is a phenomenon of the modern period, primarily driven by the migration of Jain families for economic and educational reasons. As these individuals settled in countries across North America, Europe, and Africa, they established temples and community centers to maintain their religious identity. This global expansion reflects the modern movement of people rather than the historical missionary activities associated with some other major world religions.

247. (D) Very similar in style and construction to the local Hindu temples of the Chandela period
The Jain temples at Khajuraho are remarkable for their stylistic similarity to the contemporary Hindu shrines at the site. Built under the same Chandela patronage, they utilize the regional Nagara style, featuring the same type of curvilinear towers and elaborate external sculptural decoration. This architectural harmony demonstrates the integrated artistic culture of the medieval period, where different religious communities shared the same aesthetic forms and construction techniques to express their devotion.

248. (A) Ornate marble ceiling with a central pendant
The Vimal Vasahi temple at Mount Abu is world-renowned for its extraordinarily detailed white marble carvings, particularly its magnificent central ceiling pendant. This architectural feature is a masterpiece of stone carving, with delicate patterns that appear as light as lace. The temple's focus on interior artistic excellence over outward display represents the peak of medieval sculptural achievement under Solanki patronage and remains a primary destination for religious devotion and the appreciation of Indian art.

249. (C) Sanchi
Ladnun, Jaipur, and Ahmedabad are all recognized as significant centers for Jain

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are standardized in Jain iconography and are essential for identifying specific idols in temples, where the meditative poses of the various Tirthankaras often appear identical.

218. (A) Contemporary Hindu temples at Khajuraho
The Jain temples at Khajuraho are notable because they were built in the same Nagara style as the neighboring Hindu shrines under Chandela patronage. They feature the same architectural elements, such as curvilinear shikharas and elaborate external sculptures. This stylistic harmony reflects the shared artistic environment of the medieval period, where builders used similar regional forms for different religious traditions, demonstrating the integrated cultural landscape of central India at the time.

219. (D) Limiting consumption and resource use
The principle of non-possession in Jainism has a profound ecological implication by encouraging individuals to minimize their material needs. By practicing detachment from worldly goods and avoiding unnecessary consumption, followers reduce their overall impact on the environment. This ethics promotes a sustainable lifestyle based on simplicity and responsibility, providing a powerful philosophical response to modern issues of overconsumption and the exploitation of natural resources for material gain.

220. (A) Both Statement I and Statement II are correct, and Statement II is a plausible explanation for Statement I.
The Dilwara temples at Mount Abu are famous for their plain exteriors and extraordinarily ornate marble interiors. This architectural choice is often interpreted as a visual metaphor for Jain spiritual values, emphasizing that true beauty and purity are internal and found within the soul. By focusing on interior refinement over outward display, these temples reflect the religious ideals of renunciation and the cultivation of an inner spiritual landscape.

221. (C) Delhi
Modern Delhi has become a major center of Jain learning due to its large and influential community of both Svetambara and Digambara followers. The city is home to numerous temples, educational institutions, and traditional libraries that support religious and cultural life. The economic success of the Jain community in the capital has enabled the development of these modern centers, which play a crucial role in contemporary Jain scholarship and communal organization.

222. (D) Stylistic similarities to early robust figures.
The early Jain sculptures discovered at Mathura are characterized by their robust and muscular physique, which reflects the regional artistic traditions of the Kushan period. This style was also used for contemporary Buddhist and Hindu figures, showing how early Jain iconography was influenced by prevailing sculptural movements. These idols are critical for understanding the formative stage where Tirthankaras began to be represented in human form with standardized meditative attributes.

223. (B) 3 and 4 only
Mathura was a major center for the development of Jain art during the Kushan period, and the Parshvanatha temple at Khajuraho is a classic example of the regional Nagara style. Other claims, such as the Gommateshwara statue being Chola art or the Mount Abu temples being made of red sandstone, are incorrect. These sites represent distinct periods and regional styles that collectively illustrate the rich and diverse history of Jain artistic heritage in India.

224. (B) Charity (Dāna)
The symbiotic relationship between lay Jains and the monastic order is maintained through the daily practice of charity. By providing essential items like food and medicine to monks and nuns, the laity fulfills their religious duties and earns spiritual merit. This system is necessary because ascetics cannot own property or prepare their own food, making the act of giving a vital social and religious link that ensures the continuation of the faith.

225. (B) Mount Ābu
The world-famous Dilwara Jain temples are located in the hill station of Mount Abu in Rajasthan. These temples are celebrated for their incredible architectural and sculptural beauty, particularly their intricate white marble carvings. Their location in the mountains provided a peaceful retreat for monks and pilgrims, and the site remains one of the most important and

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177. (B) The Jain Vishva Bharati Institute, a deemed university
Ladnun is uniquely famous as the home of the Jain Vishva Bharati Institute, a recognized deemed university that focuses on the study of Jain philosophy, non-violence, and modern science. This institution promotes both traditional learning and academic research, making Ladnun a significant modern center for the intellectual development of the community. Its work ensures that the principles of Jainism remain relevant and are studied through a rigorous, contemporary scholarly lens.

178. (B) 1, 2, 3, and 4 only
Major Jain sites are correctly matched to their historical and architectural features. Khajuraho is known for Chandela-period temples, Devagarh for its Gupta-era fort complex, Palitana as a hilltop temple city in Gujarat, and Mount Abu for its marble shrines. However, Sravanabelagola is primarily famous for its colossal monolithic statue rather than fresco paintings, which are more characteristically found at sites like Sittanavasal in southern India.

179. (C) Aparigraha (non-possession), which includes complete nudity
The Digambara sect's view that women cannot achieve liberation in their current form is based on their strict interpretation of non-possession. They believe that complete nudity is a necessary requirement for the highest stage of renunciation and liberation. Since social norms prevent women from practicing this level of nudity, the sect maintains that they must be reborn as men to reach the final spiritual goal, highlighting a key doctrinal difference with Svetambarās.

180. (D) The material support and continuation of the monastic order
The Jain practice of charity is fundamentally designed to provide for the daily needs of monks and nuns who have renounced all worldly property. Since ascetics cannot own money or prepare food, they are entirely dependent on the householders for sustenance, medicine, and shelter. This symbiotic relationship ensures that the monastic community can focus on spiritual discipline while allowing the laity to earn merit through these righteous acts of giving.

181. (C) A metaphysical explanation of causality using material concepts
In the discussion of "Jainism and Science," the theory of karmic particles illustrates how Jainism uses a quasi-material framework to explain spiritual causality. The idea that karma consists of subtle particles that bond to the soul provides a systematic way of understanding how actions affect future experiences. This concept creates a rationalized metaphysical system that mirrors the scientific approach of explaining phenomena through the interaction of fundamental material elements.

182. (B) They share the same platform and architectural style as the neighboring Hindu temples.
The Jain temples at Khajuraho are remarkable for their stylistic integration with the surrounding Hindu monuments. Built under the same Chandela patronage, they utilize the regional Nagara style, featuring curvilinear shikharas and elaborate external carvings. This architectural harmony reflects a shared artistic culture and demonstrates the religious tolerance of the period, where different faiths expressed their devotion through similar aesthetic forms while maintaining their distinct iconographic requirements.

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183. (D) Mathurā - Ayagapata
The historical association between Mathura and ayagapatas is well-established in Indian art history. These votive slabs, decorated with symbols and figures of Tirthankaras, are characteristic of the early Jain art found at Mathura during the Kushan period. Other pairings are incorrect: Vimal Vasahi is at Mount Abu, the Gommateshwara statue is at Sravanabelagola, and the Sittanavasal caves are in Tamil Nadu, representing a different regional artistic tradition.

184. (A) Academic study of Jain philosophy
The establishment of institutions like the one in Ladnun reflects a modern trend toward the formal academic study of Jain principles. By creating a university environment, the community promotes a rigorous intellectual engagement with its ancient wisdom, exploring its relevance to modern science and social issues. This approach complements traditional ritual practices by ensuring that Jain philosophy is

ethical duty and practice non-attachment through the act of giving.

234. (A) Is a fundamental and obligatory discipline for all followers.
Vegetarianism is not merely a recommendation in Jainism; it is a fundamental and mandatory ethical practice for every follower. This dietary commitment is a direct application of the core vow of non-violence, as consuming meat inevitably involves harming living beings. Both laypeople and monks strictly adhere to a plant-based diet to minimize suffering, making it a defining characteristic and a non-negotiable part of the Jain spiritual and ethical identity.

235. (A) P-3, Q-4, R-1, S-2
Specific terms define the cultural and religious landscape of Jainism. The word for arts and crafts covers architecture and sculpture, while a lanchana is the symbol used to identify a specific Tirthankara. Vegetarianism represents the dietary application of non-violence, and a basadi refers specifically to a Jain temple in the southern Indian context. These concepts collectively describe the community's rich history, ethical practices, and its unique artistic and regional identities.

236. (D) Jain Vishva Bharati Institute
Ladnun is famous as the location of the Jain Vishva Bharati Institute, a recognized deemed university dedicated to the academic study of Jain philosophy and modern science. This institution promotes both traditional spiritual education and contemporary research, attracting scholars and students from across the world. Its presence has made Ladnun a significant modern hub for the intellectual development of the Jain community, ensuring that its ancient principles are explored in a modern scholarly setting.

237. (C) The lace-like delicacy of the marble carving
The most distinguishing feature of the Dilwara temples at Mount Abu is the extraordinary delicacy of their interior marble carvings. Artisans achieved a level of detail that makes the stone appear as light and intricate as lace, particularly on the ceilings and pillars. This incredible craftsmanship transformed the hard white marble into complex aesthetic forms, making these temples world-renowned examples of medieval Indian architectural and sculptural excellence and deep religious devotion.

238. (D) Jain Śilpa
The collective term for the wide range of Jain artistic expressions, including architecture, sculpture, and painting, is Jain Shilpa. This concept encompasses the various creative ways in which the community has visualized its religious values and hagiography throughout history. From the early votive slabs of Mathura to the massive monolithic statues and ornate marble temples, these diverse forms reflect the rich aesthetic and spiritual history of the Jain faith across the Indian subcontinent.

239. (A) The birthplace of Mahavira
Vaishali is a foundational site in Jain history because it is revered as the birthplace of Lord Mahavira, the twenty-fourth and final Tirthankara. This historical association makes the ancient city a primary destination for pilgrimage and religious study. Devotees visit Vaishali to honor the origins of the teacher who revitalized the Jain path of non-violence, making the city a central location for the community's religious identity and historical consciousness for over two millennia.

240. (B) Gupta period Jain temple architecture
The Shantinatha temple at Devagarh is a critical monument that represents the architectural traditions of the Gupta period. This era is known for the stabilization of religious iconography and the refinement of temple styles in northern India. The structure and its accompanying sculptures provide vital evidence of how Jain artistic expression was part of the broader classical flourishing of Indian culture, influencing later medieval temple-building traditions with its balanced and detailed aesthetic forms.

241. (B) Belief that all nature elements possess life.
The Jain perspective on ecology is fundamentally based on the belief that all components of the natural world, including plants, water, and earth, are inhabited by souls. This recognition of universal life mandates a non-violent and deeply respectful relationship with the environment. By viewing all of nature as sacred, Jainism promotes a holistic ethics that discourages exploitation and

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beautiful destinations for followers of the Jain faith and visitors interested in Indian art.

226. (A) The long duration and intensity of his meditative absorption
The depiction of creepers entwining the limbs of the Gommateshwara statue is a key iconographic detail that symbolizes his profound spiritual state. It represents the fact that he stood in a deep, unwavering meditation for such a long period that climbing plants began to grow around his motionless body. This imagery serves as a visual metaphor for his total detachment from physical sensations and his complete focus on attaining spiritual liberation.

227. (C) The Śvetāmbara tradition allows for the ordination of nuns and believes in female liberation.
In the Jain tradition, the Svetambara sect maintains that women are fully capable of achieving the highest spiritual goals, including omniscience and ultimate liberation. They have a long-standing history of ordaining women into a formal order of nuns, or Sadhvis. This recognition of female spiritual agency is a core doctrinal feature that distinguishes them from the Digambara sect and highlights their belief in the universal potential for spiritual enlightenment.

228. (A) Both A and R are true and R is the correct explanation of A.
Modern cities like Delhi and Jaipur have become significant centers of Jaina learning because they were historically home to successful merchant communities. These families used their resources to build numerous temples and establish libraries that preserved ancient religious texts. This transition from rural pilgrimage sites to urban hubs reflects the historical migration and economic success of the Jain community, ensuring the continued vitality of its intellectual and religious traditions.

229. (C) Gujarat
Palitana is a world-renowned Jain pilgrimage site located in the state of Gujarat. It is famous for the hundreds of temples that cluster on the Shatrunjaya hills, creating a unique "temple city." The site is considered highly sacred, and thousands of devotees visit each year to perform the traditional hilltop pilgrimage. Its location in Gujarat makes it a central hub for the Svetambara Jain community and a masterpiece of Indian religious architecture.

230. (B) Anekāntavāda (non-absolutism)
The Jain doctrine of non-absolutism teaches that reality is complex and can be viewed from multiple perspectives. The practice of using conditional statements to express this multifaceted truth is a core part of this philosophy. By recognizing that no single viewpoint contains the absolute truth, this principle encourages tolerance, open-mindedness, and a deep respect for the viewpoints of others, forming a rational basis for non-violence and effective communication.

231. (D) All of the above
Jain architecture is extraordinarily diverse, ranging from the intricate marble carvings of Mount Abu to the hilltop "temple city" of Palitana. Other significant sites include the Gupta-era shrines at Devagarh and the stylistically integrated Nagara temples at Khajuraho. In the south, Sittanavasal provides an important example of rock-cut cave temples and early medieval paintings. Together, these locations illustrate the rich geographical and historical development of Jain artistic and religious traditions across India.

232. (A) Spotted Red Sandstone
The early Jain sculptures produced by the Mathura school were predominantly carved from the local spotted red sandstone. This distinctive material is a hallmark of the Kushan period's artistic production and gives these idols their unique color and texture. The widespread use of this stone for religious art in the Mathura region helped to establish a standardized iconographic style for Tirthankara images that would influence northern Indian sculpture for many generations.

233. (C) Monks cannot prepare or store their own food.
The practice of charity is central to the Jain community because monks and nuns are prohibited by their vows from preparing or storing their own food. This rule of renunciation necessitates a daily interaction where the lay community provides sustenance to the ascetics. This symbiotic relationship ensures that the monastic order can focus entirely on spiritual discipline while the householders fulfill their

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learning, host to historical libraries and modern academic institutions. In contrast, Sanchi is primarily a world-famous Buddhist heritage site, celebrated for its ancient stupas and relief carvings. While both faiths share some historical and geographical contexts in India, Sanchi is not classified as a major hub for the specific study or traditional preservation of Jaina learning and philosophy.

250. (A) A revered saint who renounced his kingdom (Bahubali)
The colossal statue of Gommateshwara at Sravanabelagola depicts Bahubali, the son of the first Tirthankara, who is revered as a model of complete renunciation and spiritual victory. The statue portrays him in a state of profound meditation, symbolizing his ultimate detachment from his royal status and the physical world. This tenth-century monolithic masterpiece is a major focal point for pilgrimage and represents the highest ideals of self-discipline and spiritual achievement in the Jain tradition.

251. (B) B
Jain architecture in Southern India is deeply shaped by the religious values of austerity and asceticism. This spiritual focus results in a design that prioritizes simplicity over the elaborate ornamentation typical of Hindu structures. While these temples are structurally powerful, they avoid excessive decorative elements to reflect the core Jain commitment to minimalist living and spiritual purity.

252. (A) A monolithic pillar of honor known as a mānasthambha.
The architectural identity of Southern Jain basadis is marked by the presence of a mānasthambha. This monolithic pillar of honor stands prominently at the temple entrance, serving as a distinctive feature of the regional Dravidian style. It symbolizes the spiritual status and dignity of the Tirthankaras, differentiating these religious sites from other contemporary structural temples in the region.

253. (C) adapted natural caverns and rock shelters with carved stone beds.
The origins of Jain monasticism in Southern India are found in natural caverns and rock shelters. These primitive environments were modified to suit the needs of ascetics by carving simple stone beds into the rock. This adaptation allowed monks to practice their spiritual duties in secluded environments that aligned with their vows of renunciation and detachment from urban life.

254. (D) They served a dual purpose as places of worship and community centers.
Jain architectural centers in the South functioned as vital multifunctional spaces for the community. Beyond being designated places of worship, they served as centers of learning and hubs for social interaction. This integration allowed these sites to support the spiritual needs of the faith while simultaneously providing a structured environment for educational pursuits and religious community life.

255. (C) the patronage provided by various ruling dynasties.
The growth and sustainability of Jain architectural projects in the South were heavily reliant on the patronage of powerful ruling dynasties. The Ganga, Chalukya, and Hoysala rulers provided the necessary resources and political support for building these structures. Such royal backing was essential for the evolution of rock-cut architecture and the construction of permanent structural temples throughout the region.

256. (B) It is conceptualized as a vast "temple-city" with numerous shrines.
The temple complex at Pālitānā is distinguished by its layout as a massive temple-city situated on the Śatruñjaya hill. Unlike isolated shrines, it consists of hundreds of individual temples constructed over several centuries. This architectural arrangement embodies the concept of a sacred tirtha, where the sheer number of structures creates an expansive and holy landscape for pilgrims.

257. (D) The extensive and intricate carvings executed in marble.
Mount Ābu is globally recognized for the Dilwara Temples, which showcase exceptional artistic mastery through the use of marble. These structures are famous for their intricate, lace-like carvings found on ceilings and pillars. This high level of craftsmanship transforms the hard stone into ethereal beauty, demonstrating the

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immense devotion and significant wealth of the Jain community in that region.

258. (A) It offers a chronological overview of temple development over different periods.
Devagarḥa serves as a vital archaeological site for understanding the history of Jain art. Because it contains a large collection of temples from various eras, it provides a comprehensive chronological survey of architectural styles and iconographic changes. Researchers use these structures to trace the development of religious artistic traditions and the evolving preferences of Jain patrons over different historical periods.

259. (C) their harmonious integration with the prevailing local architectural style.
The Jain temples located at Khajurāho are notable for their seamless integration with the prevailing regional architectural style. While they are distinct in their religious focus, they share the graceful sculptures and harmonious proportions seen in nearby Hindu temples. This synthesis reflects how Jain artistic expressions often adapted local aesthetic idioms while maintaining their core spiritual identity and iconographic requirements.

260. (A) A sacred pilgrimage center or tirtha.
Pālitānā represents the architectural embodiment of a sacred tirtha, or a significant pilgrimage destination. The sprawling complex of hundreds of shrines built across centuries serves as a monumental center for spiritual activity. Its design as an entire temple-city emphasizes the importance of collective worship and the religious goal of achieving liberation, drawing devotees to its sacred hilly landscape.

261. (D) The frequent use of local red sandstone and the śrīvatsa mark.
During the Kushan period, the Mathurā school became famous for producing numerous Jain images using the local red sandstone. These sculptures are identified by the śrīvatsa mark on the chest of the Tirthankaras. The figures typically exhibit serene facial expressions and are often accompanied by inscriptions that provide valuable historical details regarding the specific donor and the date of creation.

262. (B) Mathurā's emphasis on early codification versus Śravaṇabelagolā's emphasis on monumentality.
The passage distinguishes two major sculptural traditions by their primary focus and scale. Mathurā is recognized for its early codification and the widespread dissemination of standardized Tirthankara imagery during the Kushan period. In contrast, the southern tradition at Śravaṇabelagolā is defined by its emphasis on monumentality, creating massive monolithic statues that serve as powerful focal points for religious pilgrimage.

263. (C) the ascetic's profound detachment and prolonged penance.
The presence of creepers and anthills on the Gommateshvara statue at Śravaṇabelagolā carries deep symbolic meaning. These natural elements represent the ascetic's complete detachment from the physical world during prolonged periods of deep meditation. They illustrate that the figure remained so perfectly still and focused on penance that nature began to grow around his body, signifying ultimate spiritual mastery.

264. (D) kāyotsarga.
In Jain iconography, the standing posture of bodily abandonment is known as kāyotsarga. This pose signifies deep meditation and the complete rejection of physical comforts. By standing erect and motionless, the Tirthankara demonstrates total mastery over the body and detachment from worldly concerns. It is one of the two primary postures used to depict liberated beings in Jain sculptural art.

265. (A) They provided historical information about donors and dating.
Inscriptions found on the early Jain sculptures from Mathurā serve as a vital record for historical research. These texts provide specific details about the donors who funded the artworks and the dates when the images were consecrated. By documenting these facts, the inscriptions help scholars reconstruct the social history and the patronage patterns of the Jain community in ancient India.

266. (B) By assigning a unique lāñchana or cognitive symbol to each one.

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Jain iconography ensures the differentiation of Tirthankaras by assigning a unique lāñchana, or cognitive symbol, to each figure. Since the physical forms are depicted with uniform poses and idealized features to represent their shared spiritual state, these symbols are carved on the pedestals. For example, a bull identifies Rishabhanatha, allowing devotees to distinguish between the twenty-four liberated beings.

267. (B) attendant deities who act as guardians of the faith.
Yakshas and Yakshis occupy a specific role in Jain religious art as attendant deities. They are typically depicted as guardians of the faith who accompany the Tirthankaras. Unlike the detached and serene Tirthankaras, these figures often appear in dynamic poses with various attributes. They serve as intermediaries for lay devotees, bridging the gap between worldly life and spiritual liberation.

268. (A) shared state of spiritual liberation and transcendence.
The standardized and idealized representation of Tirthankaras in Jain sculpture is intended to highlight their shared state of spiritual achievement. By minimizing individual physical differences, the art emphasizes their common attainment of liberation and transcendence. This uniformity reflects the core belief that all Tirthankaras have reached the same ultimate goal of moksha through deep meditation and rigorous ascetic practices.

269. (C) An aesthetic of serene stillness and spiritual purity.
The overall aesthetic of Jain iconography is defined by a sense of serene stillness and spiritual purity. This visual approach is designed to reflect the ultimate goal of liberation from the cycle of rebirth. By using calm expressions and stable postures, the art reinforces religious principles and aids devotees in their meditation, creating an atmosphere conducive to spiritual reflection.

270. (D) Attendant deities are depicted with more dynamic poses and attributes.
A clear distinction exists between the portrayal of Tirthankaras and their attendant deities in Jain art. While Tirthankaras are shown in static, meditative poses to represent detachment, the attendant deities like Yakshas and Yakshis feature more dynamic postures. These attendants are often shown with specific physical attributes and varied gestures, reflecting their active role as guardians and spiritual intermediaries.

271. (C) Ahiṃsā (non-violence).
The commitment to vegetarianism in Jainism is a direct and practical manifestation of the cardinal principle of Ahiṃsā. Because Jains believe all living beings possess a soul and the capacity to suffer, they avoid meat to prevent harm. This ethical framework ensures that dietary choices align with the spiritual goal of minimizing violence toward all forms of life in the world.

272. (B) Because harvesting them can cause harm to the plant and other life forms.
Stringent Jain monks avoid root vegetables because the process of harvesting them is considered harmful to multiple life forms. Removing these plants from the ground kills the entire plant and also destroys small organisms living in the soil. This dietary restriction is a rigorous application of non-violence, aimed at protecting even the smallest microorganisms from unintentional injury or death.

273. (D) It has significantly contributed to the culture of vegetarianism in India.
The practice of Jain vegetarianism has had a profound influence beyond its own community, significantly contributing to the broader culture of vegetarianism in India. It has encouraged the development of sophisticated meat-free cuisine and fostered an ethical consciousness regarding food choices. This influence has framed diet as a matter of moral and spiritual significance for a large segment of society.

274. (A) a domain of spiritual and moral importance.
Within the Jain tradition, diet is viewed as a domain of immense spiritual and moral importance. Rather than being seen as mere physical sustenance or a personal preference, food choices are framed as ethical decisions. This perspective aligns eating habits with the core vow of non-violence, making the act of consuming food a significant part of one's religious and spiritual identity.

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275. (C) The belief that all life possesses a soul and the capacity to suffer.
The Jain commitment to universal non-violence is based on the fundamental belief that every living creature possesses a soul and can experience suffering. This includes everything from large animals to the smallest insects and microorganisms. Recognizing the inherent value and sensitivity of all life forms mandates a lifestyle that avoids causing harm, which is central to achieving spiritual progress.

276. (A) Abhaya-dāna (giving of protection).
Abhaya-dāna, or the giving of protection and freedom from fear, is considered the most superior form of charity in Jainism. This act involves saving a life or ensuring the safety of any living being. It is highly praised because it represents the ultimate expression of compassion and directly fulfills the fundamental religious commitment to protecting all forms of life from harm.

277. (D) Ahiṃsā.
The practice of Abhaya-dāna is deeply and intrinsically linked to the core principle of Ahiṃsā. By providing protection and removing fear from living beings, a donor actively practices non-violence in its most profound form. This type of charity goes beyond simple material giving, focusing instead on the preservation of life and the reduction of suffering throughout the natural and human world.

278. (B) Jñāna-dāna.
Jñāna-dāna involves the donation of knowledge and the support of religious education within the Jain community. This form of charity includes funding the production of scriptures, supporting scholars, and maintaining educational institutions. It is considered a superior type of giving because it facilitates the dissemination of spiritual wisdom, which is essential for the community's overall religious growth and intellectual development.

279. (C) To support the monastic order, which is dependent on the laity.
The institution of Dāna serves a critical role by supporting the monastic order, which is entirely dependent on the laity for survival. Since monks and nuns do not own property or prepare their own food, the daily offerings from lay followers are essential. This system creates a vital link between the two groups, fostering virtues of selflessness and compassion in donors.

280. (D) Āhāra-dāna.
Providing pure and prescribed food to monks and nuns on a daily basis is the most common form of Jain charity, known as Āhāra-dāna. This practice is regarded as an act of great piety for the lay community. It ensures that the ascetics can maintain their physical health and continue their spiritual duties without violating their strict vows of non-possession.

281. (A) The soul has no gender and is equal in all beings.
Jainism holds a fundamental doctrinal position that the soul is inherently genderless and equal across all living beings. This belief suggests that both men and women possess the same spiritual capacity for achieving the ultimate goal of liberation. By emphasizing the essence of the soul over physical form, the tradition provides a philosophical foundation for universal participation in religious and ascetic life.

282. (B) monks, nuns, laymen, and laywomen.
The social and religious organization of Jainism is structured around the chaturvidha sangha, or the four-fold order. This comprehensive community includes monks and nuns as the ascetic members, alongside laymen and laywomen as the householder members. This inclusive framework ensures that all individuals, regardless of their level of renunciation or gender, have a defined and recognized role within the faith.

283. (B) Śvetāmbaras believe women can attain moksha directly, while Digambaras debate this.
A significant theological debate exists between the Digambara and Śvetāmbara sects regarding women's spiritual potential. The Śvetāmbara tradition maintains that women can achieve direct liberation in their current lifetime. Conversely, the Digambara sect debates this possibility, with some suggesting that a woman must be reborn as a man to reach the final state of moksha, reflecting different interpretations of ascetic requirements.

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284. (A) A legitimate path for spiritual pursuit and an alternative to domesticity.
The establishment of an order for nuns provided women in ancient India with a legitimate alternative to traditional domestic roles. It offered them a recognized path for pursuing spiritual growth and practicing asceticism within a supportive community. This institutional development was a progressive step, as it granted women the autonomy to dedicate their lives entirely to religious study and spiritual liberation.

285. (C) Acting as patrons of art and transmitters of religious values.
In the Jain lay community, women have historically held influential positions as patrons of religious art and architecture. They have also been essential in transmitting core values and practices to the next generation. By serving as scholars and active community members, women ensure the continuity of the faith, playing a vital role in upholding and spreading Jain teachings throughout history.

286. (D) Aparigraha.
The vow of Aparigraha addresses the issue of overconsumption by promoting the limitation of personal possessions. By encouraging individuals to reduce their material wants, this principle directly counters consumerist behaviors that lead to environmental degradation. It fosters a lifestyle of sustainable living and resource conservation, highlighting the connection between personal self-restraint and the preservation of the natural world for everyone.

287. (C) It extends the concept of non-violence to all elements of nature, including earth and water.
The principle of Ahiṃsā contributes to environmental ethics by extending the concept of non-violence to all elements of the natural world. This includes not only humans and animals but also plants, water, air, and the earth itself. By acknowledging that these elements possess life, Jainism mandates a lifestyle that minimizes harm to the environment, fostering a profound reverence for nature.

288. (B) respect for diverse viewpoints and discourages an anthropocentric attitude.
Anekāntavāda is highly relevant to ecological thought because it encourages respect for diverse viewpoints and multiple facets of reality. This intellectual flexibility discourages anthropocentric arrogance, which often leads to the exploitation of nature. By fostering an attitude of inclusivity and respect for all parts of the ecosystem, this principle supports a more balanced and ethical relationship with the environment.

289. (D) its core philosophical and ethical principles.
Jainism's environmental ethics are not a modern invention but are deeply rooted in its core philosophical and ethical principles. The ancient concepts of non-violence, non-possessiveness, and non-absolutism provide a comprehensive framework for interacting with the world. These traditional values offer an ancient repository of ecological wisdom that remains highly relevant for addressing contemporary environmental challenges through a holistic approach.

290. (A) the interconnectedness of life and ecosystems.
The compatibility between Jain philosophy and modern science is found in their shared emphasis on the interconnectedness of all life and ecosystems. Both systems recognize that different life forms and natural elements are part of a complex, interdependent web. This mutual understanding highlights how ancient spiritual insights regarding the unity of existence align with contemporary biological and ecological theories of interdependence.

291. (C) The Digambara tradition.
Śravaṇabelagolā is a preeminent center specifically for the Digambara tradition of Jainism. For centuries, it has served as a vital seat of learning, housing significant manuscript libraries known as śāstra-bhaṇḍāras. Its historical and religious importance is further emphasized by its colossal sculptures, making it a central hub for both the preservation of Digambara knowledge and for large-scale religious pilgrimages.

292. (A) housing vast collections of Śvetāmbara manuscripts.
Jesalamera and Ahmedabad are recognized as prominent centers particularly for the Śvetāmbara tradition. These cities are noted for housing vast and rare collections of illustrated manuscripts written on palm leaves and paper. These libraries have been instrumental in the development of

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9. Gandhi's early education primarily took place in which city after his family moved from Porbandar?
(A) Ahmedabad
(B) Bombay
(C) Rajkot
(D) London

10. Which of the following thinkers did NOT have a significant, documented impact on Gandhi's philosophy during his South African phase?
(A) Karl Marx
(B) Leo Tolstoy
(C) John Ruskin
(D) Henry David Thoreau

11. Match the family members in List I with their relationship to Gandhi in List II.
List I:(Family Members)
P. Karamchand Gandhi
Q. Putlibai
R. Ota Gandhi
S. Laxmidas Gandhi
List II:(Relation to Gandhi)
1. Mother
2. Elder Brother
3. Father
4. Grandfather
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-4, R-1, S-3

12. Which statement about Gandhi's education in England is incorrect?
(A) He studied law at the Inner Temple.
(B) He obtained a doctorate from Cambridge University.
(C) He struggled to adapt to English customs.
(D) He was called to the Bar in June 1891.

13. What was the primary purpose of Gandhi's initial journey to South Africa in 1893?
(A) To establish a new political movement.
(B) To study the conditions of Indian laborers.
(C) To work as a legal representative for a firm.
(D) To start a newspaper for the Indian community.

14. Consider the following statements regarding Gandhi's family background:
1. His father, Karamchand, served as the Diwan in more than one princely state.
2. His mother, Putlibai, was Karamchand's fourth wife.
3. The family name 'Gandhi' means 'grocer' in Gujarati.
4. Gandhi was the eldest child of his parents.
Which of the above statements are correct?
(A) 1, 2 and 3
(B) 2, 3 and 4
(C) 1, 3 and 4
(D) 1, 2 and 4

15. The concept of 'Sarvodaya', or the welfare of all, was a principle that Gandhi adopted after reading a particular book. Who was the author of this influential work?
(A) John Ruskin
(B) Leo Tolstoy
(C) Henry David Thoreau
(D) Raichandra Bhai

16. Which of the following best describes the nature of the struggle led by Gandhi in South Africa?
(A) A violent armed rebellion against the local government.
(B) A non-violent struggle against racial and systemic injustice.
(C) A campaign focused on securing voting rights for the wealthy.
(D) A movement to establish a separate state within the region.

17. Read the following statements and select the correct option.
Statement I : Gandhi's interactions with Raichandra Bhai, a Jain poet and philosopher, deepened his understanding of spiritual matters.
Statement II : Raichandra Bhai advised Gandhi to convert to Christianity to better understand Western thought.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

18. At which college in Bhavnagar did Gandhi enroll for a brief and unhappy period before leaving for England?
(A) Samaldas Arts College
(B) Elphinstone College

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CHAPTER 07

Mahatma Gandhi: Early Life and South African Experience

1. In which city was Mohandas Karamchand Gandhi born on October 2, 1869?
(A) Rajkot
(B) Porbandar
(C) Ahmedabad
(D) Bombay

2. Which of the following statements about Gandhi's parents is correct?
(A) His father was the Diwan of Porbandar, and his mother was Putlibai.
(B) His father was a wealthy merchant and his mother was a scholar.
(C) His father was a British official and his mother was from royalty.
(D) His father was a teacher and his mother was a local homemaker.

3. Read the following statements and select the correct option.
Statement I : Putlibai, Gandhi's mother, was a deeply religious woman whose piousness had a lasting impact on him.
Statement II : Karamchand Gandhi, Gandhi's father, had little interest in religious matters and focused solely on his administrative duties.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

4. Which caste did Gandhi's family belong to?
(A) Brahmin (Priestly caste)
(B) Kshatriya (Warrior caste)
(C) Shudra (Laborer caste)
(D) Vaishya (Modh Bania sub-caste)

5. What was the profession of Gandhi's grandfather, Uttamchand Gandhi, who was also known as Ota Gandhi?
(A) A farmer
(B) A school teacher
(C) The Diwan of Porbandar
(D) A cloth merchant

6. The term 'Satyagraha', coined by Gandhi in South Africa, is a compound of two Sanskrit words. What does 'Satyagraha' literally mean?
(A) Passive non-violent protest
(B) Truth Force or Soul Force
(C) Collective civil disobedience
(D) Active political struggle

7. Which of the following incidents is widely considered the catalyst for the origin of Satyagraha during Gandhi's time in South Africa?
(A) Being denied a room at a hotel in Durban.
(B) Being asked to remove his turban in court.
(C) The imposition of a tax on ex-indentured Indians.
(D) Being forcibly removed from a train at Pietermaritzburg.

8. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : The social and political environment in South Africa, marked by severe racial discrimination, was the crucible for Gandhi's experiments with non-violent resistance.
Reason (R) : Gandhi had already formulated the complete philosophy of Satyagraha in England before arriving in South Africa.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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(D) Jainism

28. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : Henry David Thoreau's essay 'On the Duty of Civil Disobedience' provided Gandhi with a powerful intellectual justification for resisting unjust laws.
Reason (R) : Gandhi borrowed the term 'Civil Disobedience' directly from Thoreau to name his movement in South Africa.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Which specific part of the Christian Bible had a profound and lasting impact on Gandhi's ethical framework, particularly his understanding of non-retaliation?
(A) The Book of Genesis
(B) The Book of Revelation
(C) The Sermon on the Mount
(D) The Psalms of David

30. In the context of Gandhi's struggle in South Africa, what was the main form of injustice and exploitation faced by indentured Indian laborers?
(A) They were denied the right to practice their ancestral religion.
(B) They were prohibited from owning any form of residential property.
(C) They were conscripted into the British army for the Boer Wars.
(D) They faced harsh conditions, low wages, and a discriminatory poll tax.

31. Match the works in List I with the authors in List II who influenced Gandhi.
List I:(Book/Text)
P. Unto This Last
Q. The Kingdom of God Is Within You
R. On the Duty of Civil Disobedience
S. The Light of Asia
List II:(Author/Source)
1. Henry David Thoreau
2. Sir Edwin Arnold
3. John Ruskin
4. Leo Tolstoy
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

32. What was the name of the Indian merchant whose legal case took Gandhi to South Africa in 1893?
(A) Parsi Rustomji
(B) Dada Abdullah
(C) G. A. Natesan
(D) Tyeb Seth

33. Which of the following statements about Gandhi's education is incorrect?
(A) He was an average student at the Alfred High School in Rajkot.
(B) He found his time at Samaldas College intellectually stimulating.
(C) His legal training in London was at one of the Inns of Court.
(D) He matriculated from high school in 1887.

34. Consider the following statements regarding the origins of Satyagraha:
1. It was first conceived as a response to the Transvaal Asiatic Registration Act.
2. The term was selected through a prize competition in the newspaper 'Indian Opinion'.
3. It was initially called 'Passive Resistance' but Gandhi sought an Indian name.
4. Its core principle is to inflict suffering on the opponent to achieve victory.
Which of the above statements are correct?
(A) 1 and 4
(B) 2 and 3
(C) 1, 2 and 3
(D) 2, 3 and 4

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35. The influence of Raichandra Bhai on Gandhi was primarily in which domain?
(A) Political strategy and organization.
(B) Economic theory and communal living.
(C) Spiritual guidance and religious doubt.
(D) Legal practice and courtroom tactics.

36. Which action by Gandhi in a Durban courtroom shortly after his arrival in South Africa

(C) Wilson College
(D) St. Xavier's College

19. Which religious scripture did Gandhi first read in its English translation by Sir Edwin Arnold, referring to it as the 'song celestial'?
(A) The Bible
(B) The Quran
(C) The Bhagavad Gita
(D) The Vedas

20. Which of the following was a key impact of Leo Tolstoy's writings, particularly 'The Kingdom of God Is Within You', on Gandhi?
(A) It introduced the concept of communal economic self-sufficiency.
(B) It provided a model for the structure of the Indian Congress.
(C) It inspired his early dietary experiments with strict vegetarianism.
(D) It convinced him of applying love and non-violence in human affairs.

21. Arrange the following events from Gandhi's early life in chronological order:
1. Marriage to Kasturbai.
2. Enrollment in Samaldas College.
3. Departure for legal studies in England.
4. Primary schooling in Rajkot.

Choose the correct sequence:
(A) 4, 1, 2, 3
(B) 1, 4, 2, 3
(C) 4, 2, 1, 3
(D) 2, 4, 1, 3

22. The struggle against the 'Asiatic Registration Act' in the Transvaal, which required all Indians to be fingerprinted and carry registration certificates, was a major campaign for Gandhi. What did he call this discriminatory law?
(A) The Rowlatt Act
(B) The Black Act
(C) The Immigration Act
(D) The Poll Tax Law

23. Which of the following pairs of 'Influence' and 'Thinker' is incorrectly matched in the context of Gandhi's philosophy?
(A) Civil Disobedience - Henry David Thoreau
(B) Bread labor ideals - Leo Tolstoy
(C) Welfare of all concepts - John Ruskin
(D) National industrial progress - Raichandra Bhai

24. Gandhi's family belonged to the Vaishnava sect of Hinduism. The religious atmosphere at home was also influenced by another religion, which contributed to his strong belief in Ahimsa (non-violence). Which religion was it?
(A) Jainism
(B) Buddhism
(C) Sikhism
(D) Zoroastrianism

25. Consider the following statements about Gandhi's time in London:
1. He joined the London Vegetarian Society and became a member of its executive committee.
2. He successfully completed his legal education and was called to the Bar.
3. He met with several prominent British politicians to discuss the issue of Indian independence.
4. He devoted most of his time to studying European classical music and dance.
5. He was introduced to the Theosophical Society, which spurred his interest in religious studies.

Which combination of the above statements is correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 2, and 5
(D) 3, 4, and 5

26. What vow did Gandhi make to his mother, Putlibai, before he left for England for his studies?
(A) To abstain from meat, alcohol, and women.
(B) To send a portion of his earnings back home.
(C) To return within three years to serve his community.
(D) To excel in his studies and top his university.

27. The concept of 'Aparigraha' (non-possession), which Gandhi practiced, was heavily influenced by the teachings of which religion prominent in his home region of Gujarat?
(A) Islam
(B) Buddhism
(C) Christianity

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Jain literature and art, serving as vital repositories for the preservation of the community's rich intellectual and spiritual heritage.

293. (D) A manuscript library.
A śāstra-bhaṇḍāra is a traditional manuscript library found within Jain centers of learning. These repositories are dedicated to the preservation of sacred texts, philosophical works, and religious literature. By safeguarding rare manuscripts on palm-leaf and paper, these libraries have played a crucial role in maintaining the intellectual continuity of the faith and supporting the studies of monks and scholars.

294. (B) modern centers for Jain research and education.
Koba and Ladnun represent modern institutions that continue the Jain legacy of scholarship. They have developed into significant centers for research and education by integrating traditional religious learning with modern academic methodologies. These contemporary hubs support the ongoing intellectual life of the faith, providing facilities for both deep philosophical study and the systematic investigation of Jain history and literature.

295. (C) Their enduring function as hubs for scholarship and learning.
The various centers mentioned are connected by their enduring function as vital hubs for scholarship and religious learning. From ancient sites to modern urban hubs, these locations have consistently prioritized the preservation of knowledge and the pursuit of education. This network demonstrates the central role of intellectual activity in Jainism, serving to maintain religious traditions and foster ongoing philosophical debate.

296. (D) The classification of living beings based on the number of senses.
Jain philosophy features an early attempt at a systematic taxonomy of life through the classification of living beings based on their senses. This system categorizes jīvas ranging from single-sensed organisms in the earth and water to five-sensed beings like humans and animals. This observational tradition reflects a deep analytical approach to understanding biological diversity and the hierarchy of living things.

297. (A) description of a cyclical and unending universe.
Jain cosmology shares a point of comparison with modern scientific theories in its description of a cyclical and unending universe. This worldview posits that the universe exists without a creator and follows continuous cycles of time. Such a perspective on the structure and nature of the cosmos resonates with certain modern cosmological models that explore the vast, eternal nature of space.

298. (B) modern migration of Jain communities.
The global presence of Jainism in the contemporary era is primarily the result of modern migration patterns. In the last century, members of the Jain community moved to North America, Europe, and Africa for economic and educational opportunities. This dispersal led to the establishment of temples and community centers abroad, extending the faith's reach far beyond its traditional Indian roots.

299. (B) To act as focal points for preserving religious identity.
Temples and community centers established by the Jain diaspora serve as essential focal points for preserving religious identity and practice in foreign lands. These institutions provide a space where traditions like vegetarianism and non-violence can be maintained. They also facilitate community gathering and interfaith dialogue, helping Jains navigate the challenges of living in different cultural contexts while staying connected to their faith.

300. (A) They are engaged in a process of adaptation and cultural navigation.
Jains living abroad are engaged in a significant process of adaptation and cultural navigation. While they strive to maintain their core religious traditions, such as strict vegetarianism and non-violence, they must do so within diverse and different cultural contexts. This experience involves balancing the preservation of their unique religious identity with active engagement in global conversations and interfaith dialogue.

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demonstrated his early resolve to resist racial prejudice?
(A) He refused to pay a fine imposed on him.
(B) He delivered a speech condemning the judge.
(C) He organized a walkout of all Indians present.
(D) He refused to remove his traditional turban.

37. Read the following statements and select the correct option.
Statement I : John Ruskin's 'Unto This Last' taught Gandhi that the good of the individual is contained in the good of all.
Statement II : Influenced by Ruskin, Gandhi immediately established the Phoenix Settlement to put these ideals into practice.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

38. The experience of being thrown off the train at Pietermaritzburg was a moment of profound transformation for Gandhi. What did he resolve to do that night?
(A) To return to India immediately and fight for its freedom.
(B) To stay and fight the deep disease of color prejudice.
(C) To file a lawsuit against the railway company for damages.
(D) To write a letter to the Queen of England protesting the injustice.

39. Which of the following was NOT a religious text that significantly influenced Gandhi's thought?
(A) The Bhagavad Gita
(B) The Sermon on the Mount
(C) The Quran
(D) The Upanishads

40. From which city did Gandhi depart for England in 1888 to pursue his legal studies?
(A) Bombay
(B) Porbandar
(C) Rajkot
(D) Calcutta

41. Arrange the following events in Gandhi's South African journey chronologically:
1. Founding of the Natal Indian Congress.
2. The Pietermaritzburg train incident.
3. Establishment of the Phoenix Settlement.
4. The first Satyagraha campaign against the "Black Act".

Choose the correct sequence:
(A) 2, 1, 3, 4
(B) 1, 2, 4, 3
(C) 2, 3, 1, 4
(D) 3, 1, 2, 4

42. The philosophy of Leo Tolstoy reinforced Gandhi's commitment to which central principle?
(A) The power of non-violence and love.
(B) The necessity of a centralized state.
(C) The moral superiority of industrial society.
(D) The importance of colonial expansion.

43. Which of the following is the most appropriate description of Gandhi's family background?
(A) A family of wealthy industrialists with no political connections.
(B) A family of priests and scholars from the Brahmin caste.
(C) A land-owning agricultural family from the Kshatriya caste.
(D) A devout, politically-connected family of the Vaishya caste.

44. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : Gandhi's education in London exposed him to various Western ideas and social movements, such as vegetarianism and theosophy.
Reason (R) : This exposure in London directly caused him to abandon his Indian cultural and religious heritage.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

45. The struggle against the £3 poll tax imposed on ex-indentured Indians in South Africa was a significant part of Gandhi's campaigns. What was the primary injustice of this tax?

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97. Read the following statements and select the correct option.
Statement I : The impact of Jainism, prevalent in his native Gujarat, instilled in Gandhi the principle of Ahimsa from a young age.
Statement II : Gandhi's mother's adherence to religious vows, including fasting, served as a powerful, living example of self-discipline.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

98. The Tolstoy Farm, the second of Gandhi's communal settlements in South Africa, was established primarily to:
(A) Sustain the families of imprisoned Satyagrahis.
(B) Serve as a commercial agricultural enterprise.
(C) Function as a retreat for spiritual contemplation.
(D) Act as a political headquarters for negotiating.

99. Which of these thinkers influenced Gandhi with his concept of a moral economy and the dignity of labor, as articulated in the book 'Unto This Last'?
(A) Henry David Thoreau
(B) Leo Tolstoy
(C) John Ruskin
(D) John Stuart Mill

100. Read the following case-study scenario and answer the question that follows.
Scenario: An Indian lawyer, educated in England, is traveling in a first-class train carriage in a British colony. Despite holding a valid ticket, he is ordered by a railway official to move to a lower-class compartment because of his race. He refuses and is forcibly ejected. This event becomes a pivotal moment, igniting his resolve to fight racial injustice. This scenario directly describes an event in the life of:
(A) Jawaharlal Nehru in British India
(B) B. R. Ambedkar in Maharashtra
(C) Sardar Patel in Gujarat
(D) Mohandas Gandhi in South Africa

101. What does the term "Modh Bania," referring to Gandhi's sub-caste, signify?
(A) A community of warriors.
(B) A community of priests.
(C) A community of traders and merchants.
(D) A community of farmers.

102. Which of the following describes the impact of the Sermon on the Mount on Gandhi?
(A) It prompted him to convert to Christianity.
(B) It reinforced his belief in non-violent resistance.
(C) He dismissed it as impractical for political struggles.
(D) It provided a framework for his economic theories.

103. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : The origin of Satyagraha was not a pre-conceived plan but an evolutionary response to the specific racial injustices Gandhi witnessed and experienced in South Africa.
Reason (R) : The term 'Satyagraha' was coined by Gandhi to differentiate his method from the then-common English term 'passive resistance,' which he feel implied weakness.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

104. The firm that hired Gandhi for legal services in South Africa was based in which province?
(A) Transvaal
(B) Orange Free State
(C) Cape Colony
(D) Natal

105. Gandhi's early life in Rajkot was marked by a rebellious phase. Which of the following was NOT one of his self-confessed transgressions during this period?
(A) Smoking
(B) Petty theft
(C) Eating meat
(D) Consuming alcohol

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(B) 2 and 4
(C) 1 and 4
(D) 2 and 3

54. The term 'Diwan', the position held by Gandhi's father and grandfather, refers to which role in the context of a princely state?
(A) Head of the Army
(B) Chief Minister or Prime Minister
(C) Royal Priest
(D) Chief Tax Collector

55. How did the writings of Henry David Thoreau primarily contribute to Gandhi's philosophy?
(A) They provided the economic model for the Phoenix Settlement.
(B) They gave a philosophical basis for the practice of vegetarianism.
(C) They introduced him to the concept of non-possession (Aparigraha).
(D) They offered an argument for non-cooperation with an unjust state.

56. Which of the following best describes the racial discrimination Gandhi encountered upon his arrival in South Africa?
(A) He was treated as a second-class citizen, facing segregation.
(B) He was only allowed to interact with people from his caste.
(C) He was barred from entering and immediately deported.
(D) He faced no discrimination as a British-educated lawyer.

57. Read the following statements and select the correct option.
Statement I : Gandhi's education in England was a period of personal and ethical experimentation, including his efforts to adhere to his vows to his mother.
Statement II : Upon arriving in England, Gandhi immediately found a community of Indians who helped him maintain all his traditional customs without difficulty.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

58. Which of the following was a key element of the struggle against injustice in South Africa led by Gandhi?
(A) Mass civil disobedience, including peaceful marches.
(B) Seeking military aid from India.
(C) Advocating for the complete overthrow of the government.
(D) A secret campaign of sabotage against railway lines.

59. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : Raichandra Bhai served as a living 'guru' for Gandhi, answering his deep questions about Hinduism and spirituality.
Reason (R) : Gandhi had lost faith in Hinduism after his exposure to Christianity in England and Raichandra Bhai restored it.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

60. Gandhi's decision to study law in England was met with resistance from his caste elders. What was the primary reason for their opposition?
(A) They wanted him to take over his father's role as Diwan.
(B) They believed foreign travel was polluting and caused loss of caste.
(C) They considered law to be an ignoble profession.
(D) They feared he would not be able to afford the expenses.

61. Consider the following statements about the impact of various scriptures on Gandhi:
1. The Bhagavad Gita taught him the concept of 'Anasakti' (selfless action).
2. The New Testament, especially the Sermon on the Mount, reinforced his belief in non-retaliation.
3. The Quran increased his respect for Islam and its monotheistic principles.
4. Jain teachings were the sole source of his belief in Ahimsa (non-violence).
5. The Vedas were the primary scripture he

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(A) It was levied only on Indians who practiced a specific religion.
(B) The tax amount was too high for wealthy Indian merchants to pay.
(C) It forced ex-indentured laborers into servitude or out of the colony.
(D) It was a specialized tax to fund the British military presence.

46. Consider the following individuals who influenced Gandhi:
1. Leo Tolstoy
2. John Ruskin
3. Henry David Thoreau
4. Raichandra Bhai
5. Sir Edwin Arnold

Which of the above were Western thinkers whose writings impacted Gandhi's socio-political philosophy?
(A) 1, 2, 3, and 5
(B) 1, 2, and 3
(C) 1, 2, 4, and 5
(D) All of the above

47. What was the name of the weekly journal started by Gandhi in South Africa which became a major tool for the Satyagraha movement?
(A) Indian Opinion
(B) Young India
(C) Harijan
(D) New India

48. Identify the correct pair regarding Gandhi's early life.
(A) Birthplace - Rajkot
(B) Mother's Name - Putlibai
(C) High School - Samaldas College
(D) Father's Profession - Merchant

49. Read the following statements and select the correct option.
Statement I : The core of the Satyagraha struggle was to challenge unjust laws non-violently and willingly accept the punishment for breaking them.
Statement II : The primary aim of Satyagraha was to coerce the opponent through physical force.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

50. Match the events/concepts in List I with the associated locations/persons in List II.
List I:(Event/Concept)
P. Origin of Satyagraha
Q. Influence of "Unto This Last"
R. Deepened spiritual understanding
S. Early childhood and schooling
List II:(Associated Location/Person)
1. Rajkot
2. John Ruskin
3. Raichandra Bhai
4. South Africa
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-2, R-3, S-1
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-4, R-2, S-3

51. The three principles that Gandhi distilled from John Ruskin's 'Unto This Last' did NOT include which of the following?
(A) That the good of the individual is contained in the good of all.
(B) That a lawyer's work has the same value as the barber's.
(C) That industrialization is the key to a nation's prosperity.
(D) That the life of a manual tiller is the life worth living.

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52. In what year did Gandhi return to India for a brief period from South Africa, only to face a hostile mob upon his return to Durban?
(A) 1901
(B) 1905
(C) 1899
(D) 1896

53. Consider the following statements about Gandhi's family:
1. His father, Karamchand, had no formal education but was a skilled administrator.
2. Putlibai was known for her intelligence and strong will, but not for her piety.
3. The family's religious practices were a blend of Vaishnava Hinduism and Jainism.
4. Gandhi was married at the age of 18, after completing his high school education.

Which of the above statements are correct?
(A) 1 and 3

70. The exploitation of Indian indentured laborers in South Africa included the system of contracts that bound them to their employers for a fixed period. What was this system called?
(A) The slavery system
(B) The indenture system
(C) The zamindari system
(D) The apartheid system

71. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : The experience of racial discrimination in South Africa was a turning point in Gandhi's life, transforming him from a private individual to a public leader.
Reason (R) : The legal case of Dada Abdullah, which Gandhi was hired for, was itself a case concerning racial discrimination.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

72. Which of the following was NOT a vow associated with Jainism that influenced Gandhi?
(A) Ishvara Pranidhana (surrender to God)
(B) Ahimsa (non-violence)
(C) Satya (truth)
(D) Aparigraha (non-possession)

73. Gandhi's experiments with vegetarianism in London were not just about diet but were part of a larger exploration of what?
(A) Political protest methods.
(B) Economic self-sufficiency.
(C) Moral and ethical living.
(D) Religious conversion.

74. Consider the following statements regarding the influence of John Ruskin on Gandhi:
1. Gandhi read 'Unto This Last' during a train journey in South Africa.
2. The book's central message was the supremacy of the intellect's labor over physical labor.
3. Gandhi translated the book into Gujarati, titling it 'Sarvodaya'.
4. The book inspired the immediate establishment of the Tolstoy Farm.

Which of the above statements are correct?
(A) 1 and 2
(B) 3 and 4
(C) 1 and 3
(D) 2 and 4

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75. In his early life, who was Gandhi's closest friend and a "bad companion" who, for a time, led him to experiment with meat-eating and smoking?
(A) Laxmidas Gandhi
(B) Raichandra Bhai
(C) Karsandas Gandhi
(D) Sheikh Mehtab

76. The term 'coolie', often applied to Gandhi and other Indians in South Africa, was a derogatory term implying what?
(A) A person of royal descent.
(B) An uneducated, unskilled laborer.
(C) A wealthy merchant.
(D) A non-Christian individual.

77. Read the following statements and select the correct option.
Statement I : Gandhi's decision to go to South Africa was a carefully planned political move to start an anti-colonial movement.
Statement II : He went to South Africa on a one-year contract for a specific legal case, with no initial plans for a long-term stay or political activism.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

78. What was the most significant contribution of the Phoenix Settlement, established by Gandhi in South Africa?
(A) It was a military training ground for Indian youths.
(B) It was a center for academic learning and Western philosophy.
(C) It was the headquarters for a commercial trading enterprise.
(D) It was a communal experiment in simple and self-reliant living.

79. Which scriptural message, "But I say unto you, That ye resist not evil: but whosoever shall smite

thee on thy right cheek, turn to him the other also," deeply moved Gandhi?
(A) The Sermon on the Mount
(B) The Bhagavad Gita
(C) The Dhammapada
(D) The Quran

80. The political and administrative roles of Gandhi's father and grandfather as 'Diwan' gave young Gandhi early exposure to what?
(A) The principles of international trade.
(B) The intricacies of statecraft and public affairs.
(C) The practices of ascetic spiritual life.
(D) The techniques of large-scale farming.

81. Which of the following pairs is incorrectly matched?
(A) Karamchand Gandhi - Diwan of Rajkot
(B) Ota Gandhi - Gandhi's elder brother
(C) Putlibai - Deeply religious mother
(D) Porbandar - Gandhi's birthplace

82. The first Satyagraha campaign, launched in Johannesburg in September 1906, was a collective pledge by Indians to do what?
(A) To defy the new Asiatic Registration Ordinance.
(B) To refuse to pay the £3 poll tax.
(C) To demand representation in the legislature.
(D) To leave South Africa en masse and return home.

83. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : Gandhi's time in England was crucial for his intellectual development, as it was there he first seriously engaged with his own religion through texts like the Bhagavad Gita.
Reason (R) : Before going to England, Gandhi had already mastered Sanskrit and had deeply studied all major Hindu scriptures in their original form.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

84. Identify the statement that does NOT accurately describe an aspect of Gandhi's struggle in South Africa.
(A) It involved mobilizing both laborers and wealthy merchants.
(B) It included the use of a newspaper to disseminate ideas.
(C) It involved non-violent methods like courting arrest.
(D) It was a continuous 21-year struggle without any breaks.

85. Consider the following statements about influences on Gandhi:
1. Raichandra Bhai, a jeweler and poet, acted as his spiritual mentor.
2. John Ruskin's 'Unto This Last' provided a critique of capitalist economics.
3. Leo Tolstoy's ideas on non-violence affirmed Gandhi's own beliefs.
4. Henry David Thoreau's essay was the sole origin of the idea of resisting the state.
5. The Sermon on the Mount introduced him to the concept of selfless action.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 2, 4, and 5
(D) All of the above

86. Gandhi's early education in India was conducted in which language?
(A) Sanskrit
(B) Gujarati
(C) English
(D) Hindi

87. Which of the following best captures the essence of the 'injustice and exploitation' faced by Indians in South Africa that Gandhi fought against?
(A) Occasional social snubs by individual settlers.
(B) The prohibition of Indian religious festivals.
(C) The compulsory adoption of the English language.
(D) A systemic policy of racial segregation and disenfranchisement.

88. Arrange these phases of Gandhi's life in the correct chronological order:

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1. Experience at Pietermaritzburg station.
2. Legal studies at the Inner Temple, London.
3. Brief period at Samaldas College, Bhavnagar.
4. Childhood in Porbandar and Rajkot.

Choose the correct sequence:
(A) 4, 3, 2, 1
(B) 3, 4, 2, 1
(C) 4, 2, 3, 1
(D) 2, 3, 4, 1

89. The 'Great March' of 1913, one of the most significant events of the South African Satyagraha, was a protest against what?
(A) The Asiatic Registration Act.
(B) The denial of trading licenses to Indian merchants.
(C) The invalidation of marriages and movement restrictions.
(D) The lack of educational facilities for Indian children.

90. What specific idea from Leo Tolstoy particularly resonated with Gandhi and was implemented in his communal settlements?
(A) The ideal of bread labor for all people.
(B) The theory of historical materialism.
(C) The concept of the 'Übermensch'.
(D) The advocacy for a global government.

91. Match the locations in List I with their significance in Gandhi's life in List II.
List I:(Location)
P. Pietermaritzburg
Q. Inner Temple
R. Porbandar
S. Phoenix Settlement
List II:(Significance in Gandhi's Life)
1. Birthplace
2. First communal living experiment
3. Site of transformative racial discrimination incident
4. Place of legal education
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-1, S-2

92. Which of the following statements about Gandhi's education in England is true?
(A) He found law to be spiritually fulfilling.
(B) He spent more time on moral experiments than socializing.
(C) He failed his bar examinations on the first attempt.
(D) He led protests for Indian rights while a student.

93. The philosophy of Satyagraha, as it evolved in South Africa, is best understood as:
(A) A political tactic of convenience used in failure.
(B) A strategy for achieving political power for oneself.
(C) A complete way of life based on truth and non-violence.
(D) A form of passive acquiescence to institutional injustice.

94. Consider the following statements about Gandhi's family background:
1. His family was from the priestly Brahmin class.
2. His father, Karamchand, was the Prime Minister of the small princely state of Porbandar.
3. His mother, Putlibai, was deeply religious and her influence was formative on Gandhi.
4. The family was exceptionally wealthy due to international trade.

Which of the above statements are correct?
(A) 1 and 4
(B) 2 and 3
(C) 1 and 2
(D) 3 and 4

95. Who was the spiritual guide in India whose wisdom and character greatly impressed Gandhi and helped him resolve doubts about religion that arose during his time in England?
(A) Raichandra Bhai
(B) Swami Vivekananda
(C) Ramakrishna Paramahamsa
(D) Dayananda Saraswati

96. The central injustice of the Asiatic Registration Act ('The Black Act') of 1906 was that it:
(A) Imposed a heavy tax on all Asian immigrants.
(B) Required Indians to carry fingerprinted certificates.
(C) Banned further immigration from India into Transvaal.
(D) Segregated Indian residential areas from

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studied and quoted in his early life.
Which combination of the above statements is correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 2, and 3
(D) 1, 4, and 5

62. What organization did Gandhi help found in 1894 to fight discrimination against Indian traders in Natal?
(A) The Transvaal British Indian Association
(B) The South African Indian Committee
(C) The United Indian Front
(D) The Natal Indian Congress

63. Which incident can be seen as a direct application of Thoreau's concept of 'Civil Disobedience' by Gandhi in South Africa?
(A) Leading the campaign for Indians to burn registration certificates.
(B) Establishing the Phoenix Settlement.
(C) Defending Dada Abdullah in his legal case.
(D) Serving in an ambulance corps during the Boer War.

64. Arrange the following influences on Gandhi in the chronological order in which he encountered them:
1. Reading of the Bhagavad Gita in English translation.
2. Deep spiritual conversations with Raichandra Bhai.
3. Reading John Ruskin's "Unto This Last".
4. Influence of his mother Putlibai's piousness.
Choose the correct sequence:
(A) 4, 1, 2, 3
(B) 1, 4, 3, 2
(C) 4, 2, 1, 3
(D) 2, 4, 1, 3

65. The struggle led by Gandhi in South Africa was not just against the government, but also aimed at the internal reform of the Indian community itself. Which of the following was a key aspect of this internal reform?
(A) Promoting caste hierarchies within the community.
(B) Fostering unity, cleanliness, and self-reliance among Indians.
(C) Encouraging conversion to Christianity for better social standing.
(D) Demanding that all Indians adopt European dress and customs.

66. Which statement accurately reflects the impact of Leo Tolstoy on Gandhi?
(A) Tolstoy's writings affirmed Gandhi's convictions.
(B) Tolstoy's novels inspired Gandhi's narrative style.
(C) Tolstoy's letters provided a blueprint for revolution.
(D) Tolstoy's critique led Gandhi to reject all technology.

67. What was Gandhi's initial attitude towards the British Empire during his early years in South Africa?
(A) He was a staunch opponent of the Empire from the start.
(B) He was completely philosopher indifferent to the Empire and focused on law.
(C) He was loyal and believed in seeking justice within its framework.
(D) He sought to forge an alliance with the Boers against the British.

68. Match the concepts in List I with the associated influences in List II.
List I:(Concept/Term)
P. Satyagraha
Q. Sarvodaya
R. Spiritual Guidance
S. Bread Labour
List II:(Associated Influence)
1. Raichandra Bhai
2. John Ruskin
3. Leo Tolstoy
4. Gandhi's own coinage
(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-3, S-1

69. Gandhi's education at the Inner Temple in London was focused on what profession?
(A) Medicine
(B) Engineering
(C) Barrister-at-Law
(D) Civil Service

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106. Consider the following statements about Gandhi's education and early career:
1. He attended Alfred High School in Rajkot.
2. He briefly studied at Samaldas College in Bhavnagar.
3. He qualified as a barrister from the Inner Temple in London.
4. His first legal case in India was a resounding success.
5. He accepted a legal assignment in South Africa due to difficulties in establishing a practice in India.

Which of the above statements are correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 2, 3, and 5
(D) 1, 3, 4, and 5

107. Which of the following best defines the 'exploitation' aspect of the Indian experience in South Africa that Gandhi confronted?
(A) The pressure to participate in local politics.
(B) The forced attendance at missionary schools.
(C) The lack of access to British luxury goods.
(D) Economic subjugation through restrictive laws and taxes.

108. The concept of 'Ahimsa' (non-violence) in Gandhi's thought was a synthesis of influences. Which source was NOT a primary contributor to his understanding of Ahimsa?
(A) Jain traditions of his family and region.
(B) The teachings of Jesus in the Sermon on the Mount.
(C) The core message of the Bhagavad Gita as he interpreted it.
(D) The philosophy of Friedrich Nietzsche.

109. Match the texts in List I with the core ideas that influenced Gandhi in List II.
List I:(Text)
P. Bhagavad Gita
Q. Unto This Last
R. On the Duty of Civil Disobedience
S. The Kingdom of God Is Within You
List II:(Core Idea that Influenced Gandhi)
1. Resisting an unjust state is a moral duty
2. The good of all (Sarvodaya)
3. Selfless action (Anasakti Yoga)
4. Love as a law of human life (Ahimsa)

(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-1, S-4

110. Gandhi's struggle against racial discrimination in South Africa was primarily on behalf of which group?
(A) The native African population.
(B) All non-white peoples, including Africans and Chinese.
(C) Only the Gujarati-speaking Indian merchants.
(D) The Indian community, including merchants and laborers.

111. Which of the following statements about Gandhi's early life is incorrect?
(A) He was born into a family with influence in princely states.
(B) His mother, Putlibai, was a woman of deep faith and austerity.
(C) He was married to Kasturbai at the age of thirteen.
(D) He was a brilliant and gifted student in his school years.

112. The Indian Ambulance Corps, which Gandhi organized during the Boer War and the Zulu Rebellion, demonstrated what aspect of his evolving strategy?
(A) His belief that violence was necessary in certain situations.
(B) His attempt to prove Indian loyalty to the British Empire.
(C) His desire to gain military experience for a rebellion.
(D) His separation from the political sphere for humanitarian work.

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113. Read the following statements and select the correct option.
Statement I : The philosophy of Satyagraha advocates for converting the opponent through self-suffering, not by causing them harm.
Statement II : Gandhi believed that a Satyagrahi must harbor hatred for the oppressor to be effective.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.

(D) Statement I is false, but Statement II is true.

114. The name of Gandhi's father was Karamchand Gandhi, but he was also popularly known by what name?
(A) Kaba Gandhi
(B) Ota Gandhi
(C) Laxmidas Gandhi
(D) Tulsidas Gandhi

115. The three vows Gandhi took before his mother prior to his England trip were primarily aimed at:
(A) Ensuring he focused exclusively on his formal legal studies.
(B) Securing his return to India for a future political role.
(C) Preventing his assimilation into perceived Western vices.
(D) Guaranteeing his financial prudence while living in London.

116. Consider the following statements regarding Gandhi's time in South Africa:
1. He arrived in 1893 to handle a civil suit.
2. He founded the Natal Indian Congress in 1894.
3. He launched the newspaper 'Indian Opinion' in 1903.
4. He established the Tolstoy Farm near Johannesburg.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2 and 3 only
(C) 3 and 4 only
(D) All of the above

117. What impact did Raichandra Bhai have on Gandhi's religious convictions?
(A) He persuaded Gandhi to embrace Advaita Vedanta philosophy.
(B) His character and knowledge served as a touchstone for faith.
(C) He advised Gandhi to abandon public life and become a monk.
(D) He introduced Gandhi to the writings of Western philosophers.

118. The concept of 'Sarvodaya', which Gandhi made a cornerstone of his social philosophy, means:
(A) The welfare of the majority.
(B) The welfare of the most oppressed.
(C) The welfare and upliftment of all, without exception.
(D) The welfare of one's own community first.

119. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : Gandhi's decision to return to India from South Africa in 1915 was because he had completely failed in his objectives there.
Reason (R) : The Gandhi-Smuts agreement of 1914 led to the abolition of the £3 poll tax and recognized the validity of Indian marriages, marking a significant victory for the Satyagraha movement.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

120. In what way did John Ruskin's "Unto This Last" transform Gandhi's perspective overnight?
(A) It made him an advocate for violent revolution.
(B) It convinced him to pursue a career in art criticism.
(C) It inspired him to practice manual labor and communal good.
(D) It led him to abandon law to become a Christian missionary.

121. Arrange the following events from Gandhi's life in chronological sequence:
1. Founding of the Phoenix Settlement.
2. Being called to the Bar in London.
3. The 'Great March' of Satyagrahis in the Transvaal.
4. Being thrown off the train at Pietermaritzburg.

Choose the correct sequence:
(A) 2, 4, 1, 3
(B) 1, 2, 4, 3
(C) 2, 1, 4, 3
(D) 4, 2, 1, 3

122. Gandhi's family background, with his father and grandfather serving as Diwans, exposed him to an environment of:

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(A) Religious asceticism and isolation.
(B) Practical politics and administration.
(C) Commercial enterprise and wealth.
(D) Military strategy and command.

123. Which of these was a form of exploitation specifically targeting ex-indentured Indians in Natal, which Gandhi fought against?
(A) A ban on owning agricultural land.
(B) A tax to compel them to re-indenture or leave the colony.
(C) Forced conversion to Christianity.
(D) A prohibition on speaking Indian languages in public.

124. The impact of various religions on Gandhi can be best described as:
(A) A syncretic absorption of ethical principles from many faiths.
(B) A rejection of all organized religion for pure humanism.
(C) A selective adoption of Islam as the most practical faith.
(D) A dogmatic adherence to Hinduism, rejecting other influences.

125. Which statement about the origin of Satyagraha is incorrect?
(A) It grew out of the struggle against the 'Black Act' in Transvaal.
(B) Gandhi found 'passive resistance' too weak an alternative.
(C) It was a fully developed theory brought from India.
(D) It emphasized truth and non-violence as core tenets.

126. Which of the following thinkers and their associated ideas is correctly paired in the context of their influence on Gandhi?
(A) John Ruskin - Civil Disobedience
(B) Henry David Thoreau - The dignity of labor
(C) Leo Tolstoy - The power of non-violent love
(D) Raichandra Bhai - The model for communal settlements

127. Which city in England was the center of Gandhi's life and education during his stay from 1888 to 1891?
(A) Manchester
(B) Oxford
(C) London
(D) Cambridge

128. The struggle against racial discrimination in South Africa saw Gandhi evolve from a lawyer representing merchants to a leader of the masses. What was a key factor in this transition?
(A) His personal experiences with humiliation and injustice.
(B) A directive from the Indian National Congress.
(C) His failure to win any legal cases for his clients.
(D) The promise of a high political office from the British.

129. Match the people in List I with their descriptions in List II.
List I:(Person)
P. Putlibai
Q. Raichandra Bhai
R. John Ruskin
S. Leo Tolstoy
List II:(Description)
1. Author of 'Unto This Last'
2. Gandhi's spiritual mentor in India
3. Gandhi's deeply pious mother
4. Russian author who corresponded with Gandhi
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

130. Read the following statements and select the correct option.
Statement I : Gandhi's family belonged to the Kshatriya warrior caste.
Statement II : His father and grandfather held the high administrative post of Diwan in various princely states in Gujarat.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

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131. Consider the following statements about Gandhi's experiences in London:
1. He struggled with his vow of vegetarianism and briefly gave it up.
2. His study of law was rigorous and he had

204. The philosophy of 'Sarvodaya', meaning 'welfare of all', was the name Gandhi gave to his Gujarati translation of which book?
(A) 'The Kingdom of God Is Within You' by Leo Tolstoy.
(B) 'On the Duty of Civil Disobedience' by Henry David Thoreau.
(C) 'Unto This Last' by John Ruskin.
(D) 'The Light of Asia' by Sir Edwin Arnold.

205. The genesis of Satyagraha was a response to a specific piece of legislation. What was it?
(A) The Rowlatt Act
(B) The Transvaal Asiatic Registration Act
(C) The Natal Immigration Law
(D) The Indian Marriage Validation Act

206. Read the following statements and select the correct option.
Statement I : The influence of Leo Tolstoy on Gandhi was limited to a brief exchange of letters with no real philosophical impact.
Statement II : Tolstoy's writings on non-violence and simple living, along with his personal correspondence, profoundly reinforced Gandhi's own convictions.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

207. Which of the following vows that Gandhi made to his mother before leaving for England reflects the influence of Jain principles prevalent in Gujarat?
(A) The vow to excel in his studies.
(B) The vow to write home every week.
(C) The vow to abstain from meat, alcohol, and women.
(D) The vow to return and serve the princely state.

208. The Pietermaritzburg incident, where Gandhi was ejected from a train, is a powerful example of what?
(A) Economic exploitation.
(B) Racial discrimination.
(C) Political disenfranchisement.
(D) Religious persecution.

209. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : Raichandra Bhai, a Jain philosopher, was a crucial spiritual guide for Gandhi.
Reason (R) : Gandhi's faith in Hinduism was wavering after his encounters with Christian missionaries, and Raichandra Bhai helped him find answers and renewed conviction.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

210. What was the purpose of the Tolstoy Farm, established by Gandhi in South Africa?
(A) To serve as a secret military training camp.
(B) To be a community to support Satyagrahis and families.
(C) To be a for-profit agricultural enterprise.
(D) To serve as a holiday retreat for wealthy Indians.

211. Which of the following is an INCORRECT statement about Gandhi's time as a student in England?
(A) He studied law at the Inner Temple.
(B) He joined the London Vegetarian Society.
(C) He was introduced to the Bhagavad Gita through an English translation.
(D) He actively participated in anti-British protests.

212. The Indian community in South Africa that Gandhi represented consisted of various groups. Which group was subject to the indenture system?
(A) Wealthy Muslim merchants.
(B) Parsi traders and shopkeepers.
(C) Poor laborers from South India and Bihar.
(D) English-educated clerks and professionals.

213. Match the works in List I with the authors in List II.
List I:(Book/Essay)
P. Unto This Last
Q. The Kingdom of God Is Within You
R. On the Duty of Civil Disobedience

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139. If "Satyagraha" is the method, what is the ultimate goal of a Satyagrahi?
(A) To humiliate and defeat the opponent through public shame.
(B) To win political power for one's own community or group.
(C) To change the heart of the opponent and establish truth.
(D) To demonstrate the physical superiority of the protestors.

140. Leo Tolstoy and Gandhi shared a correspondence. What was the central theme of their letters?
(A) The practical application of non-violence and love.
(B) Literary criticism of each other's writings.
(C) The economic development of rural communities.
(D) The differences between Eastern and Western religions.

141. The Natal Indian Congress, founded by Gandhi, was modeled on which organization?
(A) The British Parliament
(B) The Indian National Congress
(C) The Theosophical Society
(D) The London Vegetarian Society

142. Which of the following is the best example of 'exploitation' that Gandhi fought against in South Africa?
(A) The refusal of a hotel owner to provide him a private room.
(B) The indenture system that tied laborers to his employers for a fixed period.
(C) Being referred to as a 'coolie lawyer' by the local press.
(D) The requirement to dress in a specific European way in court.

143. Identify the incorrect statement regarding Gandhi's family.
(A) Gandhi's father served as the Diwan of Porbandar, Rajkot, and Vankaner.
(B) Gandhi's mother, Putlibai, was a major influence in shaping his moral character.
(C) The Gandhi family belonged to the Modh Bania sub-caste of the Vaishya varna.
(D) Gandhi's grandfather was a successful international merchant.

144. What was the immediate outcome of Gandhi's reading of John Ruskin's 'Unto This Last'?
(A) He wrote a letter to Ruskin seeking guidance.
(B) He began translating the book into Gujarati.
(C) He founded the Phoenix Settlement to live out its ideals.
(D) He started a political party based on its principles.

145. Read the following statements and select the correct option.
Statement I : The primary purpose of Gandhi's education in England was to become a doctor.
Statement II : In London, he became a barrister, having studied at the Inner Temple.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

146. Which event marked the beginning of Gandhi's public life and political activism?
(A) His return to India in 1915.
(B) His speech at the inauguration of Banaras Hindu University.
(C) The learning of a bill to disenfranchise Indians at a party.
(D) His first successful court case in Bombay.

147. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : The struggle in South Africa was not only against external oppression but also for the internal purification and reform of the Indian community.
Reason (R) : Gandhi launched campaigns within the Indian community to improve sanitation, give up superstitions, and foster inter-religious harmony.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

148. Which of the following individuals was a Jain poet, mystic, and jeweler who served as a significant spiritual influence on Gandhi?
(A) Gopalkrishna Gokhale

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little time for other pursuits.
3. He joined the London Vegetarian Society, which brought him into contact with various social reformers.
4. He read the Bhagavad Gita for the first time in an English translation.

Which of the above statements are correct?
(A) 1 and 2
(B) 3 and 4
(C) 1 and 3
(D) 2 and 4

132. The term "Satyagraha" was a result of a competition in "Indian Opinion". The winning entry was "Sadagraha" by Maganlal Gandhi, which Gandhi then modified. What does "Sadagraha" mean?
(A) Firmness in a good cause.
(B) Love for the enemy.
(C) The path of truth.
(D) Strength of the people.

133. Which of the following was NOT a direct target of Gandhi's Satyagraha campaigns in South Africa?
(A) The Asiatic Registration Act passed in the Transvaal.
(B) The three-pound annual tax on ex-indentured Indians.
(C) The legal invalidation of non-Christian Indian marriages.
(D) The institutionalized policy of Apartheid (established later).

134. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : Gandhi's early life was marked by an unquestioning and easy acceptance of all traditional Hindu customs.
Reason (R) : As a youth, influenced by a friend, he secretly experimented with eating meat, which was a serious breach of his family's Vaishnava tradition.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

135. The impact of Henry David Thoreau's essay on Gandhi was to provide:
(A) A spiritual justification for non-violence.
(B) An economic model for self-sufficient communities.
(C) A moral argument for non-cooperation with the state.
(D) A psychological framework for understanding the oppressor.

136. What was the "deep disease" that Gandhi resolved to fight after the Pietermaritzburg incident?
(A) The economic exploitation by the colonial administration.
(B) The lack of higher educational opportunities for Indians.
(C) The pervasive color prejudice and racial discrimination.
(D) The spread of various infectious diseases in settlements.

137. Which of the following religious texts was NOT read by Gandhi during his time in London, which sparked his journey of religious exploration?
(A) Sir Edwin Arnold's translation of the Bhagavad Gita.
(B) The Old and New Testaments of the Bible.
(C) Thomas Carlyle's writings on the Prophet Muhammad.
(D) The original Sanskrit Vedas.

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138. Consider the following statements about Gandhi's background and early life:
1. He was the youngest child of Karamchand and Putlibai Gandhi.
2. His grandfather, Uttamchand Gandhi, had also been a Diwan.
3. His marriage to Kasturbai took place when both were 13 years old.
4. The family's religious life was strictly Hindu, with no exposure to other faiths.
5. He was excommunicated by his caste leaders for his decision to travel to England.

Which of the above statements are correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 3, and 5
(D) 1, 2, 3, and 5

issues like the £3 tax, marriage laws, and immigration restrictions.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

158. The Pietermaritzburg railway station incident is significant because it was the moment when Gandhi:
(A) Decided to abandon his legal career.
(B) First met other Indian community leaders.
(C) Made the personal commitment to fight racial injustice.
(D) Wrote his first article for a newspaper.

159. Which of the following correctly identifies an impact of a religious scripture on Gandhi?
(A) The Vedas taught him techniques of yogic meditation.
(B) The Quran inspired him to believe in a polytheistic worldview.
(C) The Gita's concept of selfless action became central to him.
(D) The Tripitaka led him to renounce life and become a monk.

160. Consider the following statements about the development of Satyagraha:
1. It was an idea that Gandhi had fully formed before he left for South Africa.
2. It was born out of the struggle against the Transvaal Asiatic Registration Act.
3. Gandhi considered it a superior concept to 'passive resistance' because it was an active force born of truth and love.
4. The technique involved inflicting harm on the opponent to force their submission.
5. It was used for the first time in India during the Champaran movement.

Which combination of the above statements is correct?
(A) 1 and 4
(B) 2 and 3
(C) 2, 3 and 5
(D) 1, 4 and 5

161. What was the name of Gandhi's mother, whose deep religiosity and practice of vows left a permanent impression on him?
(A) Kasturbai
(B) Ramabai
(C) Putlibai
(D) Laxmibai

162. Henry David Thoreau's influence is most evident in which aspect of Gandhi's activism?
(A) The establishment of communal farms.
(B) The practice of dietary self-control.
(C) The philosophy and practice of civil disobedience.
(D) The emphasis on inter-religious dialogue.

163. The primary injustice that Gandhi fought against in South Africa can be broadly categorized as:
(A) Religious persecution.
(B) Economic sanctions against India.
(C) Racial discrimination and denial of civil rights.
(D) Military conscription of Indians.

164. What was the profession of Gandhi's father, Karamchand, and his grandfather?
(A) They were both large landowners.
(B) They were both Diwans (Prime Ministers) of princely states.
(C) They were both prominent lawyers.
(D) They were both merchants involved in the cotton trade.

165. Read the following statements and select the correct option.
Statement I : During his student years in London, Gandhi tried to adopt English customs, including taking lessons in dancing and elocution.
Statement II : This attempt at 'Englishing' himself was a life-long endeavor that he pursued even after returning to India.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

166. Leo Tolstoy's book 'The Kingdom of God Is Within You' reinforced Gandhi's developing belief in what principle?
(A) The inevitability of class struggle.
(B) The necessity of a strong military.
(C) The supreme power of love and non-violence.
(D) The superiority of Western civilization.

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results.
(D) The call for a holy war against evil.

185. Consider the following thinkers who influenced Gandhi:
1. Leo Tolstoy
2. John Ruskin
3. Henry David Thoreau
4. Karl Marx
5. Friedrich Engels

Which of them are NOT considered a major influence on the development of Gandhi's core philosophy?
(A) 1 and 2
(B) 3 and 4
(C) 4 and 5
(D) 1 and 5

186. The Phoenix Settlement was an experimental commune founded by Gandhi. Which writer's ideas provided the direct inspiration for its establishment?
(A) Leo Tolstoy
(B) Henry David Thoreau
(C) John Ruskin
(D) Raichandra Bhai

187. What was the nature of the "struggle" that Satyagraha represented?
(A) A violent struggle to completely overthrow the state.
(B) An internal struggle for spiritual and religious purity.
(C) A non-violent struggle aimed at converting the opponent.
(D) A legal struggle fought exclusively in the local courts.

188. Which of the following best describes Putlibai's influence on her son, Mohandas?
(A) She encouraged his Westernization and ambition.
(B) Her deep piety and discipline were moral examples.
(C) She trained him in the administration of state affairs.
(D) Her influence was minimal, as she passed away early.

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189. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : Gandhi's legal education in London was a straightforward academic pursuit that isolated him from social and ethical questions.
Reason (R) : In London, he became actively involved with the Vegetarian Society and Theosophists, which broadened his social and spiritual horizons.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

190. What specific injustice related to family life became a major cause for the Satyagraha campaign in 1913?
(A) A law prohibiting Indian children from attending school.
(B) A court ruling invalidating non-Christian Indian marriages.
(C) A ban on joint family households.
(D) The compulsory adoption of English surnames.

191. Which of the following is an INCORRECT pairing of a person and their relation to Gandhi?
(A) Karamchand Gandhi - Father
(B) Putlibai - Mother
(C) Raichandra Bhai - Spiritual Mentor
(D) Leo Tolstoy - Legal Professor in London

192. The origin of Satyagraha is inextricably linked with which country?
(A) India
(B) England
(C) South Africa
(D) The United States

193. What was the primary impact of Henry David Thoreau's "On the Duty of Civil Disobedience" on Gandhi?
(A) It provided a name for his movement.
(B) It gave a moral justification for resisting the state.
(C) It inspired the economic structure of his ashrams.

175. Which Christian text had a profound influence on Gandhi's understanding of ethics and non-retaliation?
(A) The Book of Job
(B) The Psalms
(C) The Sermon on the Mount
(D) The Book of Revelation

176. Which of the following statements about Gandhi's family is incorrect?
(A) His father was the Diwan of Porbandar.
(B) His mother was Karamchand's first and only wife.
(C) The family belonged to the Vaishya varna.
(D) His mother's religious devotion was a major influence.

177. Gandhi's education in England had a paradoxical effect on his religious identity. What was it?
(A) It made him an atheist.
(B) It led him to convert to Christianity.
(C) It was in London that he began studying the Gita.
(D) It made him reject all Indian scriptures for philosophy.

178. What was the 'Black Act' of Transvaal, which triggered the first Satyagraha campaign?
(A) A law enforcing segregation in public transport.
(B) A law requiring all Asians to register and be fingerprinted.
(C) A law imposing a new tax on all Indian businesses.
(D) A law prohibiting Indians from owning land.

179. The influence of Leo Tolstoy, John Ruskin, and Henry David Thoreau on Gandhi was primarily in which areas?
(A) Legal strategy and constitutional law.
(B) Scientific research and technological innovation.
(C) Art, music, and literature.
(D) Moral philosophy, social ethics, and political resistance.

180. The struggle against injustice in South Africa involved mobilizing the Indian community. What was Gandhi's main vehicle for communication and mobilization?
(A) The newspaper 'Indian Opinion'.
(B) Radio broadcasts to India.
(C) Secret societies and coded messages.
(D) Speeches in the British Parliament.

181. Match the terms and places in List I with the associated concepts and events in List II.
List I:(Term/Place)
P. Porbandar
Q. Pietermaritzburg
R. Satyagraha
S. Sarvodaya
List II:(Associated Concept/Event)
1. Truth Force / Soul Force
2. Birthplace of Gandhi
3. Welfare of all (inspired by Ruskin)
4. Site of the train incident
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-4, R-1, S-2

182. Gandhi's father, Karamchand, was the Diwan of several princely states, but NOT of which of the following?
(A) Porbandar
(B) Rajkot
(C) Vankaner
(D) Bhavnagar

183. Read the following statements and select the correct option.
Statement I : Upon arriving in South Africa, Gandhi was immediately accepted into the upper echelons of colonial society due to his British legal education.
Statement II : Gandhi faced intense racial prejudice from his first days in South Africa, including being ordered out of a first-class train carriage.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

184. The influence of the Bhagavad Gita on Gandhi was profound. Which concept, in particular, did he embrace from it?
(A) The importance of traditional caste duties.
(B) The path of devotion to a personal god.
(C) Selfless action without attachment to

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167. Which of the following religious traditions, with its strong emphasis on ahimsa, self-control, and fasting, was a pervasive influence in Gandhi's upbringing in Gujarat?
(A) Sikhism
(B) Jainism
(C) Zoroastrianism
(D) Buddhism

168. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : The origin of Satyagraha in South Africa was a direct result of the Indian National Congress's call for a global movement against British colonialism.
Reason (R) : Satyagraha was an indigenous, evolutionary response to local conditions of racial discrimination faced by the Indian community in South Africa.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

169. John Ruskin's 'Unto This Last', which Gandhi read on a train journey, had a transformative impact on him. What was the core message that Gandhi derived from it?
(A) That a nation's wealth is in its art and architecture.
(B) That the good of the individual is in the good of all.
(C) That industrial capitalism is the most efficient system.
(D) That political power is the ultimate goal of all action.

170. Which of these was a specific form of 'exploitation' against which Gandhi struggled in South Africa?
(A) The forced cultivation of indigo by all Indians.
(B) A tax on ex-indentured Indians to force them back into labor.
(C) The prohibition on all forms of Indian-owned businesses.
(D) The mandatory conscription of Indians into the Boer army.

171. Consider the following statements about Gandhi's education:
1. He was an unexceptional student in his early school days.
2. He studied Law at the Inner Temple in London.
3. He found his short stay at Samaldas College in Bhavnagar very difficult.
4. He was fluent in Sanskrit and had read the Vedas before going to England.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 3
(C) 3 and 4 only
(D) All of the above

172. Who was Raichandra Bhai in relation to Gandhi?
(A) A political rival in South Africa.
(B) A childhood friend who introduced him to meat-eating.
(C) A spiritual mentor whose wisdom greatly impressed him.
(D) The lawyer who hired him to work in South Africa.

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173. The struggle against racial discrimination in South Africa was not uniform. What was the main difference between the issues faced by Indian merchants and those faced by indentured laborers?
(A) Merchants faced social insults, while laborers faced no issues.
(B) Merchants sought trading rights; laborers struggled with taxes.
(C) Laborers were welcomed by the white community; merchants were not.
(D) There was no difference; their problems were identical.

174. The term 'Satyagraha' means 'holding firmly to truth'. What does this imply about the nature of the struggle?
(A) A struggle based on a moral and spiritual foundation.
(B) A struggle requiring physical strength above all else.
(C) A struggle based on secretive political maneuvering.
(D) A struggle that must always be aggressive in its nature.

(D) It was the source of his ideas on non-violence.

194. Which of the following statements about Gandhi's early life is TRUE?
(A) He was born and raised in the city of Bombay.
(B) His father was a wealthy spice merchant.
(C) He was married at the age of 13 to Kasturbai.
(D) He was an bright and obedient student.

195. The exploitation of Indian indentured laborers in South Africa was a central issue for Gandhi. What was the main tool of this exploitation?
(A) The caste system.
(B) The indenture contract system.
(C) Religious conversion.
(D) Language barriers.

196. Read the following statements and select the correct option.
Statement I : The religious eclecticism of Gandhi's family home, with its Vaishnava and Jain influences, laid the foundation for his later religious tolerance.
Statement II : Gandhi's mother, Putlibai, was a devout Jain who forced her entire family to follow Jain rituals exclusively.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

197. John Ruskin's "Unto This Last" inspired Gandhi to found the Phoenix Settlement. Which of the following was a core principle of life at Phoenix?
(A) The pursuit of wealth and luxury.
(B) A simple life of manual labor and self-sufficiency.
(C) Intensive study of Western classical literature.
(D) Military-style discipline and training.

198. The term "Satyagrahi" refers to:
(A) The philosophy of non-violent resistance.
(B) The leader of a non-violent movement.
(C) A person who practices Satyagraha.
(D) The ultimate goal of non-violent resistance.

199. What role did Raichandra Bhai play during a period of religious confusion for Gandhi?
(A) He advised Gandhi to convert to Christianity.
(B) He advised Gandhi to become a Jain monk.
(C) He served as a mentor to help him understand Hinduism.
(D) He dismissed Gandhi's questions as irrelevant.

200. Consider the following statements regarding Gandhi in South Africa:
1. He went there to represent Dada Abdullah in a lawsuit.
2. He was thrown off a train in Pietermaritzburg.
3. He founded the Natal Indian Congress to fight discrimination.
4. He founded the Phoenix Settlement based on Ruskin's ideas.
5. He led a Satyagraha against the "Black Act" in the Transvaal.

Which of the above statements are true?
(A) 1, 2, and 3 only
(B) 1, 3, and 5 only
(C) 2, 4, and 5 only
(D) All of the above are true.

201. Which institution in London provided Gandhi with his qualification as a Barrister-at-Law?
(A) University College London
(B) The Inner Temple
(C) Oxford University
(D) The London School of Economics

202. The struggle against racial discrimination in South Africa was aimed at securing what for the Indian community?
(A) A separate and independent state for Indians.
(B) The total overthrow of the entire British Empire.
(C) Basic human dignity and essential civil rights.
(D) The leadership of native African political groups.

203. Which of the following best describes the family background from which Gandhi came?
(A) A poor, rural, and uneducated family.
(B) A family of administrators from the Vaishya caste.
(C) A family of Brahmin priests and scholars.
(D) A wealthy family of traders based in Bombay.

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(B) Raichandra Bhai
(C) Dadabhai Naoroji
(D) Bal Gangadhar Tilak

149. The Satyagraha against the 'Black Act' involved a specific, symbolic act of mass defiance. What was it?
(A) A hunger strike.
(B) A march to the sea to make salt.
(C) Publicly burning the registration certificates.
(D) Boycotting British goods.

150. Which book by Leo Tolstoy, which argued that true Christianity is based on non-violent resistance, had a formative influence on Gandhi's philosophy?
(A) The Kingdom of God Is Within You
(B) War and Peace
(C) Anna Karenina
(D) The Death of Ivan Ilyich

151. Which of the following was NOT a key aspect of Gandhi's family background?
(A) Political service to princely states.
(B) Deep religious piety, especially from his mother.
(C) A long tradition of military service.
(D) Belonging to the Vaishya (merchant) caste.

152. Gandhi's first major public speech in South Africa, where he urged Indians to unite and fight for their rights, occurred at a meeting organized to protest what?
(A) The £3 tax on ex-indentured laborers.
(B) The proposed bill to deny voting rights to Indians.
(C) The segregation on railways.
(D) The Asiatic Registration Act in Transvaal.

153. The concept of 'bread labor', which Gandhi adopted from Tolstoy, implies:
(A) Everyone should work in a local bakery or food production.
(B) Intellectual work is naturally superior to manual physical work.
(C) Everyone should perform physical labor for their daily bread.
(D) Labor should be organized into large and industrialized unions.

154. Match the phases of life in List I with the key developments in List II.
List I:(Phase of Life)
P. Childhood in Rajkot
Q. Education in London
R. Early years in Natal
S. Transvaal Satyagraha phase
List II:(Key Development)
1. Founding of Natal Indian Congress
2. Experiments with vegetarianism and theosophy
3. Origin and application of Satyagraha
4. Early moral struggles and schooling
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-2, R-1, S-3
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-2, R-4, S-1

155. Which statement accurately describes the religious environment of Gandhi's childhood home?
(A) It was strictly and exclusively Vaishnava Hindu.
(B) It was a blend of Vaishnava Hinduism and Jain influences.
(C) It was secular and had little to no religious observance.
(D) It was primarily influenced by Christian missionaries.

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156. Consider this scenario: A young Indian lawyer is repeatedly subjected to racial insults and legal disabilities in a foreign land. Which of the following actions demonstrates the core competency that later defined Gandhi's leadership?
(A) Immediately leaving the country in a silent form of protest.
(B) Organizing a sustained and non-violent campaign for rights.
(C) Responding with physical violence against the perpetrators.
(D) Seeking personal monetary compensation through a civil lawsuit.

157. Read the following statements and select the correct option.
Statement I : The struggle in South Africa was a fight for abstract political ideals with little connection to the daily lives of Indians.
Statement II : The fight was rooted in concrete

S. Shrimad Rajchandra

List II:(Author)

1. Henry David Thoreau
2. Leo Tolstoy
3. Raichandra Bhai
4. John Ruskin

(A) P-4, Q-2, R-1, S-3
(B) P-2, Q-4, R-3, S-1
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-2, R-1, S-4

214. The core of Gandhi's struggle in South Africa was against a system of:
(A) A system of widespread religious intolerance.
(B) A system of legally sanctioned racial injustice.
(C) A system of traditional feudal landlordism.
(D) A system of repressive military dictatorship.

215. What was the significance of Gandhi's family being from the 'Bania' (merchant) caste?
(A) It meant they were expected to be warriors.
(B) It meant they were part of the priestly class.
(C) It meant their background was in trade and administration.
(D) It had no bearing on their social or professional life.

216. Consider the following statements about the influences on Gandhi:
1. John Ruskin's 'Unto This Last' inspired the idea of Sarvodaya.
2. Leo Tolstoy's writings affirmed the power of non-violent resistance.
3. Henry David Thoreau's essay justified civil disobedience.
4. Raichandra Bhai provided crucial spiritual guidance.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) All of the above

217. The first major campaign where the weapon of Satyagraha was used was directed against:
(A) The indenture system.
(B) The £3 tax.
(C) The Asiatic Registration Act.
(D) Segregation on trains.

218. Which statement best summarizes the impact of scriptures on Gandhi?
(A) He accepted every word of every scripture literally.
(B) He rejected all scriptures as outdated.
(C) He drew ethical principles interpreted through non-violence.
(D) He exclusively followed the Bhagavad Gita and ignored all other texts.

219. Which school did Gandhi attend in Rajkot?
(A) St. Xavier's High School
(B) Alfred High School
(C) Samaldas High School
(D) Porbandar Central School

220. The concept of "exploitation" in the context of Indian laborers in South Africa primarily refers to:
(A) The inability of Indians to vote in general elections.
(B) The social ostracism by other higher Indian castes.
(C) The economic indenture system and its harsh conditions.
(D) The lack of modern entertainment and social facilities.

221. Read the following statements and select the correct option.
Statement I : Gandhi's childhood was spent in a religiously homogenous environment, with no exposure to faiths other than Vaishnavism.
Statement II : His father's visitors included Muslim and Parsi friends, and Jainism was a strong influence in the region, fostering an atmosphere of religious tolerance.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

222. The decision to stay in South Africa and fight injustice, rather than return to India after his contract, was made by Gandhi in the aftermath of what event?
(A) The Pietermaritzburg train incident.
(B) Learning about a disenfranchisement bill at a party.
(C) The successful resolution of Dada Abdullah's case.

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(B) It qualified him to practice as a barrister in British colonies.
(C) It awarded him a doctorate in law.
(D) It was an honorary title with no legal standing.

242. The struggle against exploitation in South Africa involved Gandhi taking up the cause of indentured laborers. What was the most odious measure affecting them after their contracts ended?
(A) The denial of citizenship.
(B) The annual £3 tax.
(C) The prohibition on owning property.
(D) The requirement to learn English.

243. The religious influences on Gandhi were diverse. From Christianity, what specific teaching did he draw the most inspiration for his doctrine of non-violence?
(A) The story of Creation in Genesis.
(B) The prophecies in the Book of Revelation.
(C) The concept of Original Sin.
(D) The teaching to 'turn the other cheek' in the Sermon.

244. Which statement about Gandhi's family is correct?
(A) They belonged to the Brahmin caste.
(B) His father, Karamchand, was a scholar of Sanskrit.
(C) His mother, Putlibai, came from a Pranami Vaishnava family.
(D) The family was based in Bombay for generations.

245. Leo Tolstoy's influence on Gandhi is best seen in Gandhi's adoption of:
(A) The plot for a novel.
(B) A belief in the virtue of simple life and 'bread labour'.
(C) A specific strategy for winning elections.
(D) The architectural design for his ashrams.

246. Consider the following statements regarding Gandhi's early life:
1. His father was the Diwan of Porbandar.
2. His mother was deeply religious.
3. He was an average student.
4. He was married at a very young age.
5. He went to England to study medicine.

Which of the following combinations is correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 4, and 5

247. The term "Satyagraha" was coined to distinguish Gandhi's method from "passive resistance". What was the key difference for Gandhi?
(A) Satyagraha involved violence, while passive resistance did not.
(B) Satyagraha was an active force born of love and truth.
(C) Satyagraha was for political goals, while passive resistance was for religious goals.
(D) There was no significant difference; the terms were interchangeable.

248. The primary injustice that led to the formation of the Natal Indian Congress in 1894 was:
(A) The imposition of the £3 poll tax.
(B) The bill to deprive Indians of their right to vote.
(C) The segregation of Indians in public transport.
(D) The invalidation of Indian marriages.

249. Which of the following individuals was not a Western thinker who influenced Gandhi, but a spiritual guide from his native Gujarat?
(A) John Ruskin
(B) Raichandra Bhai
(C) Henry David Thoreau
(D) Leo Tolstoy

250. The entire 21-year period of Gandhi's life in South Africa can be seen as a laboratory for which of his major contributions to the world?
(A) The philosophy and practice of Satyagraha.
(B) The theory of economic trusteeship.
(C) The concept of a Gram Panchayat.
(D) The formulation of the Non-Cooperation Movement.

Direction : Please read the following source carefully.

Mohandas Karamchand Gandhi's early life was deeply embedded in the socio-religious fabric of Kathiawar, Gujarat. Born into a Modh Bania family, his background was shaped by the complementary influences of his father,

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232. Gandhi's formal education in India after high school was brief and unsatisfactory at which institution?
(A) Alfred High School, Rajkot
(B) Samaldas Arts College, Bhavnagar
(C) Elphinstone College, Bombay
(D) Presidency College, Calcutta

233. The core idea Gandhi took from Thoreau's 'Civil Disobedience' was:
(A) The necessity of using violence to achieve political ends.
(B) The moral duty of an individual to resist an unjust system.
(C) The economic benefits of a simple and agrarian lifestyle.
(D) The importance of adhering to all laws, whether just or not.

234. Consider the following statements about Gandhi's struggle in South Africa:
1. It was solely focused on the rights of wealthy Indian merchants.
2. It involved the use of non-violent civil disobedience.
3. It led to the establishment of communal settlements like Phoenix and Tolstoy Farm.
4. Gandhi used the newspaper 'Indian Opinion' as a tool for the movement.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 4

235. The concept of 'Aparigraha' (non-possession) which Gandhi later adopted was a key tenet of which religious philosophy he was exposed to in his youth?
(A) Islam
(B) Christianity
(C) Jainism
(D) Sikhism

236. The struggle against injustice in South Africa was multifaceted. Which of these was a form of political injustice that Gandhi fought?
(A) The poor quality of imported Indian textiles.
(B) The attempt to remove Indians from the voters' roll.
(C) The high price of train tickets for all passengers.
(D) The lack of cricket clubs for Indians.

237. Read the following statements and select the correct option.
Statement I : Gandhi's family background was apolitical, with no history of involvement in governance.
Statement II : Both his father and grandfather served as Diwan (Prime Minister) of Porbandar state.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

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238. The experience in South Africa was transformative for Gandhi, turning him from a shy lawyer into a confident public leader. A key part of this transformation was:
(A) Mastering the Dutch language to better communicate locally.
(B) Organizing a community to resist injustice for others.
(C) Winning a large financial settlement in his first legal case.
(D) Being appointed as a magistrate by the British colonialists.

239. The immediate, practical result of Gandhi's reading of John Ruskin's "Unto This Last" was the creation of:
(A) The Phoenix Settlement.
(B) The Natal Indian Congress.
(C) The newspaper 'Indian Opinion'.
(D) The Tolstoy Farm.

240. Which of the following statements most accurately describes the origin of Satyagraha?
(A) It was a philosophy Gandhi learned from his legal studies in London.
(B) It was an evolving response to discrimination in South Africa.
(C) It was a directive given to Gandhi by Indian nationalist leaders.
(D) It was a concept Gandhi borrowed entirely from Leo Tolstoy.

241. What was the significance of Gandhi being called to the Bar at the Inner Temple in London?
(A) It made him a judge.

influenced Gandhi, the Russian writer Leo Tolstoy holds a preeminent position. Gandhi's discovery of Tolstoy's work, particularly his book The Kingdom of God Is Within You, proved to be a pivotal moment. The book, with its powerful critique of the state and church for corrupting Christ's message and its forceful argument for non-resistance to evil through violence, provided an intellectual and spiritual confirmation for Gandhi's own burgeoning convictions. He was "overwhelmed" by it and saw in Tolstoy a kindred spirit who had deeply explored the practical application of the law of love in human affairs. This led to a brief but significant correspondence between the two men in the final years of Tolstoy's life, with Tolstoy offering encouragement for Gandhi's struggle in South Africa. Beyond just non-violence, Gandhi was deeply impressed by Tolstoy's advocacy for "bread labor" and a simple life, free from the trappings of modern civilization which he saw as inherently violent. This Tolstoyan ideal of simplicity and self-sufficiency was a direct influence on the ethos of the communal farms Gandhi established, one of which, Tolstoy Farm, was explicitly named in his honor, serving as a testament to the deep reverence Gandhi held for the Russian sage.

Based on the above source, attempt the following five questions.

281. Which book by Leo Tolstoy is mentioned in the passage as having an "overwhelming" impact on Gandhi?
(A) The Kingdom of God Is Within You
(B) War and Peace
(C) Anna Karenina
(D) A Confession

282. According to the passage, what central Tolstoyan principle provided a "spiritual confirmation" for Gandhi's own beliefs?
(A) The inevitability of class struggle.
(B) The practice of non-resistance to evil through violence.
(C) The necessity of a strong, centralized state.
(D) The pursuit of artistic beauty as the highest goal.

283. The passage describes the interaction between Gandhi and Tolstoy as a:
(A) lifelong series of personal meetings.
(B) brief but meaningful correspondence.
(C) relationship of a student and a formal teacher.
(D) collaboration on a published book.

284. How did Gandhi apply Tolstoy's ideas on simple living and self-sufficiency in a practical manner?
(A) By incorporating them into the ethos of his communal farms.
(B) By returning to India to live as a hermit.
(C) By writing a detailed critique of industrialization.
(D) By advocating for a return to a monarchical system of government.

285. The naming of "Tolstoy Farm" by Gandhi was an explicit acknowledgment of his:
(A) agreement with Tolstoy's views on literature.
(B) financial debt to the Russian writer.
(C) deep reverence for Tolstoy's philosophical and ethical ideals.
(D) intention to translate all of Tolstoy's works into Gujarati.

Direction : Please read the following source carefully.

The intellectual impact of John Ruskin on Mahatma Gandhi was both sudden and transformative. The catalyst was his reading of Ruskin's critique of political economy, Unto This Last, during a 24-hour train journey in South Africa in 1904. Gandhi described the book as having "captured" him and immediately resolved to change his life in accordance with its principles. From its pages, he distilled three fundamental lessons that would become the bedrock of his socio-economic philosophy. First, that the good of the individual is contained in the good of all. Second, that all legitimate work holds equal value, meaning a lawyer's work has the same worth as a barber's, and all have an equal right to earn a livelihood from their labor. Third, that the life of labor, specifically that of the tiller of the soil and the handicraftsman, is the life worth living. These principles directly challenged the prevailing capitalist ethos of competition and wealth accumulation. For Gandhi, this was not just an intellectual exercise; it was a call to action. The immediate practical result was the establishment of the Phoenix Settlement, an agrarian community where residents engaged in

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Karamchand Gandhi, and his mother, Putlibai. Karamchand, who served as the Diwan (chief minister) of Porbandar and later other princely states, was a pragmatic and able administrator known for his integrity, yet not formally highly educated. This instilled in the young Mohandas an appreciation for practical wisdom and public service. More profound was the impact of his mother, Putlibai, a deeply devout woman from the Pranami Vaishnava tradition. Her life was a testament to religious piety, marked by regular fasting, prayer, and an unwavering commitment to vows. This maternal influence cultivated in Gandhi an early disposition towards self-discipline, spiritual seeking, and the sanctity of a promise. The general environment of his home, where Jain monks, Muslim, and Parsi friends of his father were frequent visitors, fostered a spirit of religious tolerance and curiosity, preventing the growth of sectarian bigotry and laying the groundwork for his later syncretic spiritual worldview. This upbringing, blending administrative pragmatism with deep-seated spirituality, was the foundational soil for his unique approach to life and politics.

Based on the above source, attempt the following five questions.

251. According to the passage, what was the primary nature of the influence of Gandhi's father, Karamchand Gandhi?
(A) A deep spiritual piety and commitment to religious vows.
(B) An appreciation for practical administration and public integrity.
(C) A foundation in formal academic and legal scholarship.
(D) An encouragement to engage with diverse religious scriptures.

252. The passage attributes Gandhi's early inclination towards self-discipline and the sanctity of vows primarily to:
(A) the deep religious piety of his mother, Putlibai.
(B) the administrative duties of his father.
(C) the visits of Jain monks to his home.
(D) the pragmatic environment of the princely state.

253. What aspect of Gandhi's family background fostered a spirit of religious tolerance in his early years?
(A) His mother's exclusive adherence to Pranami Vaishnavism.
(B) His father's role as a Diwan in a predominantly Hindu state.
(C) The frequent visits of people from various religious communities.
(D) His family's strict observance of Modh Bania traditions.

254. Based on the passage, what can be inferred about the combined influence of Gandhi's parents on his development?
(A) It created a conflict between worldly duties and spiritual aspirations.
(B) It prioritized formal education over religious and moral training.
(C) It led him to reject his family's traditions in favor of modern ideas.
(D) It synthesized practical public service with profound spiritual discipline.

255. The passage suggests that the environment in Gandhi's home laid the groundwork for his later:
(A) legal career in South Africa.
(B) formal study of comparative religion.
(C) syncretic and inclusive spiritual outlook.
(D) political strategies of non-cooperation.

Direction : Please read the following source carefully.

Gandhi's formal education, both in India and England, was a period of significant personal and intellectual transition. His early schooling in Rajkot was unremarkable, and his time at Samaldas College in Bhavnagar left him feeling adrift and dissatisfied. The pivotal decision was made to pursue legal studies in England, a journey he undertook in 1888. Arriving in London, he was initially determined to assimilate into English society, investing in expensive suits, and taking lessons in dancing and elocution. However, this phase of emulating the English gentleman was short-lived. A deeper intellectual curiosity began to stir within him, partly prompted by his promise to his mother to abstain from meat. His search for vegetarian restaurants brought him into contact with the Theosophical Society and various

intellectuals who introduced him to seminal texts, including the Bhagavad Gita, which he first read in its English translation by Sir Edwin Arnold. This period in London was less about his formal legal training at the Inner Temple and more about a profound self-discovery. It marked a turning point where, far from his home culture, he began a more serious engagement with his own religious and philosophical heritage, albeit through the lens of Western interpretation and discourse. His education in England, therefore, was not merely an acquisition of a professional degree but the beginning of a lifelong process of synthesizing Eastern and Western thought.

Based on the above source, attempt the following five questions.

256. What was the principal purpose of Gandhi's journey to England as described in the passage?
(A) To join the Theosophical Society.
(B) To pursue professional legal studies.
(C) To assimilate into English high society.
(D) To find a suitable vegetarian diet.

257. The passage indicates that Gandhi's initial efforts in London were focused on:
(A) engaging in deep philosophical discussions.
(B) organizing protests for Indian rights.
(C) translating Indian scriptures into English.
(D) adopting the manners and dress of an English gentleman.

258. According to the passage, what incidental consequence of his personal vowing led Gandhi to deeper intellectual engagement?
(A) His commitment to vegetarianism.
(B) His legal studies at the Inner Temple.
(C) His lessons in dancing and elocution.
(D) His desire to become a public administrator.

259. What can be inferred about the long-term significance of Gandhi's education in England?
(A) It was primarily valuable for the legal qualification he obtained.
(B) It resulted in his complete rejection of Western culture.
(C) It initiated a process of self-discovery and cross-cultural synthesis.
(D) It was a period of intellectual stagnation compared to his time in India.

260. The passage suggests that Gandhi's first serious reading of the Bhagavad Gita in London was significant because it represented:
(A) an engagement with his own heritage through a Western medium.
(B) a complete break from the influence of his mother's piety.
(C) a formal part of his curriculum at the Inner Temple.
(D) a rejection of Theosophical ideas he encountered.

Direction : Please read the following source carefully.

Mahatma Gandhi's philosophy was profoundly shaped by his deep and comparative engagement with the scriptures of various religions. He did not approach these texts as a theologian but as an earnest seeker of truth, aiming to distill their universal ethical principles. The Bhagavad Gita, which he called his "spiritual dictionary," had a paramount impact, particularly its teachings on Nishkama Karma (selfless action) and Sthitaprajna (one of steady wisdom), which provided a philosophical anchor for his activism. From Christianity, the Sermon on the Mount, especially the injunction to "turn the other cheek," resonated deeply with his developing concept of non-violent resistance. He found in Jesus a supreme example of a Satyagrahi. While he critically engaged with certain aspects of institutionalized Christianity, its core message of love and sacrifice left an indelible mark. Furthermore, his study of the Quran, undertaken with a spirit of reverence, enhanced his respect for Islam and its emphasis on the oneness of God and the brotherhood of man. His approach was fundamentally syncretic; he believed that all great religions were different paths to the same ultimate reality, Truth, and that their scriptures, if read with an open heart, would reveal a shared foundation of morality, compassion, and the necessity of self-purification. This eclectic spiritual grounding was essential to his ability to mobilize a multi-religious nation.

Based on the above source, attempt the following five questions.

261. According to the passage, which scripture did Gandhi refer to as his "spiritual dictionary" and value for its teaching on selfless action?
(A) The Sermon on the Mount

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(B) The Quran
(C) The Upanishads
(D) The Bhagavad Gita

262. What specific teaching from Christianity had a profound influence on Gandhi's concept of non-violent resistance?
(A) The doctrine of the Holy Trinity.
(B) The message of turning the other cheek from the Sermon on the Mount.
(C) The story of the creation in Genesis.
(D) The parables about the Kingdom of God.

263. The passage describes Gandhi's approach to various religious scriptures as that of a:
(A) theologian aiming for doctrinal purity.
(B) historian studying their chronological development.
(C) seeker looking for universal ethical truths.
(D) critic attempting to disprove their claims.

264. Based on the passage, what can be inferred about Gandhi's view on the relationship between different religions?
(A) He believed one religion was superior to all others.
(B) He thought religious scriptures were largely irrelevant to modern life.
(C) He viewed the differences between religions as irreconcilable.
(D) He considered all religions as different but valid paths to the same truth.

265. What common theme did Gandhi identify as the shared foundation of the great religions he studied?
(A) The principles of morality, compassion, and self-purification.
(B) The need for elaborate rituals and ceremonies.
(C) The importance of a monastic and secluded life.
(D) The pursuit of political power through religious organization.

Direction : Please read the following source carefully.

Gandhi's arrival in South Africa in 1893, ostensibly for a one-year legal contract to assist in a commercial dispute for a firm of Indian traders, became the crucible for his political and spiritual transformation. He arrived as a London-trained barrister, conscious of his rights as a British subject but largely naive about the deeply entrenched system of racial discrimination that pervaded the colony. The moment of profound awakening occurred during a train journey to Pretoria. Despite holding a first-class ticket, he was forcibly removed from the train at Pietermaritzburg station simply because a white passenger objected to his presence in the compartment. This incident of raw, personal humiliation was more than a mere insult; it was a societal indictment that forced him to confront the systemic injustice and exploitation faced by Indians in South Africa. The choice he made that cold night—to fight the "deep disease of colour prejudice" rather than return to India—marked the transition from Mohandas, the private individual, to Gandhi, the public activist. This and subsequent experiences with racial segregation galvanized him, shifting his focus from his legal work to the broader struggle for the dignity and civil rights of the Indian community against a hostile and discriminatory colonial state.

Based on the above source, attempt the following five questions.

266. What was the stated initial reason for Gandhi's journey to South Africa in 1893?
(A) To lead a political movement against the colonial government.
(B) To work on a temporary legal contract for a trading firm.
(C) To establish a new community for Indian immigrants.
(D) To study the system of racial segregation in the colonies.

267. The passage identifies which event as the pivotal moment of Gandhi's "profound awakening" to racial injustice?
(A) His difficulty in finding suitable accommodation in Durban.
(B) His forcible removal from a train at Pietermaritzburg.
(C) His first appearance in a South African court.
(D) The loss of the legal case he was hired for.

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(D) An order from the Indian National Congress.

223. The 'Great March' of 1913, led by Gandhi, involved thousands of Indian men, women, and children crossing the Transvaal border illegally. What was the primary cause of this march?
(A) To protest a new tax on Indian merchants.
(B) To protest invalid marriages and the £3 tax.
(C) To demand the right to vote in general elections.
(D) To escape a famine in Natal.

224. Which of the following principles, central to Gandhi's philosophy, was NOT primarily derived from his Western influences (Tolstoy, Ruskin, Thoreau)?
(A) Civil Disobedience.
(B) The dignity of labor.
(C) The concept of Ahimsa (Non-violence).
(D) The critique of modern industrial society.

225. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option as:
Assertion (A) : Gandhi's education in England was a failure as he could not adapt to the culture and returned without a degree.
Reason (R) : Gandhi successfully completed his law degree at the Inner Temple and was called to the Bar in 1891.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

226. What was the primary purpose of the 'Indian Opinion' newspaper started by Gandhi?
(A) To serve as an organ for the struggle and educate the community.
(B) To report on various social events in the Indian community.
(C) To generate a profit for the Natal Indian Congress.
(D) To publish contemporary literary works by Indian authors.

227. The term 'coolie barrister', used derogatorily against Gandhi, was a manifestation of:
(A) Professional jealousy from other lawyers.
(B) A specific legal classification under British law.
(C) Racial prejudice that refused to acknowledge status.
(D) A misunderstanding of his name.

228. Arrange the following events from Gandhi's life in chronological order:
1. Birth in Porbandar.
2. Legal studies in London.
3. First Satyagraha campaign in the Transvaal.
4. Founding of the Natal Indian Congress.

Choose the correct sequence:
(A) 1, 2, 3, 4
(B) 1, 4, 2, 3
(C) 1, 2, 4, 3
(D) 2, 1, 4, 3

229. Which of the following statements about Raichandra Bhai's influence is correct?
(A) He taught Gandhi the art of mass mobilization.
(B) He debated philosophy with Gandhi in London.
(C) He was a mentor who answered Gandhi's doubts.
(D) He was the author of 'Unto This Last'.

230. The experience in South Africa was a 'moment of truth' for Gandhi because:
(A) It was his first time traveling anywhere outside of India.
(B) He earned a significant amount of money during his stay.
(C) Where he forged his philosophy through direct struggle.
(D) He met the top leaders of the British Empire while there.

231. Gandhi's mother, Putlibai, was known for her strict observance of religious vows (vratas), including fasting. How did this influence Gandhi?
(A) It made him resentful of religious practices.
(B) It had no noticeable impact on his life.
(C) It was an early lesson in discipline and keeping a pledge.
(D) It prompted him to become a scholar of religious texts.

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(D) Using physical force as a last resort.

275. From the description in the passage, what can be inferred as the philosophical foundation of Satyagraha?
(A) A belief that the end justifies any means.
(B) A pragmatic acceptance that violence is sometimes necessary.
(C) A conviction in the power of truth and the redemptive potential of love.
(D) A cynical view of human nature as being unchangeable.

Direction : Please read the following source carefully.

Gandhi's struggle against racial discrimination in South Africa was not merely a philosophical exercise but a series of concrete campaigns against specific forms of injustice and exploitation. The Satyagraha movement mobilized the Indian community to challenge a range of discriminatory laws. A significant focus was the fight against the oppressive £3 poll tax imposed on ex-indentured Indians, which was designed to force them either back into indenture or out of the colony. Another major campaign involved the mass burning of registration certificates, a powerful act of collective defiance against the "Black Act." Gandhi's method involved organizing large-scale, non-violent actions, such as the epic 1913 march of thousands of Indian miners and other workers from Natal into the Transvaal, an illegal act designed to court mass arrest and overwhelm the state's administrative and penal systems. To sustain these long-drawn-out struggles, Gandhi established communal living experiments, most notably the Phoenix Settlement (1904) and Tolstoy Farm (1910). These self-sufficient communities served as operational bases for the movement and as welfare centers, supporting the families of imprisoned Satyagrahis and embodying the principles of simple living, manual labor, and social equality that were central to his evolving vision.

Based on the above source, attempt the following five questions.

276. The passage mentions a campaign against a specific tax that was designed to force ex-indentured Indians back into servitude. What was this tax?
(A) A £3 poll tax.
(B) A property ownership tax.
(C) An import and export tax.
(D) A tax on commercial profits.

277. What was the primary purpose of establishing communities like the Phoenix Settlement and Tolstoy Farm?
(A) To serve as exclusive retreats for spiritual contemplation.
(B) To act as agricultural enterprises for profit.
(C) To function as training centers for armed rebellion.
(D) To provide operational and welfare support for the Satyagraha movement.

278. Which of the following is described in the passage as a powerful act of collective defiance against the "Black Act"?
(A) The signing of petitions sent to London.
(B) The mass burning of registration certificates.
(C) The refusal to use public transportation.
(D) The establishment of separate Indian schools.

279. Based on the description of the 1913 march, what can be inferred about the strategy of Satyagraha?
(A) It aimed to avoid any direct confrontation with state authorities.
(B) It relied on secret negotiations with government officials.
(C) It sought to create administrative paralysis through mass civil disobedience.
(D) It was primarily focused on gaining international media attention.

280. The struggles described in the passage were centered on the rights and dignity of which specific group?
(A) The entire non-white population of South Africa.
(B) Only the wealthy Indian merchant class.
(C) All subjects of the British Empire living abroad.
(D) The Indian community, including indentured labourers and traders.

Direction : Please read the following source carefully.

Among the Western thinkers who profoundly

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268. The passage describes the discrimination Gandhi faced on the train as a "societal indictment," implying that it was:
(A) a reflection of a systemic and widespread prejudice.
(B) an isolated act of a single prejudiced individual.
(C) a misunderstanding regarding his ticket.
(D) a personal failure to assert his rights.

269. What can be inferred about the immediate consequence of the Pietermaritzburg incident on Gandhi's personal mission?
(A) It convinced him to abandon his legal career entirely.
(B) It made him decide to return to India immediately.
(C) It caused him to resolve to fight against racial discrimination.
(D) It led him to seek a compromise with the railway authorities.

270. The experience described in the passage shifted Gandhi's focus from his professional duties to a struggle against what?
(A) The commercial dominance of white traders.
(B) The specific laws governing legal contracts.
(C) The poor economic conditions of all South Africans.
(D) The system of injustice and exploitation based on race.

Direction : Please read the following source carefully.

The origin of Satyagraha is inextricably linked to the specific political conditions faced by the Indian community in South Africa, particularly in the Transvaal. It was conceived as a direct response to the Asiatic Law Amendment Ordinance of 1906, pejoratively termed the "Black Act," which required all Indians to register, submit to humiliating fingerprinting, and carry a certificate at all times. Faced with this assault on their dignity, Gandhi sought a method of resistance that was both effective and morally sound. He consciously distinguished his new method, Satyagraha, from the common term "passive resistance." While passive resistance could be a weapon of the weak, potentially harboring hatred and admitting the possibility of violence if circumstances changed, Satyagraha was defined as a "Truth-force" or "Soul-force." It was a tool for the brave, predicated on an unshakeable adherence to Truth (Satya) and a firm but non-violent insistence (Agraha) on it. The core principle was to convert the opponent not by inflicting suffering, but by willingly undergoing self-suffering. Satyagraha was thus not merely a political tactic but a spiritual and ethical weapon, demanding immense self-control, courage, and a belief in the inherent goodness of the adversary, aiming to redeem both the oppressor and the oppressed.

Based on the above source, attempt the following five questions.

271. The term "Satyagraha," as defined in the passage, is a composite of which two concepts?
(A) Action and Insistence
(B) Soul and Power
(C) Truth and Insistence
(D) Passive and Resistance

272. What specific piece of legislation directly prompted the formulation and implementation of Satyagraha?
(A) The Land Alienation Act.
(B) The Asiatic Law Amendment Ordinance.
(C) The Immigrants Regulation Act.
(D) The General Pass Regulations.

273. How does the passage distinguish Satyagraha from "passive resistance"?
(A) Satyagraha is a political tactic while passive resistance is a spiritual one.
(B) Satyagraha can involve violence, whereas passive resistance never does.
(C) Satyagraha aims to coerce the opponent, while passive resistance aims to convert them.
(D) Satyagraha is a weapon of the brave based on soul-force, while passive resistance may be a tool of the weak.

274. According to the principles of Satyagraha described in the text, what is the primary method for converting an opponent?
(A) Willingly undergoing self-suffering to appeal to their conscience.
(B) Inflicting economic hardship on the adversary.
(C) Engaging in a secret campaign of sabotage.

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manual labor and lived with a shared, simple income. This experiment was the first embodiment of his new ideal of Sarvodaya, or the welfare of all, a term he coined to translate the essence of Ruskin's message.

Based on the above source, attempt the following five questions.

286. Which specific book by John Ruskin caused a "transformative" experience for Gandhi?
(A) The Stones of Venice
(B) Modern Painters
(C) Sesame and Lilies
(D) Unto This Last

287. The passage states that Gandhi coined the term Sarvodaya to encapsulate Ruskin's message. What is the meaning of Sarvodaya?
(A) The welfare of the majority.
(B) The survival of the fittest.
(C) The welfare of all.
(D) The rule of the individual.

288. Which of the following principles did Gandhi derive from Unto This Last regarding the value of work?
(A) Intellectual work is superior to manual labor.
(B) A lawyer's and a barber's work have the same value.
(C) A person's wage should be determined by market demand.
(D) Only agricultural work has any real value.

289. What was the immediate, practical outcome of Gandhi's reading of Ruskin's book?
(A) He decided to return to India.
(B) He launched a new political party.
(C) He wrote a detailed rebuttal of Ruskin's ideas.
(D) He established the Phoenix Settlement.

290. The principles Gandhi extracted from Ruskin fundamentally challenged the prevailing ethos of:
(A) capitalist competition.
(B) religious dogmatism.
(C) agricultural subsistence.
(D) monarchical rule.

Direction : Please read the following source carefully.

While Gandhi's Satyagraha was an original concept rooted in Indian philosophy and his South African experience, his intellectual arsenal was fortified by the American transcendentalist Henry David Thoreau. Gandhi's encounter with Thoreau's essay, On the Duty of Civil Disobedience, provided him with a potent theoretical justification for his actions and a powerful phrase to explain his movement to the West. Although Gandhi had already embarked on his path of resistance before reading Thoreau, he found in the essay a clear articulation of a principle he intuitively practiced: the moral imperative to prioritize one's individual conscience over the dictates of an unjust state. Thoreau's argument that a person has an obligation not to acquiesce to, and thereby support, a government that perpetrates injustice resonated deeply. Gandhi was particularly struck by the idea that under an unjust government, the true place for a just man is also a prison. He subsequently adopted the term "Civil Disobedience" as a convenient and understandable label for his struggle. However, he remained clear that Satyagraha was a broader, more active, and spiritually dynamic concept than Thoreau's formulation, involving not just non-cooperation but also the positive force of love and a commitment to converting the opponent through self-suffering.

Based on the above source, attempt the following five questions.

291. What is the title of the influential essay by Henry David Thoreau mentioned in the passage?
(A) Walden; or, Life in the Woods
(B) Self-Reliance
(C) On the Duty of Civil Disobedience
(D) The American Scholar

292. What primary argument from Thoreau's essay did Gandhi find particularly reinforcing for his own actions?
(A) The moral duty to prioritize conscience over unjust laws.
(B) The importance of living simply in nature.
(C) The necessity of democratic voting in all matters.
(D) The advocacy for a violent overthrow of corrupt governments.

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ANSWERS

1. (B) Porbandar
Mohandas Karamchand Gandhi was born in this coastal town located in the Kathiawar peninsula of Gujarat. This historic location served as the seat of a small princely state where his family held significant administrative positions for generations. His early upbringing in this environment laid the foundation for his future values and deep-rooted cultural and religious identity.

2. (A) His father was the Diwan of Porbandar, and his mother was Putlibai.
Karamchand Gandhi served as the chief administrator in various princely states, reflecting the family's political background. Putlibai was his fourth wife, known for her extraordinary piety and devotion. Her religious practices, including frequent fasting and temple visits, significantly influenced her son's moral development and his lifelong commitment to ethical living and personal discipline in public life.

3. (C) Statement I is true, but Statement II is false.
Putlibai was exceptionally pious, and her religious devotion deeply shaped her son's ethical framework. However, Karamchand Gandhi was not solely focused on administration. He possessed a strong sense of religious values and was known for his integrity and fairness. He often mediated disputes, demonstrating that his moral character was deeply intertwined with his professional duties and personal life.

4. (D) Vaishya (Modh Bania sub-caste)
The family belonged to a community traditionally associated with trade and commerce. This background often involved administrative roles within the princely states of Gujarat. The cultural values of this community, emphasizing pragmatism and social responsibility, played a significant role in shaping the organizational and leadership skills that were later applied to large-scale political movements and social reform efforts.

5. (C) The Diwan of Porbandar
Uttamchand Gandhi held a prestigious administrative position, serving as the chief minister of a princely state. This established a family tradition of political service and governance. His career provided the family with social standing and exposure to the complexities of statecraft, which later influenced the professional expectations for his descendants and provided a template for public leadership.

6. (B) Truth Force or Soul Force
This term was specifically created to represent a unique method of non-violent resistance. It combines the concept of eternal truth with the idea of a determined struggle. This philosophy suggests that the power of the soul and the adherence to truth are far superior to physical force in resolving conflicts and achieving justice in social and political spheres.

7. (D) Being forcibly removed from a train at Pietermaritzburg.
This humiliating experience acted as a major turning point, exposing the deep-seated racial prejudices of the colonial system. It transformed a private individual into a determined activist. The incident forced a realization that individual dignity could not be separated from the collective rights of the community, leading to a lifelong commitment to fighting systemic injustice through non-violent means.

8. (C) A is true but R is false.
South Africa served as the practical testing ground for experiments with non-violent resistance, providing the necessary social and political challenges. However, the philosophy of resistance was not fully formulated in England. It evolved through direct experiences and interactions with the diverse Indian community and the discriminatory laws they faced, rather than being a pre-conceived theoretical framework developed earlier.

9. (C) Rajkot
The family relocated to this city when the father took up a new administrative role. This urban

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(D) His fundraising and organizational abilities.

300. What kind of guidance did Gandhi seek from Raichandra Bhai through their correspondence?
(A) Answers to profound personal and religious questions.
(B) Advice on how to win the struggle in South Africa.
(C) An interpretation of Western political philosophy.
(D) Help in drafting petitions to the British government.

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leading to a period of dissatisfaction. This struggle with local university life became a catalyst for the decision to seek legal studies in England, seeking a different intellectual and professional path abroad.

19. (C) The Bhagavad Gita
This sacred text became a lifelong spiritual companion after it was first encountered in an English translation. It provided a framework for understanding selfless action and the performance of duty without attachment to results. The teachings therein were interpreted as a call to spiritual struggle and served as a primary source for the development of ethical and political philosophies.

20. (D) It convinced him of applying love and non-violence in human affairs.
The writings of this Russian author provided a powerful intellectual and spiritual foundation for the principle of non-resistance. They argued that the core of true religion lies in the rejection of violence and the practice of universal love. This perspective deeply resonated with emerging beliefs and provided the moral courage to apply these principles to large-scale social and political movements.

21. (A) 4, 1, 2, 3
The early life sequence began with primary education in a local city, followed by a very early traditional marriage. A brief and unsuccessful attempt at college education in Bhavnagar occurred before the major decision to travel to London for professional legal studies. Each of these stages contributed to the personal and intellectual development required for future leadership on the global stage.

22. (B) The Black Act
This discriminatory regulation required members of a specific community to register and provide fingerprints, treating them like criminals. The derogatory name was given to highlight the oppressive and unjust nature of the law. It became the primary target of the first major non-violent resistance campaign, serving as a focal point for mobilizing the community against institutionalized racial prejudice.

23. (D) National industrial progress - Raichandra Bhai
Raichandra Bhai was a spiritual mentor whose influence was primarily in the realm of religious understanding and personal character. He was not associated with theories of industrial development. In contrast, other thinkers like Ruskin, Tolstoy, and Thoreau provided the foundations for socio-economic and political concepts such as bread labor, the welfare of all, and the duty of civil disobedience.

24. (A) Jainism
This religion was highly prevalent in the region of Gujarat and emphasize non-violence, self-discipline, and the sanctity of all life. Its principles were deeply integrated into the local cultural fabric and personal family interactions. The influence of these teachings was fundamental in shaping a worldview that prioritized compassion and the ethical treatment of others, even in the face of conflict.

25. (C) 1, 2, and 5
During the stay in London, involvement with organizations promoting dietary reform and spiritual exploration was significant. These interactions provided a network of social reformers and introduced diverse intellectual perspectives. Successfully qualifying for the legal profession was the primary academic achievement, while the exposure to various religious societies sparked a lifelong interest in the study and synthesis of different spiritual traditions.

26. (A) To abstain from meat, alcohol, and women.
Before departing for studies abroad, a solemn promise was made to uphold specific moral standards. This vow was intended to protect against the perceived negative influences of Western culture and to maintain traditional religious and ethical values. Adhering to these commitments during the time in London became a significant personal struggle that ultimately strengthened self-discipline and character.

27. (D) Jainism
The concept of minimizing material possessions and avoiding attachment to worldly goods is a central tenet of this ancient Indian religion. It was a pervasive cultural influence in the home

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center provided the setting for most of the early schooling and formative teenage years. The environment here offered broader social interactions and educational opportunities that differed from the coastal town of birth, contributing significantly to the development of intellectual and social perspectives.

10. (A) Karl Marx
While several Western thinkers influenced the development of non-violent philosophy and communal living, the proponent of historical materialism was not among them. The focused influences were those who emphasized individual conscience, moral economy, and the power of love over state authority. The ideas of class struggle and violent revolution were fundamentally inconsistent with the principles of truth and non-violence.

11. (A) P-3, Q-1, R-4, S-2
The family structure included the father, Karamchand, and the mother, Putlibai, who provided the primary moral and administrative background. The grandfather, Ota Gandhi, established the family's professional legacy in princely service. Laxmidas, as the elder brother, played a supportive role during the early years and the pursuit of legal education abroad, reflecting traditional familial bonds and responsibilities.

12. (B) He obtained a doctorate from Cambridge University.
The educational journey in England focused on qualifying as a barrister through one of the traditional legal societies. While the period involved significant intellectual growth and cultural adaptation, it did not include a research degree from an academic university. The primary objective was professional certification, which was achieved by being called to the bar after completing the required examinations.

13. (C) To work as a legal representative for a firm.
The initial journey was prompted by a specific professional opportunity to assist an Indian merchant with a complex civil lawsuit. This one-year contract was intended to provide legal experience and financial stability. However, the encounter with systemic racial discrimination in the region fundamentally altered the original plan, turning a short-term legal assignment into a long-term political mission.

14. (A) 1, 2 and 3
Karamchand Gandhi served in multiple administrative roles, and his marriage to Putlibai followed earlier unions. The surname itself originates from a term related to the trade of perfumes or groceries. While these facts correctly describe the family's professional and social background, the claim regarding birth order is incorrect, as there were older siblings within the immediate family.

15. (A) John Ruskin
A specific book titled "Unto This Last" provided the blueprint for this social philosophy. It argued that the welfare of the individual is inextricably linked to the welfare of the community. This concept emphasized the dignity of all forms of labor and inspired the creation of communal settlements based on simple living, equality, and collective economic self-sufficiency for all.

16. (B) A non-violent struggle against racial and systemic injustice.
The movement in South Africa was characterized by a commitment to ethical resistance and the rejection of physical force. It targeted discriminatory laws and social practices that marginalized the Indian community. By using methods like civil disobedience and peaceful protest, the struggle sought to awaken the conscience of the oppressors while fostering unity and self-respect among the oppressed.

17. (C) Statement I is true, but Statement II is false.
Raichandra Bhai was a profound spiritual guide who helped resolve deep religious doubts through his immense knowledge and character. He did not advocate for conversion to another faith. Instead, he encouraged a deeper exploration of one's own religious heritage while appreciating the universal truths found in all traditions, thereby strengthening the commitment to spiritual growth within the existing framework.

18. (A) Samaldas Arts College
This institution provided the first experience of higher education in India, but the transition proved to be quite difficult. The academic environment and curriculum were not engaging,

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293. According to the passage, Thoreau's idea of a "just man's true place" under an unjust government is:
(A) in a position of power to change the laws.
(B) in a foreign country, in exile.
(C) in quiet seclusion, withdrawn from society.
(D) in a prison, as a form of protest.

294. How did Gandhi view the relationship between his concept of Satyagraha and Thoreau's "Civil Disobedience"?
(A) He saw them as identical concepts with different names.
(B) He considered Satyagraha to be a broader and more spiritually active force.
(C) He believed Civil Disobedience was a superior and more spiritual concept.
(D) He rejected the term Civil Disobedience as being incompatible with his philosophy.

295. The passage suggests that Thoreau's work provided Gandhi with a:
(A) practical blueprint for organizing mass marches.
(B) source of financial support for his movement.
(C) theoretical justification for resisting an unjust state.
(D) method for winning legal cases in court.

Direction : Please read the following source carefully.

While Western thinkers like Tolstoy, Ruskin, and Thoreau provided Gandhi with crucial intellectual frameworks for his social and political action, his innermost spiritual anchor was an Indian, the Jain poet, mystic, and jeweler, Raichandra Bhai (Shrimad Rajchandra). In a period of deep spiritual questioning in South Africa, Gandhi entered into a close correspondence with him, viewing him as a genuine guide and spiritual mentor. Unlike the others who influenced his views on society and politics, Raichandra Bhai addressed Gandhi's profound personal doubts about religion, the nature of self, and the path to Moksha (liberation). Gandhi was immensely impressed by Raichandra's vast scriptural knowledge, his personal integrity, and his intense yearning for self-realization, which stood in stark contrast to the sectarianism he observed in some religious practitioners. It was Raichandra who helped reinforce Gandhi's wavering faith in Hinduism and guided his understanding of core Indic philosophies. He strengthened Gandhi's conviction that Satya (Truth) is the ultimate principle and the goal of human existence. Furthermore, it is highly probable that Raichandra's grounding in Jainism, with its principles of Ahimsa (non-violence) and Anekantavada (the many-sidedness of reality), deeply influenced Gandhi's own rigorous interpretation of non-violence and his characteristic open-mindedness toward different viewpoints.

Based on the above source, attempt the following five questions.

296. According to the passage, what was Raichandra Bhai's primary role in Gandhi's life?
(A) A political strategist and organizer.
(B) A financial patron for his struggles.
(C) A professional legal advisor.
(D) A spiritual mentor and guide.

297. How did Raichandra Bhai's influence differ from that of Tolstoy, Ruskin, and Thoreau?
(A) His influence was deeply personal and spiritual, while theirs was more socio-political.
(B) His influence was primarily economic, while theirs was political.
(C) He advocated for violence, while they advocated for non-violence.
(D) He was a Western thinker, while they were from India.

298. What ultimate principle and goal of human existence did Raichandra Bhai reinforce in Gandhi's convictions?
(A) Ahimsa (Non-violence)
(B) Satya (Truth)
(C) Sarvodaya (Welfare of all)
(D) Swaraj (Self-rule)

299. The passage suggests that the Jain concept of Anekantavada, likely absorbed from Raichandra Bhai, contributed to which of Gandhi's characteristics?
(A) His skills in legal argumentation.
(B) His open-mindedness towards different viewpoints.
(C) His commitment to physical fitness.

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region. This principle was later adopted as a core component of a personal lifestyle and a model for communal living, reflecting a commitment to simplicity, equality, and spiritual freedom.

28. (C) A is true but R is false.
The essay on civil disobedience provided a strong moral and intellectual justification for resisting unjust state authority. However, the term used for the movement in South Africa was not borrowed directly from this source. Instead, a new term was eventually coined to better express the active, soul-force nature of the struggle, distinguishing it from more passive forms of resistance.

29. (C) The Sermon on the Mount
This specific portion of the New Testament resonated deeply due to its emphasis on humility, compassion, and non-retaliation. The teaching to respond to evil with goodness and to love one's enemies provided a powerful ethical validation for the emerging philosophy of non-violence. It was seen as a universal moral message that transcended specific religious boundaries and supported social justice.

30. (D) They faced harsh conditions, low wages, and a discriminatory poll tax.
Laborers under the contract system were subjected to extreme economic exploitation and systemic social marginalization. The imposition of a heavy annual tax after the completion of their service was a particularly oppressive measure designed to force them into further servitude or leave the region. These grievances became central issues for the organized resistance movements led by the Indian community.

31. (A) P-3, Q-4, R-1, S-2
Diverse intellectual influences shaped a unique worldview. Ruskin provided the concept of an ethical economy and communal good, while Tolstoy emphasized the spiritual power of non-violence. Thoreau offered the framework for resisting unjust laws through individual conscience. Arnold's poetic translations introduced significant Eastern religious and philosophical ideas, demonstrating the synthesis of Western and Eastern thought in this philosophy.

32. (B) Dada Abdullah
This prominent businessman required legal assistance for a major commercial dispute in South Africa. The offer of a one-year contract for this case provided the initial motivation for the journey. This professional connection introduced the young lawyer to the specific legal and social challenges faced by the Indian community in the region, ultimately leading to a shift in career.

33. (B) He found his time at Samaldas College intellectually stimulating.
The brief period of higher education in Bhavnagar was marked by a lack of interest and a feeling of inadequacy. The curriculum and environment failed to engage or inspire, leading to a sense of unhappiness. This experience stood in contrast to later legal training in London, which, while challenging, offered more significant opportunities for personal growth and intellectual exploration abroad.

34. (C) 1, 2 and 3
The development of this unique resistance method was a direct response to discriminatory legislation. The specific name was chosen through a public process to ensure it reflected the active, truth-based nature of the struggle. It was explicitly intended to be distinct from the concept of passive resistance, which was felt to imply a lack of strength or an admission of weakness.

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35. (C) Spiritual guidance and religious doubt.
This individual was a jeweler and a profound thinker who served as a vital intellectual and moral resource. During a period of questioning and exposure to diverse faiths, his insights helped resolve deep uncertainties about religious heritage. His example of integrating business with a high level of spiritual awareness provided a powerful model for the practical application of ethical principles.

36. (D) He refused to remove his traditional turban.
Shortly after arrival, an incident in a legal setting challenged personal and cultural dignity. By refusing to comply with a demand to remove a traditional headcovering, a clear stance was taken against racial prejudice and the expectation of subservience. This early act of defiance signaled a refusal to accept second-class status and marked the beginning of active resistance in the region.

The writings of this American philosopher provided a strong moral and intellectual basis for the idea that an individual has a duty to resist laws that violate their conscience. This concept of individual responsibility against state authority became a cornerstone of the philosophy of non-violent resistance, offering a framework for organized campaigns of civil disobedience against discriminatory legislation.

56. (A) He was treated as a second-class citizen, facing segregation.
Despite having professional qualifications and legal status, the reality of life in the colony involved systemic marginalization based on race. This included being denied access to certain public facilities, experiencing social insults, and being subject to discriminatory laws. These encounters shattered any illusions about equal treatment under the law and provided the impetus for organizing a community-wide struggle for rights.

57. (C) Statement I is true, but Statement II is false.
The period of study abroad was a time of significant personal and moral testing, particularly in maintaining commitments made to family. However, the experience was not one of easy assimilation or immediate community support. It involved significant cultural challenges, a sense of isolation, and a conscious effort to navigate the differences between traditional values and the new Western environment.

58. (A) Mass civil disobedience, including peaceful marches.
The struggle utilized a variety of non-violent methods to challenge unjust laws and draw international attention to the plight of the community. This included organized marches, the deliberate breaking of discriminatory regulations, and a willingness to accept imprisonment. These collective actions were designed to demonstrate moral strength and unity, ultimately seeking a transformation of the legal and social system.

59. (B) Both A and R are true but R is not the correct explanation of A.
Raichandra Bhai was indeed a vital spiritual mentor whose profound wisdom and character helped address complex religious questions. While his guidance was crucial during a time of intellectual questioning sparked by exposure to other faiths, the relationship was based on mutual respect and a shared search for truth, rather than a simple restoration of faith after a total loss.

60. (B) They believed foreign travel was polluting and caused loss of caste.
Traditional social norms in certain communities viewed travel across the ocean as a violation of religious and social purity. The decision to pursue education abroad was seen as a defiance of these customs, leading to formal social exclusion. This early conflict between personal ambition and traditional community expectations demonstrated a resolve to pursue a chosen path despite significant social pressure.

61. (C) 1, 2, and 3
A wide range of scriptures from different traditions contributed to a synthesized ethical framework. The concepts of selfless action, non-retaliation, and the respect for diverse religious perspectives were drawn from the Gita, the New Testament, and the Quran. These influences supported a universal moral outlook that emphasized truth, compassion, and the fundamental unity of all human beings.

62. (D) The Natal Indian Congress
This organization was established to provide a formal political voice for the Indian community in its fight against discriminatory legislation. It was modeled after a similar nationalist organization in India and aimed to foster unity, raise awareness, and coordinate efforts to secure civil rights. The creation of this body marked the beginning of organized political activism in the region.

63. (A) Leading the campaign for Indians to burn registration certificates.
The act of publicly destroying documents required by an unjust law was a direct application of the principle of non-cooperation with state authority. It demonstrated a collective refusal to submit to a discriminatory registration system, choosing instead to accept the legal consequences of defiance. This symbolic action was a powerful demonstration of moral resistance and community unity against systemic injustice.

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Tolstoy, Ruskin, and Thoreau were pivotal Western thinkers whose ideas on non-violence, moral economy, and civil disobedience provided essential frameworks for socio-political action. Their writings offered an intellectual bridge between traditional values and modern political struggles. While other figures also had an impact, these three are recognized as the primary Western sources for the development of the non-violent resistance philosophy.

47. (A) Indian Opinion
This weekly publication served as a vital communication tool for the Indian community. It was used to disseminate information about discriminatory laws, report on the progress of the movement, and educate readers on the principles of non-violent resistance. The journal played a crucial role in fostering unity and mobilizing public support for the various social and political campaigns.

48. (B) Mother's Name - Putlibai
The foundational biographical details include being born in a coastal town and receiving high school education in Rajkot. The father held administrative roles, while the mother was known for her exceptional piety. Her influence was a central factor in the early moral and spiritual development of her son, providing a living example of discipline and devotion that lasted throughout life.

49. (C) Statement I is true, but Statement II is false.
The core of this unique struggle was the commitment to truth and the willingness to accept personal suffering without retaliation. The goal was to transform the opponent's heart through moral persistence, not to achieve objectives through physical coercion or harm. This approach required immense self-discipline and a complete rejection of violence as a means to achieve social or political justice.

50. (B) P-4, Q-2, R-3, S-1
The evolution of a global leader involved diverse experiences across different locations and influences. The practical application of non-violent resistance began in South Africa, while specific intellectual concepts were derived from thinkers like Ruskin. Spiritual growth was fostered by mentors like Raichandra Bhai, and the foundation of character was laid during the early years and schooling in Rajkot.

51. (C) That industrialization is the key to a nation's prosperity.
The principles derived from Ruskin's work emphasized the equality of all labor and the importance of simple, manual work for the common good. Rather than supporting large-scale industrialization, the focus was on a moral economy that prioritized human welfare and spiritual development. The idea was that the life of a tiller or craftsman was inherently more valuable and fulfilling.

52. (D) 1896
A brief return to the homeland was used to raise awareness about the struggles in South Africa. However, upon returning to the colony, a hostile reception was encountered from a mob of white settlers who perceived the advocacy work as a threat. This incident further highlighted the intense racial animosity and the personal risks involved in challenging the systemic injustices of the time.

53. (A) 1 and 3
Karamchand Gandhi was an experienced administrator whose skills were recognized despite a lack of formal academic training. The family's religious environment was a unique synthesis of different traditions prevalent in the region, emphasizing non-violence and ethical conduct. These elements, combined with the father's integrity and the mother's piety, provided the formative background for future values and leadership.

54. (B) Chief Minister or Prime Minister
This high-ranking administrative role involved managing the affairs of a princely state on behalf of its ruler. It required significant political acumen, diplomatic skill, and financial management. The fact that multiple generations of the family held this position indicates a strong tradition of public service and governance, providing an early model for leadership and the handling of community affairs.

55. (D) They offered an argument for non-cooperation with an unjust state.

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37. (A) Both Statement I and Statement II are true.
The core principles derived from Ruskin's work emphasized the collective good and the dignity of manual labor. These ideas were not merely theoretical; they were immediately put into practice through the establishment of a communal living experiment. This settlement provided a space for individuals to live according to these ideals, fostering self-reliance and equality outside of traditional societal structures.

38. (B) To stay and fight the deep disease of color prejudice.
The experience of being forced off a train due to race was a profound moment of personal crisis. Instead of fleeing the injustice, a decision was made to remain and confront the systemic racism prevalent in the society. This resolution transformed a temporary legal assignment into a lifelong commitment to social justice and the development of non-violent methods of struggle.

39. (D) The Upanishads
While many religious texts were studied and held in high regard for their ethical teachings, some were more central to the formative stages of the philosophy than others. The Gita, the New Testament, and the Quran provided specific principles that were frequently cited and synthesized. Certain other ancient philosophical texts, however, were not as prominently featured in the early intellectual development.

40. (A) Bombay
This major port city served as the departure point for the long voyage to England. It was here that final preparations were made and significant social hurdles, including opposition from caste elders, were faced. The journey from this cosmopolitan hub marked the transition from a local Gujarati environment to the heart of the British Empire, initiating a period of profound change.

41. (A) 2, 1, 3, 4
The journey began with a transformative experience of discrimination on a train, followed by the establishment of a formal political organization to represent the community. Later, a communal living experiment was started to put social ideals into practice. Finally, a large-scale non-violent resistance campaign was launched against discriminatory registration laws, marking the evolution of a comprehensive social movement.

42. (A) The power of non-violence and love.
The writings of this Russian author strongly reinforced the belief that the core of true religion and effective social change lies in the rejection of force. They argued that love is the supreme law of human life and the only effective way to counter evil. This perspective provided the moral and philosophical depth required for a sustained struggle against injustice.

43. (D) A devout, politically-connected family of the Vaishya caste.
The family background combined religious piety with a tradition of administrative service in princely states. Belonging to a community associated with commerce, they maintained a respected social and political status. This environment provided early exposure to the practicalities of governance and the importance of ethical conduct, which were later integrated into a unique form of public leadership and activism.

44. (C) A is true but R is false.
The period in London was indeed a time of significant intellectual broadening, involving engagement with diverse movements and ideas. However, this exposure did not result in a rejection of cultural roots. Instead, it provided a context for rediscovering and re-evaluating religious heritage, leading to a more conscious and synthesized understanding of spiritual and ethical values within an international perspective.

45. (C) It forced ex-indentured laborers into servitude or out of the colony.
This specific tax was designed as an oppressive economic measure against those who had completed their labor contracts. The high amount was intended to make it impossible for poor laborers to stay as free residents. It effectively compelled them to either re-enter exploitative labor agreements or face deportation, serving as a tool for maintaining a subservient and cheap workforce.

46. (B) 1, 2, and 3

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64. (A) 4, 1, 2, 3
The developmental path began with the profound religious influence of a pious mother during childhood. Later, while studying abroad, an intellectual engagement with a key Eastern scripture occurred through a Western translation. This was followed by deep spiritual interactions with a mentor in India and, finally, the transformative impact of Ruskin's socio-economic critique encountered during a train journey.

65. (B) Fostering unity, cleanliness, and self-reliance among Indians.
The movement recognized that external political change required internal social reform. Efforts were made to encourage personal hygiene, eliminate harmful social practices, and promote communal harmony across different religions and castes. By strengthening the character and unity of the Indian community, the struggle sought to build a foundation of self-respect that would be more effective in demanding external rights.

66. (A) Tolstoy's writings affirmed Gandhi's convictions.
The works of this Russian author provided a powerful intellectual and spiritual validation for the emerging beliefs in non-violence and the rejection of force. Their shared correspondence further deepened this connection, reinforcing the commitment to applying ethical principles to social and political problems. This alignment of thought provided moral strength and a global perspective for the sustained struggle against injustice.

67. (C) He was loyal and believed in seeking justice within its framework.
In the early years, there was a belief in the fundamental fairness of the imperial system and its potential for reform. Efforts were focused on securing rights by demonstrating loyalty and appealing to British principles of justice and equality. This perspective only changed gradually as the systemic and pervasive nature of racial discrimination became increasingly apparent through direct and repeated experiences.

68. (A) P-4, Q-2, R-1, S-3
Different concepts were derived from various sources and experiences. A unique term for non-violent resistance was self-coined, while the idea of universal welfare was adopted from Ruskin. Spiritual mentorship was provided by a local thinker, and the principle of physical labor for sustenance was influenced by Tolstoy. Together, these elements formed a comprehensive philosophy for personal and social transformation.

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69. (C) Barrister-at-Law
The primary goal of the studies abroad was to qualify for the legal profession within the traditional British system. This involved joining one of the established legal societies and passing the necessary examinations to be called to the bar. This professional certification was intended to provide a stable career and the means to serve the community through the legal system.

70. (B) The indenture system
This labor arrangement involved workers being bound by legal contracts to serve specific employers for a set period, often under extremely harsh and exploitative conditions. It was a primary source of economic grievance for the Indian community in the region. The struggle against this system became a central part of the broader fight for human dignity and fair treatment of laborers.

71. (C) A is true but R is false.
Personal encounters with racism were undoubtedly the catalyst for a transformation into a public leader. However, the specific legal case that prompted the move was a private commercial dispute between two Indian business entities, not a case about racial discrimination itself. It was the journey and the subsequent social environment that exposed the broader systemic injustices that needed to be addressed.

72. (A) Ishvara Pranidhana (surrender to God)
While many principles from a specific religious tradition, such as non-violence and truth, were foundational to the philosophy, other concepts were not as central to the formative stages. The focus was on ethical conduct and self-discipline that could be applied universally. Certain theological concepts from other traditions, while

and completing the necessary training to become a barrister. This professional qualification was the main academic focus, although the period also involved significant intellectual and moral exploration beyond the classroom.

146. (C) The learning of a bill to disenfranchise Indians at a party.
A chance encounter with news about a discriminatory law during a farewell gathering became the catalyst for public action. Realizing the threat to the community's rights, a decision was made to stay and organize a protest instead of returning home. This moment marked the transition from a private legal career to a public life dedicated to political activism and social justice.

147. (A) Both A and R are true and R is the correct explanation of A.
The movement recognized that internal strength was a prerequisite for external change. Efforts were made to improve sanitation, eliminate harmful customs, and promote communal harmony within the Indian community itself. These internal reform efforts were seen as a way to build self-respect and unity, making the group more effective in its non-violent struggle against external discriminatory laws and systemic racial prejudice.

148. (B) Raichandra Bhai
This profound thinker and practitioner of Jain principles served as a vital intellectual and moral resource. His ability to balance business with deep spiritual insight provided a powerful model for ethical living. During a period of questioning, his guidance helped resolve uncertainties about religious heritage, and his example of character remained a lifelong influence on the development of truth and non-violence.

149. (C) Publicly burning the registration certificates.
A major campaign against a discriminatory registration law featured a powerful symbolic act of mass defiance. By publicly destroying the documents mandated by an unjust authority, the community demonstrated its refusal to be treated like criminals. This collective action was a clear application of non-violent resistance, showing a willingness to accept imprisonment rather than submit to a law that violated their dignity.

150. (A) The Kingdom of God Is Within You
This book by a Russian author argued that the core of true religion lies in non-resistance to evil through force. It presented love as the supreme law of human conduct and provided a profound intellectual validation for non-violence. The message had a formative impact, reinforcing emerging convictions and offering a clear ethical framework for social and political struggle based on moral power.

151. (C) A long tradition of military service.
The family background was characterized by religious piety and a history of administrative service in princely states. They belonged to a community associated with commerce and governance, not with the martial traditions of a warrior class. This focus on statecraft, ethics, and trade provided the formative environment for a future leader whose primary methods would be based on diplomacy and non-violence.

152. (B) The proposed bill to deny voting rights to Indians.
The first major public address occurred in response to a specific attempt to marginalize the community politically. By speaking against a law that would strip away voting rights, a call was made for unity and organized resistance. This event marked the beginning of a role as a community spokesperson and leader, focused on securing civil rights through peaceful and collective action.

153. (C) Everyone should perform physical labor for their daily bread.
This principle suggests that manual work is not only a means of sustenance but also a source of moral and social equality. By engaging in physical labor, individuals connect with the realities of life and avoid living off the work of others. This concept was implemented in communal settlements, fostering self-reliance and challenging traditional social hierarchies based on the type of work performed.

154. (B) P-4, Q-2, R-1, S-3
The evolution of a leader involved distinct stages across various settings. Childhood in Rajkot was marked by early schooling and moral struggles. The period in London focused on legal studies and intellectual exploration. The years

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The first organized resistance campaign was a collective refusal to submit to a discriminatory law that treated members of the community as criminals. Participants took a solemn pledge to not register or provide fingerprints, choosing instead to face the legal consequences, including imprisonment. This marked the formal beginning of a unique method of struggle based on truth and non-violence.

83. (C) A is true but R is false.
The period of study abroad was indeed a time of rediscovering religious heritage, often through English translations of key texts. However, there was no prior mastery of ancient languages or a deep study of all scriptures in their original forms. The serious engagement with spiritual traditions was an evolving process that was significantly shaped by the intellectual environment encountered during the time in London.

84. (D) It was a continuous 21-year struggle without any breaks.
The fight against injustice in the region involved several distinct campaigns and periods of negotiation. While it lasted for over two decades, it was not a single, uninterrupted period of conflict. There were intervals where efforts were focused on other activities, including humanitarian work and temporary returns to India, reflecting the evolutionary and responsive nature of the long-term struggle for rights.

85. (A) 1, 2, and 3
Thinkers like Tolstoy, Ruskin, and Thoreau provided the essential intellectual foundations for non-violence, moral economy, and civil disobedience. Their writings offered frameworks for social and political resistance that were adapted and expanded. While other sources also had an impact, these three are recognized as the primary external influences on the development of a comprehensive philosophy of ethical activism.

86. (B) Gujarati
The initial schooling took place in the mother tongue, reflecting the cultural and regional environment. This early education provided the foundation for literacy and communication skills within the local community. It was only later, as education progressed into high school and university levels, that English became a more prominent language of instruction and professional engagement in the wider colonial system.

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87. (D) A systemic policy of racial segregation and disenfranchisement.
The Indian community faced a wide range of discriminatory practices that were built into the legal and social structure of the colony. This included being denied voting rights, experiencing forced movement and residence restrictions, and being subject to specialized taxes. This comprehensive system of exclusion aimed to keep the community in a permanent state of social and political inferiority.

88. (A) 4, 3, 2, 1
The personal journey began with a childhood in traditional Gujarati towns, followed by a brief and unsatisfactory attempt at local college education. The next major stage was qualifying as a barrister in London, which provided professional training. Finally, a transformative encounter with racial discrimination in a foreign land served as the catalyst for the development of a unique philosophy of resistance.

89. (C) The invalidation of marriages and movement restrictions.
This significant event was triggered by a court ruling that threatened the legality of many Indian families and new laws that limited their ability to move freely. Thousands of people joined the protest, crossing regional borders illegally to challenge the discriminatory system. This large-scale mobilization demonstrated the power of collective non-violent action and drew international attention to the injustices.

90. (A) The ideal of bread labor for all people.
The principle that every individual should perform physical work to provide for their basic needs was a key concept derived from this Russian thinker. It was seen as a way to promote equality, simplify life, and connect individuals with the realities of nature and manual work. This idea was integrated into the daily life of communal settlements, fostering self-reliance and community.

91. (C) P-3, Q-4, R-1, S-2

respected, were not the primary drivers of the early socio-political and personal experiments.

73. (C) Moral and ethical living.
The exploration of dietary habits was part of a broader search for a lifestyle based on discipline, simplicity, and non-violence. It involved testing different theories and engaging with other social reformers who saw diet as a component of ethical character. These experiments were not just about personal health but were linked to a wider commitment to spiritual and social responsibility.

74. (C) 1 and 3
A single book read on a train journey had a transformative impact, leading to an immediate effort to share its message by translating it into a local language. The title chosen for the translation reflected the core concept of the welfare of all. This intellectual experience provided the direct inspiration for a subsequent communal living experiment, though that specific settlement was not the only one.

75. (D) Sheikh Mehtab
During the teenage years in Rajkot, a close friendship led to a brief period of experimentation with behaviors that were contrary to family and religious traditions. This included secretively trying certain foods and habits as a form of youthful rebellion and a misguided attempt to gain strength. The subsequent guilt and reflection on these actions contributed to a deeper commitment to truth and self-discipline.

76. (B) An uneducated, unskilled laborer.
This derogatory label was commonly used by the colonial society to marginalize and dehumanize the Indian community. It implied that all Indians, regardless of their profession or education, were fit only for menial work. By applying this term even to professionals, the systemic nature of racial prejudice was revealed, reinforcing the need for a struggle based on self-respect and collective dignity.

77. (C) Statement I is false, but Statement II is true.
The move to the region was initially for a specific, short-term professional engagement. There was no pre-conceived plan for political activism or long-term residence. It was only after experiencing the pervasive racial injustice and seeing the needs of the local community that the original professional goals were superseded by a commitment to lead a sustained struggle for civil rights.

78. (D) It was a communal experiment in simple and self-reliant living.
This settlement was established to put specific social and economic ideals into practice. Residents lived together, performing manual labor, growing their own food, and sharing resources. It served as a practical laboratory for testing principles of equality and self-sufficiency, providing a model for a different way of life that rejected the competitive and materialistic values of modern society.

79. (A) The Sermon on the Mount
This scriptural teaching about non-retaliation and responding to evil with goodness left a profound and lasting impression. It was seen as a powerful ethical message that supported the principle of non-violence. The idea that moral strength could overcome physical force provided a spiritual foundation for the development of resistance methods that aimed to change the heart of the opponent.

80. (B) The intricacies of statecraft and public affairs.
Growing up in a family where senior administrative roles were common provided early exposure to the world of governance and diplomacy. This environment offered a unique perspective on the management of community issues and the complexities of political negotiations. These early observations contributed to the development of the skills needed for organizing large-scale movements and navigating political challenges later in life.

81. (B) Ota Gandhi - Gandhi's elder brother
Historical records show that several members of the family held significant roles. The father, Karamchand, was a chief administrator in various states, and the mother was known for her religious devotion. However, the person often referred to as Ota Gandhi was actually the grandfather, not a sibling. This family lineage of service and piety provided the primary background for early life.

82. (A) To defy the new Asiatic Registration Ordinance.

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to lead major social movements. The experience of racial discrimination while traveling served as the spark for a lifelong commitment to fighting injustice. This event occurred during his time in the British colony of Natal and became a symbol of the struggle for rights.

101. (C) A community of traders and merchants.
The term refers to a specific sub-group within a community traditionally associated with commerce and administrative service in Gujarat. This background provided a cultural emphasis on pragmatism, negotiation, and social responsibility. These traits were later synthesized with spiritual values to develop a unique approach to leadership and the organization of mass movements for social and political change.

102. (B) It reinforced his belief in non-violent resistance.
The ethical teachings found in this specific part of the New Testament provided a powerful validation for the principle of non-retaliation. The message of responding to evil with love and compassion resonated deeply and was integrated into a broader philosophy of resistance. It was seen as a universal moral truth that supported the use of moral force to achieve justice.

103. (B) Both A and R are true but R is not the correct explanation of A.
The development of non-violent resistance was indeed an evolutionary process shaped by direct experiences with injustice. Simultaneously, a specific new term was coined to describe this method, emphasizing its basis in truth and moral strength. While both statements are accurate descriptions of the movement's growth and identity, the coining of the name was a separate linguistic and conceptual development.

104. (D) Natal
The professional opportunity that first led to the region was located in this specific province. It was here that the young lawyer began his legal work for an Indian merchant and encountered the initial instances of racial discrimination. The experiences in this province laid the groundwork for the future political organization and the development of organized resistance against systemic injustice.

105. (D) Consuming alcohol
While the rebellious teenage years involved several self-confessed experiments with forbidden activities, certain habits were not part of that phase. Trying tobacco and even eating meat were forms of rebellion against traditional family norms. However, the consumption of intoxicating beverages was not mentioned in the accounts of these youthful transgressions, which were later reflected upon with a commitment to truth.

106. (C) 1, 2, 3, and 5
The early life and career path included attending school in Rajkot and a brief, unsatisfactory college experience. This was followed by successfully qualifying as a barrister in London. Difficulties in establishing a legal practice back in India eventually led to the acceptance of a professional assignment abroad, which became the setting for a major career shift into public leadership.

107. (D) Economic subjugation through restrictive laws and taxes.
The exploitation faced by the community was primarily built into the legal and economic structure of the colonial system. This included the contract labor system, discriminatory taxes, and laws that limited the ability of Indians to own property or trade freely. These measures aimed to keep the community in a permanent state of economic disadvantage and social subservience to the white settlers.

108. (D) The philosophy of Friedrich Nietzsche.
A wide range of spiritual and philosophical sources contributed to the development of the principle of non-violence. These included local religious traditions, Christian teachings on non-retaliation, and interpretations of major Eastern scriptures. However, the ideas of certain modern Western philosophers who emphasized power and the will over moral restraint were fundamentally inconsistent with the core beliefs of the emerging non-violent philosophy.

109. (B) P-3, Q-2, R-1, S-4
Synthesis of various intellectual and spiritual works created a unique philosophy. Core ideas included selfless action from the Gita, the welfare of all from Ruskin, and the duty to resist injustice from Thoreau. Tolstoy provided the spiritual

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texts occurred. The experiences in this urban hub provided a unique perspective on the heart of the empire and a broader understanding of global ideas.

128. (A) His personal experiences with humiliation and injustice.
Direct encounters with racial prejudice were the primary factor that transformed a shy professional into a dedicated leader. These experiences forced a realization that individual dignity could not be separated from the collective struggle of the community. This personal identification with the suffering of others provided the moral courage and motivation to organize a sustained movement for civil rights and justice.

129. (A) P-3, Q-2, R-1, S-4
Diverse influences shaped a unique worldview. A pious mother provided the foundational moral example, while a mentor in India addressed spiritual questions. British and Russian authors offered the intellectual frameworks for social ethics and non-violence. Together, these different sources of wisdom were synthesized into a comprehensive philosophy that guided both personal life and public leadership in the struggle for justice.

130. (C) Statement I is false, but Statement II is true.
The family background was from a community traditionally associated with commerce, not warriors. However, they held prestigious administrative roles as chief ministers in various princely states. This combination of a commercial caste origin and a tradition of high-level political service provided a unique environment for learning about both the practicalities of business and the complexities of public governance and statecraft.

131. (B) 3 and 4
During the period of study abroad, engagement with groups promoting dietary reform provided a network of social connections and intellectual stimulation. Simultaneously, a serious study of a major Eastern scripture began through a Western translation. These activities were as central to the experience as the formal legal training, contributing to a broader understanding of ethical living and various spiritual traditions.

132. (A) Firmness in a good cause.
This term was an early attempt to find a suitable name for a new method of struggle. It emphasized the idea of persistence and determination in pursuing a righteous path. While the term was later modified to more explicitly include the concept of truth, its core meaning of moral firmness remained a central part of the philosophy of non-violent resistance.

133. (D) The institutionalized policy of Apartheid (established later).
The campaigns of resistance were focused on specific discriminatory measures of the early twentieth century, such as registration laws, labor taxes, and the invalidation of marriages. While these laws were based on racial prejudice, the comprehensive and formal system of segregation often associated with the region was a later development. The struggle targeted the immediate and concrete injustices faced by the community.

134. (D) A is false but R is true.
Youth was not a time of simple acceptance of all traditions; there was a significant period of internal conflict and experimentation. Under the influence of a friend, certain forbidden habits were tried as a form of rebellion against religious and social norms. These experiences of failure and the subsequent feelings of guilt were crucial in developing a lifelong commitment to truth.

135. (C) A moral argument for non-cooperation with the state.
The writings of this American author offered a powerful intellectual justification for the idea that individuals should not comply with laws that violate their conscience. This perspective provided a framework for organized resistance against unjust authority. It supported the belief that moral duty transcends legal obligation, encouraging individuals to take a stand for justice even when it involves breaking the law.

136. (C) The pervasive color prejudice and racial discrimination.
A personal experience of being ejected from a train became a symbol for a much larger social problem. This encounter with systemic racism was identified as a profound illness within the society that required a determined struggle.

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number, opting instead for a moral commitment to the well-being of every individual. This concept inspired efforts toward community development, economic equality, and the eradication of social hierarchies and injustice.

119. (D) A is false but R is true.
The return to the homeland in 1915 was not the result of failure, but rather occurred after a period of significant achievement. The negotiation of a major agreement had led to the abolition of key discriminatory measures and the recognition of community rights. These victories proved the effectiveness of non-violent resistance and provided a successful conclusion to this chapter of activism.

120. (C) It inspired him to practice manual labor and communal good.
Reading a single book during a train journey led to an immediate transformation in personal and social philosophy. The message about the dignity of physical work and the importance of the collective good was quickly put into practice through the founding of a communal settlement. This shift away from traditional professional life toward simple, shared living became a defining characteristic.

121. (A) 2, 4, 1, 3
The timeline of development began with qualifying as a barrister in London, followed by a life-changing encounter with racial discrimination on a train. Later, a communal living experiment was started to model new social ideals. This sequence culminated in a large-scale non-violent resistance campaign, demonstrating the evolution from professional legal work to innovative and effective community leadership and activism.

122. (B) Practical politics and administration.
Growing up in a family where senior administrative roles were a tradition provided early exposure to the world of governance and public service. This environment offered insights into the management of state affairs and the complexities of political diplomacy. These early experiences contributed to the development of the skills needed to navigate political systems and lead large-scale social movements later in life.

123. (B) A tax to compel them to re-indenture or leave the colony.
This specific financial burden was an oppressive measure targeted at those who had completed their period of contract labor. The high amount of the annual tax made it nearly impossible for poor laborers to live as free residents. It was a tool of economic coercion designed to keep a subservient workforce available or to force members of the community to depart.

124. (A) A syncretic absorption of ethical principles from many faiths.
A unique moral framework was developed by drawing from the core values of diverse religious traditions. These included the non-violence of Jainism, the selfless action of the Gita, the compassion of the Sermon on the Mount, and the equality of Islam. This synthesis resulted in a universal spiritual approach that emphasized truth and the fundamental dignity of all human beings.

125. (C) It was a fully developed theory brought from India.
The method of non-violent resistance was not a pre-existing plan; it was an evolutionary response to the specific conditions of injustice encountered in a new land. Through experimentation, direct struggle, and the coining of new terminology, a comprehensive philosophy was gradually forged. The theory grew out of the practical challenges of mobilizing a community against discriminatory and oppressive laws.

126. (C) Leo Tolstoy - The power of non-violent love
This Russian author provided a powerful spiritual and intellectual foundation for the belief that love is the supreme law of human life. His writings and personal correspondence strongly reinforced the idea that non-violent resistance is the most effective way to counter evil. This alignment of principles was a central influence in the development of a comprehensive philosophy of ethical activism.

127. (C) London
This major city was the setting for the pursuit of legal studies and a period of significant personal growth. While qualifying as a barrister, involvement with social movements like vegetarianism and the study of diverse religious

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Key locations in the life story represent different stages of development and action. The birthplace provided the cultural foundation, while the site of legal education offered professional training. A specific railway station became the scene of a life-changing incident of discrimination, and a communal settlement served as the first laboratory for testing new social and economic experiments in living.

92. (B) He spent more time on moral experiments than socializing.
The period of study abroad was marked by a serious and reflective approach to personal conduct and ethical choices. Rather than focusing on a typical social life, significant effort was devoted to exploring movements like vegetarianism and theosophy, and to maintaining family vows. This focus on personal discipline and character-building was as much a part of the experience as the formal legal training.

93. (C) A complete way of life based on truth and non-violence.
This philosophy is far more than a mere political strategy; it is a holistic approach to living. It requires an internal transformation and a commitment to moral principles in all aspects of life. By focusing on the pursuit of truth and the practice of compassion, individuals seek to achieve justice while maintaining their own integrity and seeking the welfare of others.

94. (B) 2 and 3
The family background included a father who held a high administrative post in a princely state and a mother who was known for her exceptional piety. These two influences combined to provide an early exposure to public service and a strong moral foundation. While they were respected in the community, the family was from a community traditionally associated with commerce, not the priesthood.

95. (A) Raichandra Bhai
This individual was a profound spiritual mentor whose wisdom and integrity left a lasting impression. During a time of intellectual questioning and exposure to diverse religious perspectives, his insights helped deepen the understanding of spiritual traditions. His ability to balance a successful worldly profession with a high level of religious devotion served as a powerful model for the practical application of ethics.

96. (B) Required Indians to carry fingerprinted certificates.
This discriminatory law treated members of a specific community like criminals by mandating that they register and carry identification at all times. The requirement for fingerprints was seen as a major insult to personal dignity and communal self-respect. Resistance to this measure became the focal point for the first major campaign of non-violent civil disobedience in the region.

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97. (A) Both Statement I and Statement II are true.
The early environment was shaped by powerful cultural and personal examples of discipline. The influence of a local religious tradition emphasized the sanctity of all life and the practice of non-violence. Simultaneously, the mother's devotion to her own religious vows provided a visible model of self-control and commitment, both of which became foundational elements of future ethical and political philosophy.

98. (A) Sustain the families of imprisoned Satyagrahis.
This communal settlement was created to provide practical support for those who were participating in resistance campaigns. By offering a place for families to live and work together while their loved ones were in jail, it ensured the continuity of the movement. It also served as a training ground for residents to learn the principles of self-reliance and non-violent living.

99. (C) John Ruskin
The writings of this British social critic provided a powerful critique of competitive industrial economics. They argued for a moral approach to wealth and the importance of the welfare of all members of society. These ideas had a transformative impact, leading to the adoption of a simpler lifestyle and the creation of communal experiments based on the dignity of manual labor.

100. (D) Mohandas Gandhi in South Africa
The incident described is a famous turning point in the life of a young lawyer who would go on

The resolution to fight this "disease" shifted the focus from personal professional success to the collective welfare and the achievement of dignity for the community.

137. (D) The original Sanskrit Vedas.
During the period of intellectual broadening in a foreign city, many religious works were explored, often through translations or secondary writings. While engagement with the Gita, the Bible, and texts about other faiths occurred, certain ancient foundational scriptures were not part of this early reading list in their original language. The serious study of these works would come as the spiritual journey continued.

138. (D) 1, 2, 3, and 5
Biographical facts show that the family had a tradition of administrative service and a background of religious synthesis. The childhood was marked by a traditional marriage and an average performance in school. A significant hurdle was the formal social exclusion faced from caste leaders for choosing to study abroad. These diverse experiences combined to shape the character of a future global leader.

139. (C) To change the heart of the opponent and establish truth.
The ultimate objective of this unique method of struggle is not merely to win a political battle but to achieve a moral transformation. By using non-violence and enduring self-suffering, a Satyagrahi seeks to appeal to the conscience of the opponent. The goal is to reach a mutual understanding and a resolution that is based on truth and justice for all parties.

140. (A) The practical application of non-violence and love.
The exchange of ideas between these two thinkers focused on the belief that ethical principles should guide all human interactions. They explored how the concept of non-resistance could be transformed into an active force for social change. This correspondence reinforced the commitment to simple living and the use of moral power rather than force to address systemic injustice and human suffering.

141. (B) The Indian National Congress
The organization established to represent the community in Natal drew its inspiration from a similar body in the homeland. It aimed to provide a structured platform for political advocacy and social reform. By adapting the name and organizational model, it established a clear link to the broader nationalist struggle and provided a familiar framework for mobilizing people toward common goals.

142. (B) The indenture system that tied laborers to his employers for a fixed period.
This labor arrangement was a primary example of systemic economic exploitation. Workers were bound by legal contracts to work under harsh conditions with limited rights and low pay. This system created a state of near-servitude and was a major source of grievance. Challenging this exploitative structure was a key part of the broader fight for dignity and fair treatment of all community members.

143. (D) Gandhi's grandfather was a successful international merchant.
While the family belonged to a community traditionally associated with commerce, the immediate ancestors were primarily involved in the administration of princely states. Both the father and the grandfather served as chief ministers, establishing a tradition of political service and governance rather than international trade. This background in statecraft provided an early exposure to public leadership and the complexities of managing community affairs.

144. (C) He founded the Phoenix Settlement to live out its ideals.
The impact of a specific book was immediate and practical. Its message about the dignity of manual labor and the welfare of all inspired the creation of a communal living experiment. This settlement allowed individuals to escape competitive societal structures and live together in a simple, self-reliant way. This act demonstrated a commitment to putting ethical theories into direct action for social change.

145. (C) I is false, but Statement II is true.
The primary purpose of the journey abroad was not medical education; it was to qualify for the legal profession. This was achieved by joining one of the established legal societies in London

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foundation for universal love. Together, these influences supported a worldview that combined moral discipline with active social engagement for the cause of justice.

110. (D) The Indian community, including merchants and laborers.
The struggle in the region sought to address the grievances of all members of the Indian population, from wealthy traders to poor indentured workers. By mobilizing this diverse group around common issues like discriminatory registration and taxes, the movement fostered a sense of unity and collective identity. This inclusive approach was essential for challenging the comprehensive system of racial prejudice.

111. (D) He was a brilliant and gifted student in his school years.
Historical accounts describe a student who was hardworking and conscientious but not exceptionally brilliant or outstanding in academics. The early years were marked more by a sense of shyness and a strong moral character than by extraordinary intellectual achievements. This average school performance makes the subsequent development into a world-renowned leader and thinker even more remarkable and inspiring.

112. (B) His attempt to prove Indian loyalty to the British Empire.
Organizing a medical support unit during colonial conflicts was an effort to demonstrate that the Indian community was responsible and loyal to the state. The belief at the time was that by fulfilling duties as citizens, they would strengthen their case for being granted equal rights. This approach reflected an early strategy of seeking justice by working within the established imperial system.

113. (C) Statement I is true, but Statement II is false.
The philosophy of resistance emphasizes that true victory is achieved through the transformation of the opponent, not through their humiliation or destruction. This requires a complete absence of hatred and a commitment to moral persistence through self-suffering. The goal is to awaken the conscience of the other party while maintaining personal integrity and a spirit of love and non-violence.

114. (A) Kaba Gandhi
This was the familiar and popular name for the father of the future leader. He was a respected figure who held important administrative roles in several princely states. His reputation for integrity and fairness, along with his political experience, provided a significant background for his son's early understanding of governance and the importance of character in public service and community leadership.

115. (C) Preventing his assimilation into perceived Western vices.
The solemn promises made before traveling abroad were intended to act as moral safeguards. By committing to abstain from meat, alcohol, and certain social relationships, traditional ethical and religious standards could be maintained in a foreign environment. Adhering to these vows became a central part of the personal journey and contributed significantly to the development of discipline and character while away.

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116. (D) All of the above
The period in South Africa was marked by a series of significant events and achievements. These included the initial arrival for a legal case, the founding of a political organization to represent the community, the launch of a major newspaper, and the establishment of communal living experiments. Together, these actions laid the foundation for a comprehensive movement for social justice and non-violent resistance.

117. (B) His character and knowledge served as a touchstone for faith.
This mentor was a person of immense spiritual depth and personal integrity whose example helped address deep religious uncertainties. During a period of exposure to diverse beliefs, his insights provided a clear and compelling perspective on spiritual heritage. His influence was not about conversion, but about demonstrating how high moral and spiritual principles could be lived out in everyday life.

118. (C) The welfare and upliftment of all, without exception.
This social philosophy emphasizes that true progress can only be achieved if it benefits everyone, particularly the most marginalized. It rejects the idea of the greatest good for the greatest

in Natal saw the founding of the first political organization, while the later phase in Transvaal was the crucible for the origin and application of Satyagraha.

155. (B) It was a blend of Vaishnava Hinduism and Jain influences.
The childhood home was characterized by a synthesis of different spiritual traditions. While formally belonging to one sect, the environment was deeply influenced by another, which emphasized non-violence, self-discipline, and the sanctity of all life. This exposure to diverse religious practices from an early age fostered a spirit of tolerance and provided a foundation for the future development of a universal ethical philosophy.

156. (B) Organizing a sustained and non-violent campaign for rights.
In the face of systemic racial prejudice, the most effective and characteristic response was to lead a collective effort for change. This involved mobilizing the community around common grievances and using ethical methods to challenge unjust laws. This approach demonstrated the leadership skills and commitment to non-violence that would eventually become the defining feature of a global movement for social and political justice.

157. (C) Statement I is false, but Statement II is true.
The struggle was not based on abstract concepts alone; it was deeply rooted in the practical, everyday problems faced by the community. Issues such as discriminatory taxes, marriage laws, and movement restrictions were the primary drivers of the organized resistance campaigns. By addressing these concrete grievances, the movement was able to mobilize large numbers of people who were directly affected by systemic injustice.

158. (C) Made the personal commitment to fight racial injustice.
A humiliating incident at a railway station served as a profound moment of personal and political realization. Instead of accepting the mistreatment or returning home, a decision was made to stay and confront the systemic racism of the society. This resolution transformed a private legal professional into a dedicated activist and marked the beginning of a lifelong journey for justice through non-violent means.

159. (C) The Gita's concept of selfless action became central to him.
This sacred text provided a crucial framework for understanding duty and moral conduct. The teaching that one should perform their duty without attachment to the results resonated deeply and became a foundational principle for both personal and political life. This concept supported the commitment to struggle for truth and justice while maintaining an internal state of discipline and ethical focus.

160. (B) 2 and 3
The method of non-violent resistance was a dynamic and evolutionary response to specific injustices encountered in a new land. It was developed to provide an active alternative to passive resistance, emphasizing moral strength and truth. While it was later used in various campaigns in the homeland, its origins and early development were deeply tied to the struggles faced by the community in South Africa.

161. (C) Putlibai
The mother of the future leader was a woman of extraordinary piety whose religious devotion was a major formative influence. Her commitment to traditional practices, including the regular taking of solemn vows and fasting, provided a living example of discipline and moral persistence. These traits were deeply integrated into her son's character and became central to his future philosophy of truth and self-control.

162. (C) The philosophy and practice of civil disobedience.
The writings of this American author provided a powerful moral and intellectual justification for resisting unjust state authority. They argued that an individual has a duty to follow their conscience even when it means breaking the law. This concept was synthesized with other influences to create a method of organized, non-violent resistance that became a primary tool in the struggle for social justice.

163. (C) Racial discrimination and denial of civil rights.

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This regular publication was a vital communication tool for mobilizing the community and disseminating ideas. It provided information about discriminatory legislation, shared reports on the progress of the movement, and educated readers on the principles of non-violent resistance. The journal played a central role in fostering unity and public awareness, serving as the formal voice of the organized struggle for civil rights.

181. (A) P-2, Q-4, R-1, S-3
Key locations and concepts represent different dimensions of a life dedicated to justice. The birthplace provided the cultural foundation, while a specific railway station was the scene of a transformative incident of discrimination. The method of non-violent resistance was the central contribution, and the ideal of universal welfare, inspired by socio-economic critiques, guided the communal experiments and overall social philosophy.

182. (D) Bhavnagar
The family has a long history of high-level administrative service in several princely states within the region. While the father held the post of chief minister in Porbandar, Rajkot, and Vankaner, he was not associated with this particular city in that capacity. These roles provided early exposure to the practicalities of governance and public service, which were formative in shaping the skills of a future leader.

183. (C) Statement I is false, but Statement II is true.
Despite having professional qualifications from the heart of the empire, arrival in the colony was marked by immediate experiences of systemic racial prejudice. Instead of social acceptance, there was marginalization, including being denied standard amenities and facing open hostility based on race. These early humiliations provided the necessary spark for a transition into a dedicated activist and a leader of the community struggle.

184. (C) Selfless action without attachment to results.
This central concept from a major scripture provided an ethical foundation for both personal and political life. It emphasizes the importance of performing one's duty with a focus on moral rightness rather than personal gain or the outcome of the action. This principle supported a commitment to social struggle while maintaining an internal state of discipline and a rejection of ego-driven motives.

185. (C) 4 and 5
The core philosophy of non-violent resistance was shaped by thinkers who emphasized individual conscience, moral economy, and spiritual power. Their ideas were fundamentally distinct from theories based on class struggle, historical materialism, or the necessity of violent revolution. The focused influences were those whose work supported the principles of truth and non-violence as the primary means for achieving social and political justice for all members.

186. (C) John Ruskin
A single book by this social critic provided the direct inspiration for a communal living experiment. Its message about the dignity of manual labor and the importance of the welfare of all members of society was immediately put into practice. The resulting settlement served as a practical laboratory for testing principles of self-reliance and equality, rejecting the competitive values of modern industrial society.

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187. (C) A non-violent struggle aimed at converting the opponent.
This unique method of resistance is based on the pursuit of truth and the power of moral persistence. By avoiding physical force and choosing to endure self-suffering, participants seek to awaken the conscience of those who are acting unjustly. The goal is to achieve a change of heart and a mutual resolution, rather than a defeat based on physical or structural dominance.

188. (B) Her influence was minimal, as she passed away early.
The mother of the future leader was a profound model of piety and discipline whose influence lasted a lifetime. Her devotion to traditional religious practices and her strict observance of solemn vows provided a visible example of commitment and self-control. These early lessons in character were deeply integrated into her son's ethical framework and were central to the development of his later philosophy.

189. (D) A is false but R is true.

process that matured later in life, following the early school years.

172. (C) A spiritual mentor whose wisdom greatly impressed him.
This profound thinker and practitioner of Jain principles was a vital moral resource during a period of questioning. His ability to balance business with deep spiritual insight provided a powerful model for the integration of ethical values into everyday life. His guidance helped resolve uncertainties about religious heritage, and his example of character remained a lifelong influence on the development of non-violent philosophy.

173. (B) Merchants sought trading rights; laborers struggled with taxes.
The grievances within the community varied according to social and economic status. While wealthier traders faced laws that limited their ability to conduct business and own property, poor contract workers were subject to oppressive taxes and harsh labor conditions. Despite these differences, the movement sought to build unity by addressing the common system of racial discrimination that marginalized all members of the Indian population.

174. (A) A struggle based on a moral and spiritual foundation.
This method of resistance is far more than a political tactic; it is rooted in a commitment to truth and the power of the soul. By avoiding physical force and choosing to endure self-suffering, participants seek to achieve justice through moral persistence. The approach relies on an internal transformation and an appeal to the conscience of others, rather than on physical aggression.

175. (C) The Sermon on the Mount
This specific scriptural teaching provided a powerful validation for the principle of non-retaliation. Its message of responding to evil with goodness and love resonated deeply and was integrated into a broader philosophy of ethical activism. It was seen as a universal moral truth that supported the use of soul force and moral persistence to achieve justice in social and political spheres.

176. (B) His mother was Karamchand's first and only wife.
Historical details about the family background show that the father held high administrative posts and was married multiple times. The mother was his fourth wife and was known for her exceptional religious devotion. This pious environment, combined with the family's tradition of public service in princely states, provided the formative moral and political context for the future development of a world leader.

177. (C) It was in London that he began studying the Gita.
The period of study abroad unexpectedly led to a deeper engagement with religious heritage. It was while in a foreign city that a serious study of a major Eastern scripture began, often through Western translations. This exposure sparked a lifelong interest in spiritual traditions and a synthesis of diverse values, demonstrating how a different cultural environment can sometimes lead back to a deeper appreciation of one's own roots.

178. (B) A law requiring all Asians to register and be fingerprinted.
This discriminatory regulation targeted members of a specific community, treating them as potential criminals by mandating registration and identification. The requirement for fingerprints was seen as a major insult to personal dignity and self-respect. Resistance to this measure became the focal point for the first organized campaign of non-violent civil disobedience, demonstrating a collective refusal to submit to institutionalized racial prejudice.

179. (D) Moral philosophy, social ethics, and political resistance.
The influence of these Western thinkers was primarily in providing intellectual frameworks for social change. Their ideas on the power of non-violence, the dignity of manual labor, and the duty to resist unjust laws were synthesized with traditional values. Together, these sources offered a comprehensive basis for ethical activism and a model for personal conduct in both private life and public struggle.

180. (A) The newspaper 'Indian Opinion'.

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the moral and economic ideals derived from specific social critiques.

198. (C) A person who practices Satyagraha.
This term identifies an individual who is committed to the method of non-violent resistance. It implies a person who adheres to truth, practices compassion, and is willing to endure self-suffering to achieve a moral transformation in the opponent. Being such a person is not just about participating in a protest; it involves a holistic commitment to ethical conduct in all aspects of life.

199. (C) He served as a mentor to help him understand Hinduism.
This profound thinker in India provided vital guidance during a period of intellectual questioning and exposure to diverse beliefs. His insights and personal character helped address deep uncertainties about religious heritage, leading to a more conscious and synthesized understanding of spiritual values. His influence demonstrated how high moral and spiritual principles could be effectively integrated into a successful and practical worldly life.

200. (D) All of the above are true.
The period in the region was defined by a series of foundational events and initiatives. These included the initial arrival for legal work, a life-changing incident of discrimination, the creation of a formal political organization, the establishment of communal settlements, and the leadership of major resistance campaigns. Together, these experiences shaped a comprehensive philosophy and a new model for public leadership and social activism.

201. (B) The Inner Temple
The professional qualification for the legal career was obtained through one of the traditional and prestigious legal societies in London. This involved formal training, examinations, and being called to the bar. This certification was the primary goal of the studies abroad and provided the necessary status and skills to practice as a barrister within the legal system of the British Empire's colonies.

202. (C) Basic human dignity and essential civil rights.
The organized movement in the region sought to address the systematic marginalization and discrimination faced by the community. By mobilizing against unjust laws and taxes, the struggle aimed to secure basic rights such as the freedom of movement, the recognition of marriages, and political representation. The ultimate goal was to achieve respect and equal treatment within the legal and social structure of the colony.

203. (B) A family of administrators from the Vaishya caste.
The family background combined a community origin associated with commerce and a long tradition of high-level administrative service in princely states. This environment provided early exposure to both the practicalities of business and the complexities of governance and statecraft. This synthesis of pragmatism and public responsibility was formative in the development of a unique approach to leadership and social and political reform.

204. (C) 'Unto This Last' by John Ruskin.
This socio-economic critique had a transformative impact on personal philosophy, leading to the creation of a communal settlement based on its ideals. The title of the translation reflected the core message about the universal welfare and the dignity of all members of society. This work provided a powerful moral alternative to the competitive and materialistic values of modern industrial economic systems.

205. (B) The Transvaal Asiatic Registration Act
The formal beginning of organized non-violent resistance was a direct response to this discriminatory piece of legislation. It mandated that members of the community register and provide fingerprints, treating them like potential criminals. Resistance to this act became the catalyst for developing a new method of struggle based on moral force and collective persistence in the face of systemic racial injustice.

206. (C) Statement I is false, but Statement II is true.
The relationship with this famous Russian author was far more than a brief exchange; it was a profound intellectual and spiritual connection. His writings on non-violence and the rejection of force, along with their correspondence,

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The period of study abroad was far more than a narrow academic pursuit. It was a time of significant intellectual and social broadening through involvement with diverse organizations and movements. Engaging with reformist groups and spiritual societies provided a context for re-evaluating traditional values and developing a more conscious understanding of ethical living. These experiences were as formative as the formal professional training.

190. (B) A court ruling invalidating non-christian Indian marriages.
A major campaign of resistance was triggered by a legal decision that threatened the status and dignity of Indian families. By declaring certain marriages invalid, the ruling created profound social and emotional distress. Thousands of people joined the protest to defend the sanctity of their homes and the legal recognition of their cultural and religious traditions against this discriminatory and oppressive judicial action.

191. (D) Leo Tolstoy - Legal Professor in London
While several individuals were important influences, their roles varied. Family members provided the foundational moral and administrative background, while a profound thinker in India served as a spiritual mentor. A famous Russian author was a major intellectual influence through his writings and personal correspondence, but he was never involved in the formal academic legal training of the future leader in England.

192. (C) South Africa
The unique method of non-violent resistance was developed and first applied in this country. The specific conditions of systemic racial prejudice and the struggles of the local community served as the crucible for the evolution of the philosophy and its practical techniques. It was here that a comprehensive approach to social and political change through moral force was forged through decades of struggle.

193. (B) It gave a moral justification for resisting the state.
The writings of this American philosopher offered a powerful intellectual framework for the idea that individuals have a duty to follow their conscience even when it means breaking the law. This concept provided a foundation for organized campaigns of civil disobedience against discriminatory legislation. It supported the belief that individual responsibility for justice transcends legal obligation and is a necessary part of social reform.

194. (C) He was married at the age of 13 to Kasturbai.
Early life in Gujarat was marked by a traditional upbringing, which included a very young marriage. While school performance was conscientious and average rather than brilliant, the formative years provided the cultural and moral foundation for future development. The journey from this local environment to the global stage was a process of gradual evolution, shaped by personal character and transformative experiences later in life.

195. (B) The indenture contract system.
This labor arrangement was a primary tool of economic exploitation in the region. Workers were bound by legal agreements to work for specific employers under harsh conditions with limited rights. This system created a state of near-servitude and was a major source of grievance for the community. Challenging this exploitative structure was a central part of the broader struggle for human dignity and justice.

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196. (C) Statement I is true, but Statement II is false.
The early home environment was characterized by a synthesis of spiritual traditions, which laid the foundation for religious tolerance. This was fostered by exposure to diverse visitors and local cultural influences. While the mother was exceptionally pious and devoted to her own religious vows, the atmosphere was one of inclusive respect for different faiths rather than one of forced or exclusive ritual practice.

197. (B) A simple life of manual labor and self-sufficiency.
The communal experiment was based on the principles of equality and the dignity of physical work. Residents lived together, sharing resources and performing the labor necessary for their own sustenance. This model rejected the competitive and materialistic values of modern society, aiming instead for a life of discipline, community responsibility, and self-reliance, consistent with

The Indian community in the region faced a comprehensive system of social and legal marginalization. This included being denied voting rights, subject to movement restrictions, and forced to pay discriminatory taxes. The struggle was a collective effort to challenge this systemic prejudice and secure basic human dignity and equal treatment under the law through organized and non-violent resistance methods.

164. (B) They were both Diwans (Prime Ministers) of princely states.
A long tradition of high-level administrative service characterized the family background. Both the father and the grandfather held the top political post in several princely states, providing early exposure to the practicalities of governance and the management of public affairs. This history of public service and responsibility contributed to the development of leadership skills and an understanding of the complexities of community leadership.

165. (C) Statement I is true, but Statement II is false.
During the student years abroad, there was a brief period of trying to adapt to Western social customs, which included taking specific lessons. However, this was a passing phase of youthful experimentation. It was quickly replaced by a focus on simpler living and a rediscovery of cultural roots. The lifelong path was one of rejecting superficial Westernization in favor of traditional values and ethical discipline.

166. (C) The supreme power of love and non-violence.
The works of this Russian author provided a profound spiritual validation for the belief that ethical principles should guide all actions. They presented love as the most effective force for countering evil and achieving social change. This perspective reinforced emerging convictions and helped shape a philosophy that prioritized moral persistence and the rejection of physical force in the struggle against systemic injustice.

167. (B) Jainism
This ancient Indian religion was a pervasive cultural and spiritual influence in the home region. Its core principles of non-violence, truth, and self-discipline were integrated into everyday life and family practices. These teachings provided the foundational moral framework that supported the development of a unique philosophy based on compassion, the sanctity of all life, and the ethical pursuit of justice and truth.

168. (D) A is false but R is true.
The development of non-violent resistance was not a directive from an external nationalist organization. Instead, it was an indigenous and evolutionary response to the specific conditions of racial prejudice encountered in a new land. Through experimentation and direct struggle, a comprehensive philosophy and a set of practical methods were forged to address the immediate and concrete grievances of the local Indian community.

169. (B) That the good of the individual is in the good of all.
A specific book read during a train journey had a transformative impact on personal and social philosophy. Its core message emphasized the collective welfare and the moral equality of all forms of labor. This insight led to the adoption of a simpler lifestyle and the creation of communal experiments, marking a shift from individual professional success toward a commitment to the common good.

170. (B) A tax on ex-indentured Indians to force them back into labor.
This oppressive financial measure was targeted at individuals who had completed their period of contract service. The high annual tax was designed to be unaffordable, effectively forcing poor laborers to either re-enter exploitative labor agreements or depart the region. It served as a clear tool of economic coercion within a broader system of systemic racial and economic exploitation and social marginalization.

171. (B) 1, 2, and 3
Educational progress involved an unexceptional school performance and a brief, difficult college experience in the homeland. This was followed by qualifying for the legal profession in London, a period that also included significant personal growth. While many scriptures were studied, the serious engagement with ancient foundational texts and original languages was an evolving

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significantly reinforced emerging convictions. This alignment of thought provided moral strength and a global perspective for the development of a comprehensive philosophy of ethical and non-violent activism.

207. (C) The vow to abstain from meat, alcohol, and women.
Before traveling abroad, a solemn promise was made to uphold specific moral standards that were deeply rooted in traditional family and regional values. These commitments were intended to act as a safeguard against the perceived negative influences of a foreign culture. Adhering to these vows became a central part of the personal journey and contributed to the development of discipline and character.

208. (B) Racial discrimination.
A humiliating incident at a railway station served as a clear and personal demonstration of the systemic prejudice prevalent in the society. Being ejected from a train based solely on race was a defining moment that shifted the focus from personal professional success to the collective struggle for dignity. This event became a symbol for the fight against all forms of racial and systemic injustice.

209. (A) Both A and R are true and R is the correct explanation of A.
This profound thinker in India was a crucial spiritual guide whose wisdom helped address deep religious uncertainties. During a period of exposure to diverse beliefs and intellectual questioning, his insights provided a clear and compelling perspective on spiritual heritage. His influence helped resolve doubts and fostered a more conscious and renewed conviction, demonstrating the practical integration of ethical and spiritual values.

210. (B) To be a community to support Satyagrahis and families.
This communal settlement was established to provide practical support for those who were actively participating in non-violent resistance campaigns. It offered a place for families to live, work, and share resources while their loved ones were facing imprisonment. The settlement also served as a training ground for living according to the principles of simplicity, self-reliance, and communal equality and responsibility.

211. (D) He actively participated in anti-British protests.
The student years in London were a period of academic study and significant personal and intellectual growth, but they did not include active involvement in political protests against the empire. The focus was on qualifying for the legal profession and exploring various social and spiritual movements. The transition into organized political activism would only occur later, triggered by experiences of racial injustice in another region.

212. (C) Poor laborers from South India and Bihar.
The system of contract labor primarily involved workers from these regions who were bound by legal agreements to work under harsh conditions. They faced significant economic and social exploitation and were a primary group whose rights were championed by the organized resistance movement. The struggle against discriminatory taxes and labor conditions was a central part of the fight for human dignity and justice.

213. (A) P-4, Q-2, R-1, S-3
Different intellectual and spiritual sources provided key components for a new philosophy. British and Russian authors offered the foundations for socio-economic ethics and the power of non-violence. An American author provided the framework for civil disobedience against unjust authority. A local thinker in India served as a mentor for spiritual understanding. Together, these synthesized influences supported a comprehensive method for social and political transformation.

214. (B) A system of legally sanctioned racial injustice.
The struggle in the region targeted a comprehensive structure of discriminatory laws and social practices that marginalized the community based on race. This included registration requirements, labor taxes, and movement restrictions that were built into the legal system. The movement used non-violent resistance to challenge these systemic prejudices and demand equal treatment and basic human dignity for all community members.

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215. (C) It meant their background was in trade and administration.
The community of origin was traditionally associated with commerce and administrative service in Gujarat. This background provided a cultural emphasis on pragmatism, negotiation, and social responsibility, which were later synthesized with spiritual values. This combination was essential for developing a unique approach to leadership and organizing mass movements that were both ethically grounded and practically effective in seeking social change.

216. (D) All of the above
Several thinkers provided the intellectual foundations for the new philosophy of activism. The concepts of universal welfare, the spiritual power of non-violence, the duty to resist unjust laws, and deep spiritual guidance were all derived from a synthesis of these different influences. Together, these diverse sources offered a comprehensive framework for ethical conduct and social and political resistance in the struggle for justice.

217. (C) The Asiatic Registration Act.
The first organized application of the new method of resistance was a direct response to a discriminatory registration law in the Transvaal. Participants took a solemn pledge to not register or provide fingerprints, choosing to face the legal consequences instead. This campaign marked the birth of a unique form of struggle based on truth and non-violence, serving as a model for future movements.

218. (C) He drew ethical principles interpreted through non-violence.
Diverse religious texts were respected for their moral teachings and interpreted as a call to spiritual and social struggle. Principles like selfless action, compassion, and non-retaliation were drawn from various traditions and synthesized into a universal ethical framework. This approach emphasized the underlying moral unity of all faiths and their common commitment to truth, justice, and the fundamental welfare of humanity.

219. (B) Alfred High School
The formative teenage years and secondary education took place at this specific institution in Rajkot. The school experience was marked by a conscientious and average academic performance rather than extraordinary brilliance. However, it was during these years that early moral character and a sense of shyness were developed, laying the foundation for the future leader's commitment to truth and discipline in his public life.

220. (C) The economic indenture system and its harsh conditions.
The exploitation in the region was primarily seen in a labor arrangement that bound workers to employers for fixed periods with limited rights. This system often involved extreme hardship, low pay, and systemic economic disadvantage. Challenging this exploitative structure and the discriminatory taxes associated with it was a core part of the broader fight for human dignity and the fair treatment of all laborers.

221. (C) Statement I is false, but Statement II is true.
The early environment was not religiously isolated; it was characterized by exposure to diverse visitors and local cultural influences that fostered tolerance. This inclusive atmosphere was a result of both personal family interactions and the general social fabric of the region, where various spiritual traditions were respected. This foundation of religious pluralism was essential for the future development of a synthesized and universal ethical philosophy.

222. (B) Learning about a disenfranchisement bill at a party.
A decision to remain and lead a community struggle was prompted by a specific piece of discriminatory news encountered during a social event. Realizing the immediate threat to the rights of the community, the plan to return home was abandoned in favor of organizing a protest. This moment marked the beginning of a role as a dedicated political leader and activist for social justice.

223. (B) To protest invalid marriages and the £3 tax.
This major non-violent protest was triggered by a court ruling that threatened family status and an oppressive tax on former contract laborers. Thousands of people participated in a collective act of defiance by crossing regional borders

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illegally. The march demonstrated the power of community mobilization and drew international attention to the systemic injustices and economic exploitation faced by the Indian community.

224. (C) The concept of Ahimsa (Non-violence).
While several Western thinkers provided essential frameworks for social and economic ethics and civil disobedience, certain core principles were rooted in local religious and cultural traditions. The principle of non-violence was a fundamental teaching from a tradition highly prevalent in the home region. This early influence provided the moral foundation that was later synthesized with diverse ideas to create a comprehensive philosophy of resistance.

225. (D) A is false but R is true.
The period of study abroad was a success in terms of achieving the primary professional objective. After completing the necessary training and examinations, qualification as a barrister was secured from one of the established legal societies in London. This professional status was the main goal of the journey, providing the credentials and skills that were eventually applied to a lifetime of community leadership.

226. (A) To serve as an organ for the struggle and educate the community.
This regular publication was established as a vital communication tool for the organized movement. It was used to inform the community about discriminatory legislation, report on the progress of various campaigns, and teach the principles of non-violent resistance. The journal played a crucial role in fostering unity, building public awareness, and providing a formal voice for the struggle for civil rights.

227. (C) Racial prejudice that refused to acknowledge status.
The use of derogatory terms against a qualified professional was a manifestation of the deep-seated systemic racism of the colonial society. It showed a refusal to recognize the education or social standing of individuals based solely on their race. This type of marginalization highlighted the need for a struggle that combined legal advocacy with a broader movement for human dignity and respect.

228. (C) 1, 2, 4, 3
The developmental journey began with birth in a coastal town, followed by qualifying for the legal profession in London. The establishment of a formal political organization was the first major step in community leadership. This sequence culminated in the launch of the first organized campaign of non-violent resistance, marking the evolution from professional legal work to innovative and effective public activism.

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229. (C) He was a mentor who answered Gandhi's doubts.
This profound thinker and spiritual practitioner was a vital resource during a period of questioning. His insights and integrity helped address deep uncertainties about religious heritage, leading to a more conscious understanding of spiritual values. His example of balancing worldly life with ethical devotion remained a lifelong influence, demonstrating the practical integration of character and spiritual awareness into everyday and public life.

230. (C) Where he forged his philosophy through direct struggle.
The decades spent in the region were transformative because they provided the practical crucible for the development of new methods of resistance. Through direct encounters with systemic injustice and the challenges of community mobilization, a comprehensive approach to social change through moral power was forged. These experiences turned a private professional into a world-renowned leader and the creator of a unique philosophy of struggle.

231. (C) It was an early lesson in discipline and keeping a pledge.
The mother's religious devotion and her commitment to traditional practices like fasting provided a powerful and visible model of self-control. These early examples of moral persistence and the sanctity of vows were deeply integrated into her son's character. They became foundational elements of his future philosophy, emphasizing the importance of discipline, truth, and moral commitment in both personal and public conduct.

232. (B) Samaldas Arts College, Bhavnagar

After high school, a brief and unsatisfactory attempt at higher education occurred at this specific institution. The experience was marked by a lack of engagement with the curriculum and a sense of unhappiness, which eventually led to the decision to seek legal studies abroad. This early academic struggle served as a catalyst for a different intellectual and professional path that eventually led to London.

233. (B) The moral duty of an individual to resist an unjust system.
The writings of this American author provided a powerful justification for following one's conscience even when it means breaking the law. This concept provided a framework for organized resistance against unjust state authority. It supported the belief that individual responsibility for justice transcends legal obligation and is essential for achieving social reform through moral persistence and non-violent civil disobedience.

234. (B) 2, 3, and 4
The movement in the region utilized non-violent methods to challenge systemic injustice, fostering unity among both laborers and merchants. Initiatives included establishing communal living experiments to model new social ideals and using a regular publication to inform and educate the community. Together, these efforts were central to the development and success of a comprehensive struggle for human dignity and civil rights.

235. (C) Jainism
The principle of minimizing material possessions and avoiding attachment to worldly goods is a central teaching of this ancient religion, which was a pervasive cultural influence in the home region. This concept was later adopted as a key component of a personal lifestyle and a model for communal living experiments, reflecting a commitment to simplicity, equality, and spiritual freedom in a materialistic society.

236. (B) The attempt to remove Indians from the voters' roll.
A major grievance centered on a specific attempt to marginalize the community politically by stripping away their voting rights. This discriminatory legislative action was seen as a direct threat to the status and civil rights of the community. Organizing a protest against this measure marked the beginning of structured political activism and the fight for representation and justice within the colonial system.

237. (C) Statement I is false, but Statement II is true.
The family has a long and respected tradition of administrative service in several princely states, with multiple generations holding the top political post. This background provided early exposure to the world of governance, diplomacy, and public service. These family experiences were formative in shaping the leadership skills and understanding of state affairs that were later used in the struggle for social and political justice.

238. (B) Organizing a community to resist injustice for others.
The transition from a shy professional to a confident public leader occurred through the process of leading a collective struggle. By mobilizing the community around common grievances and using ethical methods for social change, the importance of collective responsibility and moral force was discovered. This commitment to the welfare of others provided the motivation and skills necessary for effective and transformative leadership.

239. (A) The Phoenix Settlement.
A specific book read during a train journey had a transformative impact, leading to the immediate creation of a communal living experiment. This settlement allowed individuals to live together based on the principles of manual labor and the welfare of all. It served as a practical laboratory for testing social and economic ideals that rejected the competitive values of modern industrial and urban society.

240. (B) It was an evolving response to discrimination in South Africa.
The method of non-violent resistance was not a pre-conceived plan; it was forged through decades of direct struggle and experimentation in a new land. The specific conditions of systemic racial prejudice provided the crucible for the development of its principles and techniques. Through this practical process, a comprehensive philosophy was created to address the immediate and concrete grievances of the community.

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241. (B) It qualified him to practice as a barrister in British colonies.
This qualification was the result of successful professional training in London, allowing for a career within the legal system of the empire. It provided the status and the necessary skills that were initially applied to legal work for an Indian merchant and later used to advocate for the civil rights of the broader community in a struggle against discriminatory and unjust legislation.

242. (B) The annual £3 tax.
This oppressive financial burden was specifically targeted at those who had completed their labor contracts. The high amount was intended to be unaffordable for poor laborers, effectively compelling them to either re-enter exploitative service or leave the region. It was a clear example of systemic economic exploitation and was a primary cause for organized non-violent resistance and community mobilization for justice.

243. (D) The teaching to 'turn the other cheek' in the Sermon.
This specific scriptural instruction on non-retaliation provided a powerful and profound ethical validation for the principle of non-violence. It emphasized the power of responding to evil with goodness and love, and was synthesized with other traditions to create a universal framework for moral persistence. This teaching supported the use of soul force as the most effective means to achieve social change.

244. (C) His mother, Putlibai, came from a Pranami Vaishnava family.
The mother's religious background was part of a tradition that combined different spiritual influences, emphasizing devotion and ethical conduct. Her exceptional piety and discipline, which were a central part of this heritage, provided a formative model for her son. This pious environment in the family home was a primary factor in the early development of his moral character and spiritual outlook.

245. (B) A belief in the virtue of simple life and 'bread labour'.
The writings of this Russian author provided a powerful intellectual and spiritual foundation for the principles of physical work and communal living. He argued that every individual should engage in physical labor to meet their own needs, a concept that was integrated into communal experiments to foster self-reliance and equality. This influence reinforced a commitment to simple living and ethical social responsibility.

246. (A) 1, 2, 3, and 4
Early life involved birth into a family of respected administrators and a pious mother. The childhood was characterized by an average school performance and a very young marriage. The pursuit of education abroad focused on qualifying for the legal profession, not medicine. These diverse experiences combined to provide the cultural, moral, and professional background for a future leader dedicated to truth and justice.

247. (B) Satyagraha was an active force born of love and truth.
This new term was created to distinguish a unique method of resistance from more passive forms of protest. It emphasized that the struggle is an active application of moral force based on truth and compassion. By choosing to endure self-suffering instead of retaliating, participants seek to achieve a moral transformation in the opponent, demonstrating a strength that comes from internal conviction.

248. (B) The bill to deprive Indians of their right to vote.
The formation of the first formal political organization was a response to a specific attempt to strip the community of its political representation. This discriminatory legislative action was seen as a profound threat to the rights and dignity of the community. Organizing against this measure marked the beginning of structured advocacy and the collective struggle for equal rights within the colonial legal system.

249. (B) Raichandra Bhai
This profound thinker and spiritual practitioner in the homeland was a vital moral resource whose wisdom helped address deep religious uncertainties. During a period of questioning and exposure to diverse beliefs, his insights provided a clear perspective on spiritual heritage. His influence demonstrated how high moral and spiritual principles could be effectively lived out

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18. What does the "spiritualization of politics" mean in the Gandhian context?
(A) The infusion of ethical and moral values into political practice.
(B) The establishment of a theocratic state.
(C) The withdrawal of religious leaders from politics.
(D) The separation of religion and politics completely.

19. Which of the following best describes Gandhi's view on sovereignty?
(A) It resides solely with the central government.
(B) It should be held by an elite group of intellectuals.
(C) It ultimately rests with the individual, who must be self-governing.
(D) It is a concept only applicable to nation-states in international law.

20. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi advocated for a decentralized political structure based on autonomous village units.
Reason (R) : He was deeply skeptical of centralized state power, viewing it as a potential instrument of violence and coercion.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

21. Gandhi's concept of 'sustainable development' is best reflected in which of his famous quotes?
(A) "An eye for an eye will make the whole world blind."
(B) "You must be the change you wish to see in the world."
(C) "The Earth provides enough to satisfy every man's needs, but not every man's greed."
(D) "First they ignore you, then they laugh at you, then they fight you, then you win."

22. Consider the following statements related to Gandhian economics:
I. It prioritizes human well-being over material accumulation.
II. It is based on the principle of limitless wants.
III. It supports mechanization that displaces human labour.
IV. It promotes a production system centered around the masses.
V. It views capitalism as the ideal economic model.
Which of the above statements are correct?
(A) I and IV only
(B) II, III, and V only
(C) I, II, and IV only
(D) All of the above

23. The 'Constructive Programme' of Gandhi included all of the following EXCEPT:
(A) Promotion of Khadi
(B) Communal harmony
(C) Removal of untouchability
(D) Formation of a political army

24. What role did Gandhi envision for the state in his ideal society, 'Ramrajya'?
(A) A stateless society or a state with minimal functions.
(B) A maximalist state with control over all aspects of life.
(C) A powerful centralized state to enforce social order.
(D) A state governed by a single religious authority.

25. According to Gandhi, freedom (Swaraj) primarily means:
(A) Political independence from foreign rule only.
(B) The ability to do whatever one desires without restraint.
(C) Self-rule, self-control, and liberation of the self.
(D) Economic prosperity for the nation-state.

26. Read the following statements regarding modern civilization:
Statement I : In his critique of modern Western civilization, Gandhi praised its advancement in technology and industrial production.
Statement II : Gandhi believed modern civilization was a 'Satanic Civilization' because it promoted materialism at the expense of

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Theosophical Society and various intellectuals. These interactions introduced him to important philosophical texts and initiated a process of self-discovery that moved beyond his formal legal training.

259. (C) It initiated a process of self-discovery and cross-cultural synthesis.
The period spent in England was transformative because it transcended the mere acquisition of a professional degree. It initiated a lifelong journey of self-discovery and the intellectual synthesis of diverse cultural ideas. By engaging with both Western interpretations of Eastern thought and his own heritage, he began to form a unique worldview that bridged the gap between different philosophical traditions.

260. (A) an engagement with his own heritage through a Western medium.
Reading the Bhagavad Gita for the first time in London was a significant event because it occurred through an English translation. This experience highlighted the beginning of a serious engagement with his own cultural and religious heritage while abroad. It demonstrated how Western mediums and intellectual circles could facilitate a deeper understanding and appreciation of traditional Indian philosophical and spiritual texts.

261. (D) The Bhagavad Gita
The Bhagavad Gita served as a primary spiritual reference and was highly regarded for its profound ethical teachings. Its emphasis on performing duties without attachment to results provided a firm philosophical foundation for a life of activism. The concepts of steady wisdom and selfless action became central to his personal philosophy and guided his approach to spiritual and political challenges.

262. (B) The message of turning the other cheek from the Sermon on the Mount.
The Sermon on the Mount provided a powerful moral framework that resonated with the developing principles of non-violent resistance. Specifically, the teaching about responding to aggression with grace and refusing to retaliate left a lasting impact. This Christian message of love and sacrifice was seen as a supreme example of how to maintain integrity and strength while facing injustice.

263. (C) seeker looking for universal ethical truths.
The study of various religious texts was approached from the perspective of an earnest seeker of truth rather than a formal theologian. The goal was to identify and extract universal ethical principles that could guide human behavior and social action. This comparative engagement focused on the shared values of compassion and morality rather than on specific dogmas or institutional differences.

264. (D) He considered all religions as different but valid paths to the same truth.
The belief held was that various religious traditions represent different but equally valid paths leading toward the same ultimate reality. This syncretic view suggested that all great faiths share a common foundation of truth and ethical conduct. By approaching different scriptures with an open heart, one could discover a unified message of morality that transcends specific sectarian boundaries.

265. (A) The principles of morality, compassion, and self-purification.
A comparative study of major religious traditions revealed a shared emphasis on fundamental ethical values. Principles such as morality, compassion, and the practice of self-purification were identified as common threads across different faiths. This understanding of a shared ethical foundation was essential for promoting harmony among various religious communities and for mobilizing diverse populations toward common social and political goals.

266. (B) To work on a temporary legal contract for a trading firm.
The journey to South Africa in 1893 was originally intended to fulfill a temporary legal obligation. A one-year contract had been accepted to provide legal assistance in a commercial dispute involving a firm of Indian traders. At this stage, the intention was to perform professional duties rather than to engage in social activism or address widespread political issues.

267. (B) His forcible removal from a train at Pietermaritzburg.

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The decision to name a communal settlement after the Russian sage was a clear expression of deep reverence for his ethical and philosophical contributions. It served as a lasting tribute to the profound influence his writings had on the development of the movement's principles. This naming acknowledged the shared commitment to non-violence, simple living, and the pursuit of truth.

286. (D) Unto This Last
The reading of Unto This Last proved to be a sudden and transformative experience during a long train journey. This critique of contemporary economic thought deeply moved its reader and led to an immediate resolution to change his life. The book provided a moral framework that challenged prevailing ideas about wealth and labor, shaping his future socio-economic philosophy and actions.

287. (C) The welfare of all.
The term Sarvodaya was specifically created to express the core message of universal welfare. It reflects the principle that the progress and well-being of a society must include every individual, rather than just a majority or a specific class. This concept emphasizes the interconnectedness of all people and the moral obligation to ensure the advancement and dignity of everyone.

288. (B) A lawyer's and a barber's work have the same value.
A fundamental principle derived from this work was the belief that all forms of legitimate labor possess equal moral and social value. This perspective suggests that the work of a professional, such as a lawyer, is not inherently superior to that of a manual worker, such as a barber. Everyone has an equal right to earn a decent livelihood.

289. (D) He established the Phoenix Settlement.
The immediate practical result of engaging with these new socio-economic ideas was the founding of the Phoenix Settlement. This agrarian community was established to put the principles of manual labor and shared income into practice. It served as the first physical manifestation of an ideal that prioritized the welfare of all members through a simple and cooperative lifestyle.

290. (A) capitalist competition.
The derived principles presented a direct challenge to the dominant economic culture centered on capitalist competition and the accumulation of wealth. By advocating for the equal value of all work and the importance of a life of labor, these ideas countered the prevailing focus on individual gain. This philosophical shift emphasized collective well-being over the pursuit of private profit.

291. (C) On the Duty of Civil Disobedience
The essay titled On the Duty of Civil Disobedience is recognized as a significant influence on the development of non-violent resistance strategies. It provided a clear articulation of the moral reasons for refusing to comply with the demands of an unjust government. This work offered a strong intellectual foundation for those seeking to challenge state authority based on personal conscience.

292. (A) The moral duty to prioritize conscience over unjust laws.
The central argument that resonated was the idea that an individual has a moral obligation to follow their own conscience when it conflicts with unjust laws. This principle suggests that one should not simply accept or support a government that commits or enables injustice. It emphasizes the importance of personal moral integrity and the duty to resist state-sponsored wrongdoing through non-cooperation.

293. (D) in a prison, as a form of protest.
Under a government that enforces unjust laws, the argument is made that the only appropriate place for a person of integrity is within a prison. This statement highlights the necessity of accepting the consequences of one's resistance as a form of protest. By choosing imprisonment over compliance with injustice, an individual demonstrates a superior commitment to moral and ethical truth.

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294. (B) He considered Satyagraha to be a broader and more spiritually active force.
While the term civil disobedience was adopted as a useful label, Satyagraha was viewed as a more comprehensive and spiritually dynamic concept. It was seen as an active force that involved more than just non-cooperation; it required a

A major campaign was launched against a specific financial burden known as the £3 poll tax. This levy was imposed on individuals who had completed their period of indentured labor. The tax was strategically designed to coerce these workers into either re-entering a state of servitude or leaving the colony entirely, making it a key focus of the resistance movement.

277. (D) To provide operational and welfare support for the Satyagraha movement.
The establishment of communal living experiments provided essential operational bases and welfare support for the ongoing struggle. These settlements functioned as centers where the principles of simple living and manual labor were practiced daily. They also served a critical role in caring for the families of those who had been imprisoned for their participation in various non-violent protest actions.

278. (B) The mass burning of registration certificates.
One of the most significant acts of collective resistance involved the public destruction of registration certificates. This mass burning served as a powerful symbolic and practical defiance of the discriminatory laws that required constant identification. By participating in this action, members of the community demonstrated their refusal to comply with regulations that they viewed as a direct assault on their dignity.

279. (C) It sought to create administrative paralysis through mass civil disobedience.
The large-scale march conducted in 1913 illustrates a strategy aimed at overwhelming the administrative and penal systems of the state. By inviting mass arrests through intentional and non-violent civil disobedience, the movement sought to create a state of paralysis for the government. This method demonstrated the collective power of disciplined individuals to challenge and disrupt the functioning of an unjust regime.

280. (D) The Indian community, including indentured labourers and traders.
The various campaigns and struggles were primarily focused on protecting the civil rights and dignity of the entire Indian population in South Africa. This included a diverse range of people, from wealthy merchants to poor indentured laborers and workers. The movement sought to address the systemic discrimination that affected the status and well-being of all members of this community.

281. (A) The Kingdom of God Is Within You
The book titled The Kingdom of God Is Within You had a profound and overwhelming impact on Gandhi's thinking. This work offered a powerful critique of existing social and religious institutions while advocating for a life based on ethical principles. Its message resonated deeply, providing a clear intellectual and spiritual confirmation for many of his own emerging beliefs regarding non-violence.

282. (B) The practice of non-resistance to evil through violence.
A central principle that significantly influenced his worldview was the concept of non-resistance to evil through the use of violence. This idea provided a spiritual anchor for his commitment to non-violent action as a means of addressing social and political conflict. It reinforced the belief that the law of love is a practical and powerful force in human affairs.

283. (B) brief but meaningful correspondence.
The relationship between these two thinkers was maintained through a brief but highly significant exchange of letters during the final years of the Russian writer's life. This correspondence allowed for the sharing of ideas and provided encouragement for the ongoing struggles against discrimination in South Africa. It represented a meaningful connection between two individuals who shared similar ethical and philosophical convictions.

284. (A) By incorporating them into the ethos of his communal farms.
The ideals of self-sufficiency and simple living were practically applied through the creation of communal living experiments. These farms were organized around the principle of manual labor and the rejection of the complexities associated with modern industrial civilization. By establishing such communities, a tangible model was created that embodied the ethical values of labor, equality, and a simplified lifestyle.

285. (C) deep reverence for Tolstoy's philosophical and ethical ideals.

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in everyday life and remained a lifelong model of character.

250. (A) The philosophy and practice of Satyagraha.
The decades spent in the region served as the essential crucible for forging a new approach to social and political change. Through direct struggle, experimentation with non-violence, and community mobilization, a comprehensive philosophy based on truth and moral force was developed. This unique contribution to the world was refined through practical experience in confronting systemic injustice and seeking human dignity for all.

251. (B) An appreciation for practical administration and public integrity.
The influence of Karamchand Gandhi on his son was centered on the realm of governance and ethical public conduct. As a Diwan in several princely states, the father exemplified the qualities of an able and principled administrator. These observations during childhood helped the young boy develop a deep respect for practical wisdom and the importance of integrity within public service.

252. (A) the deep religious piety of his mother, Putlibai.
Putlibai's religious devotion significantly shaped her son's character during his formative years in Gujarat. Her commitment to prayer, regular fasting, and the strict observance of religious vows served as a living example of piety. This maternal influence fostered a lasting disposition toward spiritual seeking, the necessity of self-discipline, and an unwavering respect for the sanctity of promises.

253. (C) The frequent visits of people from various religious communities.
The household environment provided a diverse social atmosphere where individuals from various backgrounds were welcomed. Regular visits from Jain monks, along with Muslim and Parsi friends of the family, allowed for early exposure to different faiths. This pluralistic setting prevented the development of narrow sectarian views and cultivated an enduring spirit of religious tolerance and genuine intellectual curiosity.

254. (D) It synthesized practical public service with profound spiritual discipline.
The parental influences provided a balanced foundation by combining administrative skill with deep religious conviction. While the father demonstrated the value of effective public service and integrity, the mother instilled a sense of spiritual discipline and devotion. This unique combination allowed for the later synthesis of practical social engagement with a profound, principled approach to politics and personal conduct.

255. (C) syncretic and inclusive spiritual outlook.
The inclusive environment of the family home played a crucial role in shaping a broad spiritual perspective. Exposure to diverse religious figures and practitioners fostered an early resistance to bigotry and narrow-mindedness. This foundation directly contributed to the later development of a syncretic worldview that emphasized the shared ethical values of different faiths and encouraged an inclusive approach.

256. (B) To pursue professional legal studies.
The primary motivation for the journey to London was to obtain professional qualifications in the field of law. Dissatisfied with his earlier academic experiences in India, the young man sought the opportunities offered by legal training at the Inner Temple. This move represented a significant personal transition and was intended to provide a stable foundation for a future career.

257. (D) adopting the manners and dress of an English gentleman.
Upon arriving in London, the initial focus was on adapting to the social norms of English society. This period involved significant efforts to adopt the dress and manners associated with an English gentleman, including investments in stylish clothing and lessons in elocution and dancing. This phase of cultural emulation was a brief attempt to assimilate into the new foreign environment.

258. (A) His commitment to vegetarianism.
A personal vow made to his mother regarding dietary restrictions served as the catalyst for broader intellectual exploration. While searching for appropriate vegetarian meals in London, contact was established with members of the

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commitment to love and the transformation of the opponent. This broader approach emphasized the spiritual strength and positive action inherent in the movement.

295. (C) theoretical justification for resisting an unjust state.
The writings of the American transcendentalist provided a valuable theoretical justification for the act of resisting state authority. By articulating the relationship between individual conscience and the law, the essay helped explain the moral basis for the movement. It offered a clear framework for understanding why and how a person could ethically refuse to obey the dictates of an unjust state.

296. (D) A spiritual mentor and guide.
Raichandra Bhai served as a vital spiritual mentor and guide during a period of significant personal questioning. Through their extensive correspondence, he provided direction and insight into deep religious and philosophical matters. His role was primarily focused on addressing inner doubts and providing spiritual nourishment rather than offering advice on political strategy, legal issues, or the management of organizational finances.

297. (A) His influence was deeply personal and spiritual, while theirs was more socio-political.
The influence of this mentor was primarily focused on personal spiritual development and the resolution of religious doubts. In contrast, other thinkers like Tolstoy and Ruskin provided frameworks that were more concerned with social, political, and economic structures. This guidance addressed the fundamental nature of the self and the path toward liberation, making it a deeply internal and spiritual relationship.

298. (B) Satya (Truth)
The core principle that was reinforced through this spiritual guidance was the absolute importance of truth as the ultimate goal of life. This conviction suggested that the pursuit of truth should be the guiding force for all human existence. Strengthening this belief provided a firm foundation for a life dedicated to high ethical standards and consistent moral and spiritual seeking.

299. (B) His open-mindedness towards different viewpoints.
The Jain concept concerning the many-sided nature of reality significantly contributed to the development of an open-minded perspective. This philosophical grounding encouraged the recognition that truth can be seen from multiple viewpoints and that no single person possesses the entire truth. Such an understanding fostered a characteristic willingness to listen to and respect the different opinions of other people.

300. (A) Answers to profound personal and religious questions.
The correspondence with this spiritual guide was used to seek answers to profound and personal religious questions. The exchange focused on the nature of faith, the self, and the pursuit of spiritual liberation. By addressing these fundamental concerns, the mentor helped resolve inner conflicts and reinforced a commitment to the core philosophical traditions that would guide future actions and decisions.

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CHAPTER 08

Gandhian Thought: Social, Political, and Economic

1. What principle did Gandhi consider to be the ultimate reality and synonymous with God?
(A) Non-violence (Ahimsa)
(B) Truth (Satya)
(C) Self-rule (Swaraj)
(D) Self-reliance (Swadeshi)

2. Which of the following statements about Gandhi's view on social justice is incorrect?
(A) It promoted the idea of class struggle to achieve equality.
(B) It was based on the principle of Sarvodaya, the welfare of all.
(C) It aimed to uplift the most marginalized sections of society (Antyodaya).
(D) It emphasized social harmony and mutual respect among different communities.

3. What does 'Satyagraha' literally mean?
(A) Pleading for political freedom.
(B) Absolute non-cooperation.
(C) Holding onto truth or truth-force.
(D) A vow of passive resistance.

4. Read the following statements regarding politics and ethics:
Statement I : Gandhi advocated for the complete spiritualization of politics, believing that politics devoid of religion is a death-trap.
Statement II : The religion Gandhi referred to in politics was not a specific dogma but the universal moral and ethical principles common to all faiths.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

5. Which term did Gandhi coin for the practice of untouchability, calling it the greatest blot on Hinduism?
(A) Varna Dharma
(B) Social Evil
(C) Sin
(D) Apartheid

6. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi was a staunch critic of modern Western civilization.
Reason (R) : He believed its focus on materialism and industrialism led to moral degradation and exploitation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

What was the primary objective of Gandhi's Constructive Programme?
(A) To organize and prepare the ground for a violent revolution.
(B) To win national elections for the Indian National Congress.
(C) To promote industrialization to compete with Western nations.
(D) To achieve independence through social and non-violent means.

8. Gandhi's concept of 'Trusteeship' was proposed as a solution for resolving conflicts between which two groups?
(A) Labour and Capital.
(B) Different religious communities.
(C) The state and the individual.

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(D) Urban and rural populations.

9. Match List I with List II regarding Gandhian concepts and select the correct answer using the codes given below:
List I: (Concept)
P. Sarvodaya
Q. Swadeshi
R. Satyagraha
S. Swaraj
List II: (Meaning)
1. Self-rule or self-control
2. Truth-force or soul-force
3. Welfare of all
4. Self-reliance or use of local goods
Codes:
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-1, S-2

10. Which of the following is NOT a form of Satyagraha as practiced or advocated by Gandhi?
(A) Armed insurrection
(B) Non-cooperation
(C) Civil Disobedience
(D) Hijrat (Voluntary migration)

11. What was Gandhi's view on the relationship between ends and means?
(A) The ends justify the means.
(B) Noble ends can be achieved through any means.
(C) The ends are always more important than the means.
(D) The means are as important as the ends.

12. Consider the following statements about Gandhi's views on women's empowerment:
I. He believed women were inherently more capable of practicing Ahimsa.
II. He encouraged women's participation in the freedom struggle.
III. He advocated for women to be confined to domestic roles only.
IV. He saw women's empowerment as integral to achieving Swaraj.
Which of the above statements are correct?
(A) I, II, and IV only
(B) I and III only
(C) II and IV only
(D) All of the above

13. According to Gandhi, what is the fundamental basis for human rights?
(A) The laws enacted by the state.
(B) The inherent superiority of one group over another.
(C) The performance of one's duties (Swadharma).
(D) The international treaties and conventions.

14. The concept of 'Gram Swaraj' or village self-sufficiency is central to Gandhi's vision of:
(A) Parliamentary Democracy
(B) A centralized state
(C) A capitalist economy
(D) Panchayat Raj

15. Which of the following statements regarding Gandhi's critique of the caste system is incorrect?
(A) He believed the hierarchical caste system was essential for social order.
(B) He strongly condemned untouchability and worked for its eradication.
(C) He distinguished between Varnashrama Dharma (division of labour) and the hierarchical, rigid caste system.
(D) He initially supported the Varna system based on occupation, not birth.

16. Gandhi's economic thought emphasized the promotion of:
(A) Heavy industrialization and mass production.
(B) Small-scale cottage industries and Khadi.
(C) Free-market capitalism with minimal state intervention.
(D) A state-controlled command economy.

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17. Arrange the following movements led by Gandhi in chronological order:
1. Champaran Satyagraha
2. Kheda Satyagraha
3. Salt Satyagraha (Dandi March)
4. Rowlatt Satyagraha
(A) 1, 2, 4, 3
(B) 2, 1, 4, 3
(C) 1, 4, 2, 3
(D) 4, 1, 2, 3

The experience of being forcibly removed from a first-class train compartment at Pietermaritzburg station served as a transformative moment. Despite holding a valid ticket, the expulsion based solely on race provided a direct and humiliating encounter with systemic discrimination. This specific incident catalyzed a shift from personal professional concerns toward a dedicated commitment to fighting social injustice and racial prejudice.

268. (A) a reflection of a systemic and widespread prejudice.
The discrimination experienced during the train journey was understood as a reflection of broader, systemic issues within society. It was not viewed as an isolated act of individual prejudice but as evidence of a deep-seated and widespread culture of racial exploitation. This realization forced a confrontation with the reality of how systemic injustice affected the entire community within the colonial state.

269. (C) It caused him to resolve to fight against racial discrimination.
The humiliating incident at the railway station led to a definitive personal resolution to challenge the prevailing system of racial prejudice. Rather than returning home or accepting the insult, the choice was made to remain and fight for the dignity of the community. This decision marked the beginning of a transition from a private legal career toward active public leadership.

270. (D) The system of injustice and exploitation based on race.
Experiences with racial segregation and personal humiliation caused a significant shift in priorities and focus. The emphasis moved away from individual professional success and legal contracts toward a broader struggle for civil rights. The ultimate goal became the restoration of dignity for the Indian community by challenging the systemic injustice and exploitation enforced by the hostile colonial government.

271. (C) Truth and Insistence.
The concept of Satyagraha was formulated by combining the principles of truth and firm insistence. It represents a method of resistance where one remains unshakeable in their commitment to what is right. By joining these two ideas, a new approach was created that emphasized the power of the soul and the moral force derived from a steadfast adherence to the truth.

272. (B) The Asiatic Law Amendment Ordinance.
The introduction of the Asiatic Law Amendment Ordinance served as the primary catalyst for the development of Satyagraha. This legislation, often referred to as the Black Act, imposed humiliating registration requirements on the Indian population. The need to resist this specific assault on human dignity and civil rights led to the search for a morally sound and effective method of protest.

273. (D) Satyagraha is a weapon of the brave based on soul-force, while passive resistance may be a tool of the weak.
Satyagraha is distinguished from passive resistance by its reliance on soul-force and its requirement for immense courage. Unlike passive resistance, which might be used as a temporary tactic by the weak, Satyagraha is a weapon for the brave that strictly excludes violence. It is an active and spiritual force that seeks to transform the opponent through the power of truth.

274. (A) Willingly undergoing self-suffering to appeal to their conscience.
The primary method for influencing an opponent involves the willingness to endure personal suffering as a means of appealing to their conscience. Rather than inflicting harm or seeking to coerce the adversary through force, the focus is on self-sacrifice and patience. This approach aims to bring about a change of heart and redeem both the oppressor and the oppressed.

275. (C) A conviction in the power of truth and the redemptive potential of love.
The core of this philosophy rests on a profound conviction in the power of truth and the redemptive potential of love. It assumes that there is an inherent goodness within every individual that can be reached through non-violent means. This belief system rejects the idea that ends justify any means and instead emphasizes the necessity of ethical and spiritual integrity.

276. (A) A £3 poll tax.

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morality.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

27. Gandhi's view on the relationship between rights and duties can be best summarized as:
(A) Rights are absolute and must be granted by the state unconditionally.
(B) Duties are obligations imposed by the state, while rights are natural.
(C) Rights and duties are unrelated concepts in political philosophy.
(D) The path to securing one's rights is through the diligent performance of one's duties.

28. Match List I with List II regarding Gandhi's views on social issues and select the correct answer using the codes given below:
List I: (Issue)
P. Caste System
Q. Untouchability
R. Women's role
S. Social Justice
List II: (Gandhian View)
1. Active participation in the freedom struggle
2. Eradication of its hierarchical and oppressive form
3. A 'sin' and a 'blot' on Hinduism
4. Sarvodaya, welfare of all
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-1, S-3

29. Which of the following is a correct pair of a Gandhian concept and its description?
(A) Panchayat Raj - A system of centralized governance.
(B) Trusteeship - A method for capitalists to accumulate more wealth.
(C) Swadeshi - The principle of patronizing locally produced goods.
(D) Satyagraha - A coercive method to force the opponent's submission.

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30. Gandhi's conception of Parliamentary Democracy was one of:
(A) Uncritical acceptance and admiration.
(B) Belief that it was the only perfect form of government.
(C) Indifference, as he was only concerned with spiritual matters.
(D) Skepticism, viewing it as susceptible to corruption and centralization.

31. Consider the following statements about Gandhi's theory of ends and means:
I. An evil means can never lead to a good end.
II. The means are like the seed, the end is like the tree.
III. If the end is noble, any means can be adopted to achieve it.
IV. There is no inherent connection between the means and the end.
Which of the above statements are correct?
(A) III and IV only
(B) I and II only
(C) II and III only
(D) I and IV only

32. The term 'Antyodaya' refers to:
(A) The welfare of the majority.
(B) The upliftment of the last person in the line.
(C) The progress of the urban elite.
(D) The development of all villages equally.

33. What was Gandhi's fundamental objection to modern machinery?
(A) He was against all forms of technology and tools.
(B) He opposed machinery that displaced labour and created unemployment.
(C) He believed machinery was inherently evil.
(D) He thought machinery could not be operated by Indians.

34. Which of the following is an incorrect pair concerning Gandhi's thought?
(A) Freedom - The absence of all restraint.
(B) Non-violence - The law of our species.
(C) Truth - The ultimate principle.
(D) State - A soulless machine.

35. The Gandhian model of 'Oceanic Circles' in the context of political structure represents:
(A) A hierarchical system with a powerful

center.
(B) A system where villages are completely isolated from each other.
(C) A decentralized system where power flows from individuals and villages outwards.
(D) An international body governing all nations.

36. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi emphasized the importance of performing one's duties (Swadharma).
Reason (R) : He believed that the true source of rights is the discharge of duties, and rights are a consequence of this discharge.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

37. What did Gandhi mean by 'Non-violence of the brave'?
(A) A strategic retreat in the face of overwhelming force.
(B) A passive acceptance of injustice out of inherent weakness.
(C) A deliberate choice to resist evil from a position of strength.
(D) The tactical use of violence as a necessary final resort.

38. Which of the following principles is NOT a part of Gandhi's concept of Trusteeship?
(A) The wealthy should hold their excess wealth in trust for society.
(B) The state should nationalize all private property by force.
(C) It aims at the transformation of the capitalist order into an egalitarian one.
(D) It is a non-violent method to reform the relationship between labour and capital.

39. Arrange the following elements of Gandhi's ideal society in the correct conceptual order, from the individual to the larger structure:
1. Self-sufficient Village Republics (Gram Swaraj)
2. Self-governing Individual (Swaraj)
3. A world of independent and interdependent states
4. A system of oceanic, non-hierarchical circles
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 2, 4, 1, 3
(D) 1, 4, 2, 3

40. For Gandhi, the empowerment of women was crucial because:
(A) He saw them as the personification of sacrifice and Ahimsa.
(B) Women constituted a significant vote bank.
(C) International pressure demanded their inclusion.
(D) He believed they were physically stronger than men.

41. Consider the following components of Gandhi's Constructive Programme:
I. Removal of Untouchability
II. Promotion of Khadi
III. Adult Education
IV. Village Sanitation
V. Economic equality through Trusteeship
Which of the above were part of the programme?
(A) I and II only
(B) I, II, and III only
(C) I, II, III, and IV only
(D) All of the above

42. Read the following statements regarding sovereignty:
Statement I : Gandhi supported the modern concept of sovereignty where the nation-state holds absolute and indivisible power.
Statement II : Gandhi's idea of Swaraj implies that sovereignty ultimately resides in the self-governing individual.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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43. Which of the following best explains why Gandhi criticized modern parliamentary democracy?
(A) It gave too much power to the common people.
(B) It was too slow and inefficient in decision-making.
(C) He preferred a monarchy as the ideal form of government.
(D) He feared it promoted factionalism, corruption, and centralization of power.

44. Gandhi's concept of 'Sarva Dharma Sama Bhava' means:
(A) All religions must be merged into one.
(B) All religions are equal and deserve equal respect.
(C) The state should have an official religion.
(D) Politics should be completely free from religion.

45. Match List I with List II regarding Gandhian concepts and select the correct answer using the codes given below:
List I: (Gandhian Term)
P. Ahimsa
Q. Satya
R. Asteya
S. Brahmacharya
List II: (Core Idea)
1. Control of the senses
2. Non-stealing
3. Non-violence in thought, word, and deed
4. Truth as the ultimate principle
Codes:
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-1, S-2

46. What is the cause-and-effect relationship in Gandhi's thought regarding Swadeshi and economic independence?
(A) Cause: Economic independence; Effect: Adoption of Swadeshi.
(B) Cause: Large-scale industrialization; Effect: Adoption of Swadeshi.
(C) There is no cause-and-effect relationship between the two.
(D) Cause: Adoption of Swadeshi; Effect: Attainment of economic independence and self-reliance.

47. Which of the following statements correctly reflects Gandhi's view on social inequalities?
(A) He advocated for a classless and casteless society based on love.
(B) He believed social inequalities were natural and unchangeable laws.
(C) He supported the preservation of class and caste for social stability.
(D) He believed that violent revolution was the only way to end inequality.

48. Which of the following was NOT a problem related to women that Gandhi actively addressed?
(A) Child marriage
(B) The right for women to own large industries
(C) The practice of Purdah
(D) The Dowry system

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49. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi's concept of Panchayat Raj is a model of radical decentralization.
Reason (R) : It envisions each village as a self-sustaining republic, managing its own affairs.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

50. Consider the following statements about Satyagraha:
I. It is a weapon of the weak.
II. It involves inflicting suffering on oneself, not on the opponent.
III. It aims to convert the opponent through love and self-suffering.
IV. It permits the use of deceit and cunning to achieve its goal.
Which of the above statements are correct?
(A) I and IV only
(B) II and III only
(C) I, II, and III only
(D) II, III, and IV only

51. For Gandhi, the ideal society, 'Ramrajya', was to be characterized by:

(C) 'The Communist Manifesto' by Karl Marx
(D) 'Unto This Last' by John Ruskin

85. Match List I with List II regarding Gandhian principles and select the correct answer using the codes given below:
List I: (Gandhian Principle)
P. Truth
Q. Non-violence
R. Swaraj
S. Sarvodaya
List II: (Attribute)
1. The means
2. The end
3. The method
4. The goal
Codes:
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-2, S-1

86. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi saw an inseparable link between freedom and duties.
Reason (R) : He believed that a person who does not perform their duties has no right to freedom.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

87. Which of the following statements inaccurately represents Gandhi's views on women's empowerment?
(A) He considered women's purity and capacity for suffering as their key strengths.
(B) He advocated for their education and removal of social evils like purdah.
(C) He saw their participation in the Swadeshi movement as crucial.
(D) He believed women's primary role was to imitate men in all aspects of life.

88. The ultimate aim of the Constructive Programme was to achieve:
(A) Purna Swaraj (Complete Independence) through non-violent reconstruction.
(B) A favourable trade balance for India.
(C) Military parity with the British.
(D) The victory of the Congress party in all elections.

89. A factory owner decides to hold his excess profits for the welfare of his workers and the community. This action is a practical application of the principle of:
(A) Satyagraha
(B) Swadeshi
(C) Trusteeship
(D) Sarvodaya

90. Arrange the following concepts from the most personal/internal to the most social/external:
1. Sarvodaya (Welfare of All)
2. Swaraj (Self-Rule/Self-Control)
3. Satyagraha (Action based on Truth)
4. Removal of Untouchability
(A) 2, 3, 4, 1
(B) 1, 2, 3, 4
(C) 2, 1, 4, 3
(D) 4, 1, 3, 2

91. Consider the following statements regarding Gandhi's critique of modern Western civilization:
I. It is excessively materialistic.
II. It promotes a life of 'high thinking and simple living'.
III. It is exploitative of both humans and nature.
IV. It is synonymous with true progress and enlightenment.
Which of the above statements are correct?
(A) I and III only
(B) II and IV only
(C) I, II, and III only
(D) All of the above

92. Gandhi's philosophy of social justice is best captured by the term:
(A) Utilitarianism (greatest good of the greatest number).
(B) Sarvodaya (welfare of all, including the last).
(C) Social Darwinism (survival of the fittest).

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60. Match List I with List II regarding Gandhian actions and select the correct answer using the codes given below:
List I: (Gandhian Action)
P. Dandi March
Q. Harijan Sevak Sangh
R. Spinning Khadi
S. Fasting
List II: (Underlying Principle)
1. Swadeshi and Bread Labour
2. Self-purification and a tool of Satyagraha
3. Civil Disobedience against an unjust law
4. Eradication of Untouchability
Codes:
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

61. Which of these does NOT align with the concept of 'Sustainable Development'?
(A) Limitation of wants.
(B) Harmony with nature.
(C) Exploitation of natural resources for rapid industrial growth.
(D) Production by the masses.

62. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : For Gandhi, Non-violence (Ahimsa) was not a policy of convenience but an unshakeable article of faith.
Reason (R) : He believed that Ahimsa was the supreme duty (Parama Dharma) and the law of the human species.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

63. The concept of 'Swaraj' includes all the following dimensions EXCEPT:
(A) Military Swaraj (attaining military superiority over other nations).
(B) Political Swaraj (self-government of the nation).
(C) Economic Swaraj (economic freedom for the masses).
(D) Swaraj for the individual (self-control and self-realization).

64. What is the fundamental difference between 'Satyagraha' and 'Passive Resistance' according to Gandhi?
(A) There is no difference; the terms are interchangeable.
(B) Passive resistance can be a weapon of the weak, while Satyagraha is a weapon of the strong.
(C) Satyagraha allows for hatred of the opponent, while passive resistance does not.
(D) Passive resistance always involves breaking laws, while Satyagraha does not.

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65. Consider the following statements about Gandhi's Constructive Programme:
I. It was a parallel activity to the political struggle for freedom.
II. It aimed to build the structure of a new society from the bottom up.
III. It was seen as training for 'purna swaraj' (complete independence).
IV. Its primary focus was on organizing armed resistance groups.
Which of the above statements are correct?
(A) I and IV only
(B) II and III only
(C) I, II, and III only
(D) All of the above

66. Gandhi's view on human nature can be best described as:
(A) Humans are fundamentally good and capable of moral evolution.
(B) Humans are inherently selfish and cannot be changed.
(C) Human nature is fixed at birth and determined by caste.
(D) Humans are driven solely by economic incentives.

67. The principle that "the means must be as pure as the end" is central to which aspect of Gandhi's thought?
(A) His critique of modern civilization.
(B) His advocacy for cottage industries.

(D) Satyagraha

101. Which of the following statements about Gandhi's views on freedom is correct?
(A) He defined freedom purely as the absence of external constraints.
(B) He considered political freedom from the British as the ultimate and only goal.
(C) True freedom was mastery over one's own self.
(D) He argued that individual freedom should be sacrificed for state power.

102. Consider the following statements about Gandhi's idea of social justice:
I. It is based on the principle of 'might is right'.
II. It aims for the upliftment of the most disadvantaged (Antyodaya).
III. It seeks to establish harmony rather than class conflict.
IV. It is embodied in the concept of Sarvodaya.
V. It completely ignores the economic dimension of justice.
Which of the above statements are correct?
(A) I, III, and V only
(B) II, III, and IV only
(C) I, II, and V only
(D) All of the above

103. Gandhi's concept of sustainable development implies:
(A) Rapid economic growth at any environmental cost.
(B) Complete de-industrialization and return to a primitive lifestyle.
(C) Focus on developing heavy industries to export goods.
(D) A balance between economic needs, social justice, and environmental preservation.

104. Read the following statements regarding Satyagraha:
Statement I : According to Gandhi, a Satyagrahi must be willing to undergo self-suffering.
Statement II : This self-suffering is intended to melt the heart of the opponent and appeal to their conscience.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

105. The Gandhian principle of 'Aparigraha' or non-possession, when applied to economics, supports:
(A) The unlimited accumulation of wealth.
(B) The nationalization of all property.
(C) The concept of Trusteeship and limitation of wants.
(D) A consumerist society.

106. In Gandhi's view, the ideal state would be an 'enlightened anarchy', which means:
(A) A society where each citizen is self-governed and moral, making the state redundant.
(B) A chaotic society with no rules.
(C) A state ruled by a single, all-powerful anarchist leader.
(D) A society governed by strict, coercive laws.

107. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi gave women a pivotal role in the Indian freedom struggle.
Reason (R) : He believed women were the embodiment of Ahimsa and their participation would lend moral legitimacy and strength to the non-violent movement.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

108. Which of the following is a key feature of Gandhi's vision for Panchayat Raj?
(A) The village panchayat would have legislative, executive, and judicial powers.
(B) The panchayat would be directly controlled by the central government.
(C) Only wealthy landowners could be members of the panchayat.
(D) It would primarily focus on collecting taxes for the state.

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(A) 4, 3, 2, 1
(B) 3, 4, 2, 1
(C) 1, 2, 3, 4
(D) 2, 3, 4, 1

76. In Gandhi's view, why was the system of untouchability a major obstacle to achieving Swaraj?
(A) It was economically inefficient.
(B) A society that oppresses its own people is not morally fit for self-rule.
(C) The British used it to justify their rule.
(D) It was disliked by other countries.

77. Consider the following statements about Gandhi's view on labour-capital relations:
I. He recognized the existence of class conflict.
II. He proposed Trusteeship as a means to harmonize relations.
III. He believed labour had the right to organize and strike non-violently.
IV. He advocated for the violent overthrow of the capitalist class.
Which of the above statements are correct?
(A) I and IV only
(B) II and III only
(C) I, II, and III only
(D) All of the above

78. The concept of "Spiritualization of politics" implies that political life should be governed by:
(A) The clergy of a specific religion.
(B) The pursuit of power for its own sake.
(C) The decisions of a charismatic leader without question.
(D) The principles of Truth and Non-violence.

79. Read the following statements regarding Satyagraha:
Statement I : A Satyagrahi must harbour no ill-will or hatred towards the opponent.
Statement II : The goal of Satyagraha is to defeat and humiliate the wrong-doer.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

80. Gandhi's advocacy for small-scale cottage industries was rooted in his desire to:
(A) Prevent technological progress in India.
(B) Ensure economic power was decentralized and in the hands of the masses.
(C) Create products for export to Western markets.
(D) Preserve the caste-based occupational structure.

81. Consider the following statements about Gandhi's vision of democracy:
I. It is a government by the few for the many.
II. It empowers the weakest sections of society.
III. It is highly centralized to be efficient.
IV. It is based on individual self-governance and village autonomy.
V. It involves the spiritualization of politics.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, IV, and V only
(C) I, III, and V only
(D) All of the above

82. What does "relative truth" mean in the context of Gandhi's philosophy?
(A) The partial, fleeting glimpses of Absolute Truth humans can perceive.
(B) Truth is not important.
(C) The idea that every person's opinion is equally true.
(D) A lie that is told for a good cause.

83. Which of the following is the best example of applying the Gandhian principle of 'ends and means'?
(A) Using violence to achieve the noble goal of national independence.
(B) Rigging an election to bring a well-intentioned leader to power.
(C) Achieving communal harmony through honest dialogue and self-sacrifice.
(D) Spreading misinformation to discredit an oppressive regime.

84. Gandhi's concept of 'Sarvodaya' was inspired by which book?
(A) 'The Kingdom of God is Within You' by Leo Tolstoy
(B) 'Civil Disobedience' by Henry David Thoreau

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(C) His theory of Satyagraha and social action.
(D) His views on the caste system.

68. What was Gandhi's stance on women's participation in political life?
(A) He believed politics was too corrupt for women.
(B) He was indifferent to their participation.
(C) He believed they should only participate in local village councils.
(D) He actively encouraged their participation, seeing it as essential for purifying politics.

69. Read the following statements regarding governance:
Statement I : Gandhi's vision of Panchayat Raj was essentially the same as the three-tier system of local self-government established in India post-independence.
Statement II : Gandhi's model was one of radical autonomy for the village, making it the basic unit of governance, which differs significantly from the post-independence model.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

70. For Gandhi, social justice could be truly achieved through:
(A) State-enforced laws and regulations only.
(B) A change of heart and voluntary action by individuals and communities.
(C) The overthrow of the existing social structure by force.
(D) The guidance of international organizations.

71. Match List I with List II regarding Gandhian ideas and select the correct answer using the codes given below:
List I: (Idea)
P. Spiritualization of politics
Q. Trusteeship
R. Gram Swaraj
S. Sarvodaya
List II: (Associated Concept)
1. Decentralized democracy
2. Welfare of all
3. Politics guided by ethics
4. Non-violent transformation of capitalism
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-1, S-2

72. Which of the following is an INCORRECT statement?
(A) Politics should be separated from religion and morality.
(B) Truth is God.
(C) Non-violence is the means to realize Truth.
(D) Swaraj is the rule over self.

73. The Gandhian approach to conflict resolution is primarily based on:
(A) Annihilating the opponent.
(B) Seeking a compromise where both parties lose something.
(C) Converting the opponent and finding a mutually agreeable solution.
(D) Appealing to a higher legal authority to impose a solution.

74. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi criticized the modern Western education system introduced by the British in India.
Reason (R) : He believed it alienated Indians from their culture, promoted clerical skills over practical knowledge, and was not linked to the needs of the villages.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

75. Arrange the following levels of Satyagraha in increasing order of intensity:
1. Fasting
2. Civil Disobedience
3. Non-cooperation
4. Hijrat (Voluntary exile)

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(D) Egalitarianism (enforced absolute equality).

93. Read the following statements regarding social issues:
Statement I : For Gandhi, the fight against untouchability was a spiritual and religious issue, not just a social one.
Statement II : He believed that as long as untouchability persisted, Hinduism would be a flawed religion and India could not achieve true Swaraj.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

94. The core idea behind the advocacy for Panchayat Raj was:
(A) To create an efficient administrative system for tax collection.
(B) To replicate the British system of local government.
(C) To provide a platform for village elders to rule autocratically.
(D) To ensure power is exercised from the bottom-up, starting with the village.

95. In Gandhian thought, what is the relationship between Truth (Satya) and Non-violence (Ahimsa)?
(A) Truth is the end, and Non-violence is the means to achieve it.
(B) They are opposing forces.
(C) Non-violence is the end, and Truth is the means to achieve it.
(D) They are independent principles with no connection.

96. Which of the following is NOT a characteristic of Gandhi's ideal 'Ramrajya'?
(A) It is the sovereignty of the people based on pure moral authority.
(B) It implies a powerful, centralized military state.
(C) It is a state of enlightened anarchy where everyone is their own ruler.
(D) It is synonymous with 'Swaraj'.

97. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi encouraged the use of small-scale cottage industries like the spinning wheel (Charkha).
Reason (R) : He saw them as a symbol of economic independence, a tool for mass employment, and a means to decentralize economic power.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

98. Gandhi's concept of 'duties' before 'rights' is most closely related to the traditional Indian concept of:
(A) Dharma (duty/righteous conduct)
(B) Moksha (liberation)
(C) Artha (wealth)
(D) Kama (desire)

99. Match List I with List II and select the correct answer using the codes given below:
List I: (Social Evil)
P. Untouchability
Q. Modern Civilization
R. British Parliament
S. Indiscriminate Industrialism
List II: (Gandhian Term)
1. A sterile woman and a prostitute
2. A nine days' wonder
3. A sin and a blot
4. A soulless machine
Codes:
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

100. A group of villagers peacefully protest against the construction of a factory by sitting on the land and refusing to move. This action is an example of:
(A) Violent rebellion
(B) Legal petitioning
(C) Political lobbying

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(A) A centralized state with absolute power.
(B) Collective ownership of all property.
(C) A decentralized structure of village republics.
(D) Rule by a select group of philosophers.

52. The Gandhian principle of 'bread labour' implies:
(A) Only those involved in agriculture should eat.
(B) Intellectual labour is superior to physical labour.
(C) The state should provide free bread to all citizens.
(D) Every person must perform some form of physical labour to earn their daily bread.

53. Which of the following is the most appropriate description of Gandhi's view on freedom?
(A) A political condition of being free from colonial rule.
(B) An economic condition of being free from poverty.
(C) A spiritual condition of self-realization and mastery over oneself.
(D) A social condition of having no obligations to society.

54. Arrange the following ideas in the order of their importance in Gandhi's philosophy, starting with the most fundamental:
1. Swaraj (Self-Rule)
2. Satyagraha (Truth-Force)
3. Satya (Truth)
4. Ahimsa (Non-violence)

(A) 3, 4, 2, 1
(B) 1, 2, 3, 4
(C) 4, 3, 1, 2
(D) 2, 4, 3, 1

55. Read the following statements regarding Western civilization:
Statement I : Gandhi's critique of Western civilization was a complete rejection of all Western ideas and individuals.
Statement II : His critique was aimed at the modern, industrial, and materialist aspects of the civilization, not at the people or other positive aspects like the spirit of scientific inquiry.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

56. In the context of Human Rights, Gandhi placed greater emphasis on:
(A) The Charter of Duties.
(B) The Universal Declaration of Human Rights.
(C) The legal enforcement of rights by courts.
(D) The rights of the state over the individual.

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57. Consider the following statements regarding Gandhi's views on the caste system and untouchability:
I. He initially accepted the concept of Varna based on qualities and work.
II. He vehemently opposed the hierarchical and hereditary nature of the caste system.
III. He considered untouchability a grave sin and a crime against humanity.
IV. He believed untouchability had the sanction of Hindu scriptures.
V. His campaign for the removal of untouchability was a core part of his life's work.
Which of the above statements are correct?
(A) I, II, III, V only
(B) II, IV, V only
(C) I, III, IV only
(D) All of the above

58. What was Gandhi's primary reason for advocating small-scale cottage industries like Khadi?
(A) To provide mass employment and promote self-reliance.
(B) To revive traditional art forms.
(C) To compete with British luxury goods.
(D) To create a new class of industrial entrepreneurs.

59. Gandhi's 'Talisman' for judging an action was to:
(A) Check if it is permitted by law.
(B) Evaluate its potential for personal profit.
(C) See if it is approved by the majority.
(D) Consider its impact on the weakest and

109. What is the most significant reason for Gandhi's critique of modern Western civilization in 'Hind Swaraj'?
(A) It was not Indian in origin.
(B) It used brute force and military power.
(C) It prioritized materialism over moral and spiritual well-being.
(D) It was not democratic in its political structure.

110. Match List I with List II regarding components of the Constructive Programme and select the correct answer using the codes given below:
List I: (Component)
P. Communal Unity
Q. Removal of Untouchability
R. Khadi
S. Village Sanitation
List II: (Objective)
1. Economic self-reliance and dignity of labour
2. Social health and hygiene
3. National integration and social harmony
4. Social equality and purification of Hinduism
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-3, Q-2, R-1, S-4

111. Which of the following statements regarding the Gandhian concept of Trusteeship is incorrect?
(A) It grants the owner the right to bequeath trust property to heirs.
(B) It is a voluntary method of wealth redistribution.
(C) It allows for a state-regulated, fixed minimal wage for workers.
(D) It is an alternative to both state socialism and laissez-faire capitalism.

112. Gandhi's emphasis on 'Swadeshi' was primarily a call for:
(A) Political nationalism and jingoism.
(B) Economic self-sufficiency and self-reliance.
(C) Cultural isolation from the rest of the world.
(D) Boycotting only British goods while importing from other countries.

113. Consider the following statements about Gandhi's philosophy of ends and means:
I. Pure means are essential for achieving pure ends.
II. The relationship between means and ends is organic.
III. One can use violence to establish a non-violent society.
IV. The focus should always be on the immediate step, the means.
Which of the above statements are correct?
(A) I, II, and IV only
(B) I and III only
(C) II and IV only
(D) All of the above

114. According to Gandhi, what is the 'sovereign remedy' for the problem of social inequality?
(A) The practice of non-violent non-cooperation and change of heart.
(B) Strict government legislation.
(C) Mass migration to other countries.
(D) A violent class war.

115. Arrange the following events in Gandhi's life in South Africa chronologically:
1. Formation of the Natal Indian Congress.
2. The Tolstoy Farm is established.
3. Gandhi is thrown off a train at Pietermaritzburg.
4. The first Satyagraha campaign begins against the Asiatic Registration Act.
(A) 3, 1, 4, 2
(B) 1, 3, 2, 4
(C) 3, 4, 1, 2
(D) 2, 1, 3, 4

116. "For me, the only training in Swaraj is the Constructive Programme." What did Gandhi imply by this statement?
(A) The political struggle for independence was a waste of time.
(B) The Constructive Programme was a way to train soldiers for a future army.
(C) Only those who participated in the Constructive Programme could vote.
(D) Building a self-reliant and just society from the grassroots is the true essence of freedom.

117. What is the fundamental goal of a Satyagrahi?
(A) To defeat the enemy.
(B) To punish the wrongdoer.
(C) To achieve victory at any cost.
(D) To win through conversion of the opponent

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Swaraj'.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

152. According to Gandhi, social change and the eradication of inequalities should primarily be achieved through:
(A) Change of heart (Hridaya Parivartan) and non-violent persuasion.
(B) Violent revolution.
(C) Strict and coercive state laws.
(D) Foreign intervention.

153. What does 'Talisman' suggest as a test for any action or policy?
(A) Whether it increases national GDP.
(B) Whether it is approved by a majority vote.
(C) How it will affect the poorest and the weakest person.
(D) Whether it enhances the power of the state.

154. Gandhi viewed the state as:
(A) A necessary evil, a "soulless machine" representing concentrated violence.
(B) The ultimate expression of the people's will.
(C) The primary instrument for achieving social justice.
(D) A divine institution that must be obeyed without question.

155. Consider the following statements about the Gandhian concept of Satyagraha:
I. It is synonymous with passive resistance.
II. It is based on the power of Truth and Non-violence.
III. It aims to coerce the opponent into submission.
IV. It requires the practitioner to be fearless and ready for self-suffering.
Which of the above statements are correct?
(A) I and III only
(B) II and IV only
(C) I, II, and IV only
(D) II, III, and IV only

156. The 'Constructive Programme' was designed to:
(A) Train a cadre for violent insurrection.
(B) Build the capacity for self-rule among the Indian masses.
(C) Contest local and national elections.
(D) Promote large-scale industrial projects.

157. Match List I with List II regarding social problems and their Gandhian solutions and select the correct answer using the codes given below:
List I: (Social Problem)
P. Class conflict (Labour-Capital)
Q. Centralized State Power
R. Untouchability
S. Western Materialism
List II: (Gandhian Solution/Approach)
1. Decentralization / Panchayat Raj
2. Trusteeship
3. Spiritualization / Limitation of wants
4. 'Harijan' upliftment / Temple entry
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

158. Gandhi's opposition to modern, large-scale machinery was based on the premise that it:
(A) Is difficult to operate.
(B) Is aesthetically unpleasing.
(C) Cannot produce goods of high quality.
(D) Leads to the concentration of wealth and unemployment.

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159. What is the cause-and-effect relationship between duties and rights?
(A) Cause: Citizens perform duties. Effect: Rights are naturally secured.
(B) Cause: State grants rights. Effect: Citizens perform duties.
(C) Cause: Citizens demand rights. Effect: State imposes duties.
(D) There is no cause-and-effect relationship; they are independent.

160. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi used the term 'Harijans'

(B) "Politics is a dirty game that true religious people should avoid."
(C) "Those who say religion has nothing to do with politics do not know what religion means."
(D) "The state should be officially secular, with no public expression of religious values."

126. Consider the following statements about Gandhi's views on social inequality:
I. He condemned the practice of untouchability as a sin.
II. He supported the rigid, hierarchical caste system as a means of social control.
III. His goal was a society based on equality and mutual respect.
IV. He believed in the inherent superiority of the upper castes.
V. He advocated for the use of non-violent methods to fight against social injustice.
Which of the above statements are correct?
(A) I, II, and IV only
(B) I, III, and V only
(C) II, III, and IV only
(D) All of the above

127. The theory of Trusteeship aims to achieve economic equality by:
(A) A moral and non-violent transformation of the mindset of the property owner.
(B) Forcible confiscation of property by the state.
(C) Encouraging a violent revolution by the proletariat.
(D) Abolishing all forms of private property immediately.

128. From a Gandhian perspective, sustainable development requires:
(A) Maximizing production and consumption.
(B) The limitation of human wants and living in harmony with nature.
(C) Conquering nature through technology.
(D) Prioritizing economic growth over environmental concerns.

129. Read the following statements regarding Ahimsa:
Statement I : Gandhi's concept of 'Ahimsa' implies absolute passivity and cowardice.
Statement II : Gandhi clarified that 'Ahimsa' is 'non-violence of the brave' and that where there is a choice only between cowardice and violence, he would advise violence.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

130. Why did Gandhi consider the spinning wheel (Charkha) a symbol of empowerment for women?
(A) It provided them with an independent source of income and dignity within their homes.
(B) It allowed them to compete with men in physical strength.
(C) It was a complex piece of machinery that demonstrated their technical skills.
(D) It freed them from all household chores.

131. Which of the following is a central tenet of Gandhi's 'Constructive Programme'?
(A) Preparing for electoral politics.
(B) Organizing secret societies for espionage.
(C) Building the foundations of a non-violent social order (Swaraj).
(D) Focusing solely on agricultural development.

132. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : According to Gandhi, means and ends are convertible terms.
Reason (R) : He believed that violent and immoral means could not lead to a truthful and non-violent society.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

133. The concept of 'hijrat' in the context of Satyagraha means:
(A) Undertaking a fast unto death.

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(B) Refusing to pay taxes.
(C) Voluntary exile or migration from a place of oppression.
(D) A social boycott of the oppressor.

134. Consider the following statements about Gandhi's views on Human Rights:
I. Rights are a direct consequence of performing duties.
II. The State is the ultimate source of all rights.
III. The focus should be on demanding rights rather than fulfilling duties.
IV. The right to freedom of expression is absolute and without any responsibility.
Which of the above statements is correct?
(A) I only
(B) II and III only
(C) I and IV only
(D) All of the above

135. Gandhi's ideal of 'Ramrajya' refers to:
(A) The establishment of a Hindu monarchy.
(B) The rule of the Indian National Congress.
(C) A state with a powerful army and a weak populace.
(D) The perfect democracy where inequalities are absent; the Kingdom of God on Earth.

136. What distinguishes Gandhian economics from mainstream economics?
(A) It prioritizes human well-being over material accumulation.
(B) It focuses on GDP growth as the primary indicator of national success.
(C) It emphasizes material wealth as the sole ethical and social standard.
(D) It advocates for the state to control the whole of the national economy.

137. Which of the following is NOT a component of the 18-point Constructive Programme?
(A) Promotion of provincial languages.
(B) Organization of peasants, students, and labour.
(C) Establishment of large-scale, heavy industries.
(D) Economic equality through Trusteeship.

138. Read the following statements regarding polity:
Statement I : Gandhi supported the modern concept of sovereignty where the nation-state holds absolute and indivisible power.
Statement II : Gandhi envisioned a decentralized polity of self-governing village republics.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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139. Gandhi's 'oceanic circle' theory of political structure is a metaphor for:
(A) A hierarchical and pyramidal power structure.
(B) A global government ruling over nations.
(C) The isolation of villages from one another.
(D) A radically decentralized and non-hierarchical system.

140. Match List I with List II regarding books and sources of inspiration and select the correct answer using the codes given below:
List I: (Book/Concept)
P. Sarvodaya
Q. Civil Disobedience
R. The Kingdom of God is Within You
S. Hind Swaraj
List II: (Author/Inspiration)
1. Leo Tolstoy
2. Mahatma Gandhi
3. John Ruskin
4. Henry David Thoreau
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

141. The core principle of the theory of Trusteeship is:
(A) Violent expropriation of the rich.
(B) Absolute right of individuals to unlimited property.
(C) Moral transformation of the wealthy to act as trustees of social wealth.
(D) Complete nationalization of all industries.

142. A social activist undertakes a fast to protest against a corrupt official. The primary aim of this fast is to:
(A) Coerce the official into resigning.
(B) Gain media attention and popularity.
(C) Punish the official for his actions.
(D) Arouse the conscience of the official and the public.

143. For Gandhi, the term 'Harijan' means:
(A) People of God.
(B) The oppressed people.
(C) The lowest caste.
(D) The outcaste.

144. Which of the following pairs is incorrectly matched?
(A) Satyagraha - Soul-force
(B) Sarvodaya - Welfare of a select few
(C) Swaraj - Self-rule
(D) Ahimsa - Non-violence

145. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi argued that a right is a deserved claim that arises from the performance of a duty.
Reason (R) : For him, the very right to live accrues to us only when we do the duty of citizenship of the world.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

146. Consider the following statements about Gandhi's views on women:
I. Women are the "nobler sex".
II. Women's intuition is often more effective than men's intellect.
III. The empowerment of women is a prerequisite for a non-violent society.
IV. Women should strive to become exactly like men in all respects.
V. Women's participation in the freedom struggle was merely symbolic.
Which of the above statements are correct?
(A) I, II, and III only
(B) IV and V only
(C) I, III, and V only
(D) All of the above

147. Gandhi's model of development, focusing on small-scale industries and local resources, is a precursor to the modern concept of:
(A) Globalisation
(B) Neoliberalism
(C) Sustainable development
(D) State-led industrialisation

148. What is the fundamental ethical principle that underpins Gandhian economic thought?
(A) Profit maximization.
(B) Survival of the fittest.
(C) Sarvodaya (welfare of all).
(D) Caveat emptor (let the buyer beware).

149. The Gandhian concept of 'bread labour' signifies:
(A) The importance of intellectual work over manual work.
(B) The state's responsibility to provide food for everyone.
(C) The dignity of manual labour and the need for everyone to perform it.
(D) The superiority of agricultural labour over all other forms of work.

150. Arrange the following ideals in Gandhian thought from the most fundamental principle to its practical application in governance:
1. Panchayat Raj
2. Ahimsa
3. Satya
4. Sarvodaya
(A) 3, 2, 4, 1
(B) 1, 4, 2, 3
(C) 2, 3, 1, 4
(D) 4, 1, 3, 2

151. Read the following statements regarding democracy:
Statement I : In his book 'Hind Swaraj', Gandhi unequivocally praised Western parliamentary democracy as the best form of government.
Statement II : Gandhi critiqued parliamentary democracy as being prone to corruption and centralization, preferring a decentralized 'Gram

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187. Gandhi's critique of modern Western civilization was most comprehensively articulated in which book?
(A) The Story of My Experiments with Truth
(B) Constructive Programme: Its Meaning and Place
(C) Sarvodaya
(D) Hind Swaraj or Indian Home Rule

188. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : The Constructive Programme was an integral part of the strategy for achieving Purna Swaraj (Complete Independence).
Reason (R) : Gandhi believed that political freedom without social and economic reconstruction would be meaningless.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

189. According to Gandhi, social inequalities based on caste and wealth are:
(A) Divinely ordained and unchangeable.
(B) Necessary for the functioning of a stable society.
(C) Man-made problems that must be eradicated through non-violent means.
(D) Best solved through violent class conflict.

190. Match List I with List II regarding Gandhian vows and select the correct answer using the codes given below:
List I: (Vow)
P. Asteya
Q. Aparigraha
R. Brahmacharya
S. Asvada
List II: (Meaning)
1. Control of the Palate
2. Non-stealing
3. Celibacy/Control of Senses
4. Non-possession
Codes:
(A) P-1, Q-3, R-4, S-2
(B) P-2, Q-4, R-3, S-1
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-2, R-1, S-3

191. The "spiritualization of politics" for Gandhi meant infusing politics with:
(A) Ethics, morality, and selfless service
(B) Religious dogma
(C) The pursuit of power
(D) Sectarian interests

192. Consider the following statements about Gandhi's views on democracy:
I. He was a critic of the procedural aspects of Western parliamentary democracy.
II. He envisioned a substantive democracy rooted in Swaraj and Sarvodaya.
III. His ideal was a decentralized democracy based on village republics.
IV. He believed a strong central government was the key to true democracy.
Which of the above statements are correct?
(A) I and IV only
(B) II and III only
(C) I, II, and III only
(D) All of the above

193. The principle of Trusteeship is an attempt to resolve the conflict between:
(A) Tradition and modernity
(B) Labour and capital
(C) Religion and science
(D) Individual and community

194. Read the following statements regarding development:
Statement I : The Gandhian vision of 'sustainable development' supports the modern consumerist model of unlimited wants.
Statement II : This vision is based on the principle of limiting wants and living in harmony with nature.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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(children of God) for the so-called untouchables.
Reason (R) : He did so to affirm their human dignity and to shame the upper castes for their sinful practice of untouchability.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

161. Which of the following best defines Gandhi's concept of 'Truth' (Satya)?
(A) A set of fixed religious dogmas.
(B) The ultimate, all-encompassing reality, which is God itself.
(C) A scientific fact that can be empirically proven.
(D) Whatever the majority of people believe to be true.

162. A key component of the vision for women's empowerment was:
(A) Their economic independence through participation in activities like spinning Khadi.
(B) Their liberation from all family responsibilities.
(C) Their adoption of Western lifestyles and attire.
(D) Their segregation from all political activities.

163. The model of a decentralized state with the village as its nucleus is known as:
(A) Parliamentary Sovereignty
(B) Democratic Centralism
(C) Gram Swaraj
(D) Enlightened Despotism

164. Read the following statements regarding Swadeshi:
Statement I : The principle of Swadeshi is limited to the boycott of foreign goods.
Statement II : Swadeshi is a broader principle that includes prioritizing one's immediate neighbours and local institutions in service and economic life.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

165. The ultimate objective of the Gandhian economic model is:
(A) To achieve the highest possible GDP growth rate.
(B) To create a society with a few extremely wealthy individuals.
(C) To establish a humane, just, and equitable social order.
(D) To compete with and dominate the global economy.

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166. Consider the following statements regarding Gandhi's political thought:
I. He was an anarchist in the philosophical sense.
II. He believed the state was a 'soulless machine'.
III. He advocated for the spiritualization of politics.
IV. He was an admirer of the modern centralized nation-state.
Which of the above statements are correct?
(A) I and IV only
(B) II and III only
(C) I, II and III only
(D) All of the above

167. Why did Gandhi distinguish between the Varna system and the modern caste system?
(A) He believed the modern caste system was a perfect reflection of the ancient Varna system.
(B) He rejected both systems entirely from the very beginning of his public life.
(C) He believed the Varna system was hierarchical and the modern caste system was based on equality.
(D) He saw the Varna system as a functional division of labour, whereas the modern caste system was a rigid, hierarchical system based on birth and privilege.

168. According to Gandhi, true social justice begins with:
(A) The transformation of the individual.
(B) The passing of laws by the legislature.

by self-suffering.

118. Read the following statements regarding human rights:
Statement I : Gandhi's conception of human rights is state-centric, viewing rights as privileges granted by the government.
Statement II : Gandhi's conception is duty-centric, where the exercise of rights is contingent upon the performance of one's duties towards society.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

119. A key difference between 'Swaraj' and the conventional notion of 'independence' is that Swaraj emphasizes:
(A) The rule of a specific political party.
(B) Military strength and international dominance.
(C) The transfer of power from one set of rulers to another.
(D) Self-control, self-purification, and inner freedom.

120. Which of the following is NOT part of the 'Eleven Vows' (Ekadash Vrat) recited in Gandhi's ashrams?
(A) Artha (Pursuit of wealth)
(B) Ahimsa (Non-violence)
(C) Satya (Truth)
(D) Swadeshi (Self-reliance)

121. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi was critical of the way parliamentary democracy functioned in the West.
Reason (R) : He believed that it often led to a concentration of power, was susceptible to corruption, and did not truly represent the will of the people, especially the most vulnerable.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

122. In Gandhi's philosophy, the 'spiritualization of politics' means that:
(A) Politics must be based on selfless service and ethical principles.
(B) Only priests and monks should be politicians.
(C) The state must enforce a single religion.
(D) Political decisions should be made based on astrological predictions.

123. Which one of the following correctly describes the Gandhian concept of 'Panchayat Raj'?
(A) A centralized system where villages are mere agents of the state government.
(B) A judicial body exclusively for resolving land disputes in villages.
(C) A temporary committee set up for organizing elections in rural areas.
(D) A system of village republics, each self-sufficient and managing its own affairs.

124. Match List I with List II regarding Gandhian terms and select the correct answer using the codes given below:
List I: (Gandhian Term)
P. Sarvodaya
Q. Antyodaya
R. Swaraj
S. Swadeshi
List II: (Core Meaning)
1. Self-Rule/Self-Control
2. Uplift of the Last Person
3. Spirit of Self-Reliance
4. Welfare of All
Codes:
(A) P-4, Q-2, R-1, S-3
(B) P-2, Q-4, R-3, S-1
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-2, R-1, S-4

125. Which statement best represents Gandhi's view on the relationship between religion and politics?
(A) "Religion and politics are two separate spheres that should never intersect."

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(D) Promotion of a spirit of self-reliance (Swadeshi).

178. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Select the correct answer from the codes given below:
Assertion (A) : Gandhi had a deep-seated distrust of the modern, centralized state.
Reason (R) : He viewed the state as an apparatus of coercion and violence, which fundamentally contradicted his principle of Ahimsa.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

179. According to Gandhi, the performance of one's 'Swadharma' (one's own duty) is the basis for:
(A) Claiming rights from the state.
(B) Achieving spiritual liberation.
(C) Both claiming rights and achieving spiritual liberation.
(D) Acquiring wealth and power.

180. Consider the following elements:
I. Village self-sufficiency
II. Decentralized power
III. Direct democracy
IV. A non-hierarchical structure
V. Central government control
Which of the above are features of the vision of Panchayat Raj?
(A) I, II, III, and IV only
(B) I, II, and V only
(C) III, IV, and V only
(D) All of the above

181. Gandhi's view on labour-capital relations can be described as one of:
(A) Class war
(B) State control
(C) Mutual trust and cooperation
(D) Capital's absolute dominance

182. 'Sustainable development' in the Gandhian sense emphasizes:
(A) Unlimited exploitation of resources for present needs.
(B) A need-based, eco-friendly, and just model of development.
(C) A consumption-driven economic model.
(D) A focus on heavy industry regardless of environmental impact.

183. Read the following statements regarding gender roles:
Statement I : Gandhi believed that women were inferior to men and should be confined to their homes.
Statement II : Gandhi hailed women as the incarnation of Ahimsa and called for their active participation in the freedom struggle and social reform.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

184. The concept of 'Sarva Dharma Samabhava' promotes:
(A) Equal respect for all religions.
(B) The superiority of one religion over others.
(C) The abolition of all religions.
(D) A state religion.

185. Which of the following best represents the ideal of 'Swaraj'?
(A) Merely a change of rulers from white to brown.
(B) A society governed by military law.
(C) A state of being where every individual is self-governed, self-controlled, and the nation is self-reliant.
(D) A system of complete economic dependence on other countries.

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186. Which of the following is NOT a fundamental principle of Satyagraha?
(A) Hatred for the evil-doer
(B) Adherence to Truth
(C) Practice of Non-violence
(D) Willingness for self-suffering

(C) The intervention of international courts.
(D) The seizure of power by the proletariat.

169. What is the most appropriate description of 'Sarvodaya'?
(A) The welfare of the majority.
(B) The progress of the strongest.
(C) The welfare of all, with a special focus on the last and the weakest.
(D) The accumulation of wealth for national prestige.

170. Gandhi's insistence on the purity of means is based on his belief that:
(A) The means inevitably shape and determine the nature of the end.
(B) The means are irrelevant as long as the end is achieved.
(C) The end can justify the use of any means.
(D) Good ends can only be achieved by chance, regardless of the means.

171. A business leader decides to limit her own salary and use company profits to improve worker wages, viewing herself as a caretaker of the business for society. This is a practical example of:
(A) Satyagraha
(B) Civil Disobedience
(C) Swadeshi
(D) Trusteeship

172. Read the following statements regarding Western civilization:
Statement I : Gandhi believed that modern Western civilization was superior because of its technological advancements.
Statement II : In 'Hind Swaraj', Gandhi argued that modern civilization was leading humanity towards moral and spiritual ruin.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

173. The core of the Constructive Programme can be understood as:
(A) A blueprint for a military coup.
(B) A manifesto for electoral victory.
(C) The non-violent method of building a new, just society from the ground up.
(D) A plan for rapid industrialization.

174. In the Gandhian framework, which of the following is the ultimate source of sovereignty?
(A) The Parliament
(B) The Constitution
(C) The President
(D) The self-governing individual

175. Match List I with List II regarding forms of Satyagraha and select the correct answer using the codes given below:
List I: (Form of Satyagraha)
P. Non-cooperation
Q. Civil Disobedience
R. Fasting
S. Hijrat
List II: (Description)
1. An act of self-purification to appeal to the conscience
2. Deliberate, non-violent breach of a specific unjust law
3. Voluntary withdrawal from an oppressive situation
4. Refusal to cooperate with an unjust system or government
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-2, R-1, S-3
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-1, S-3

176. Which of the following actions would be inconsistent with the principle of Ahimsa?
(A) A peaceful protest march.
(B) Spreading hateful propaganda against an opponent.
(C) A hunger strike for a just cause.
(D) A refusal to pay an unjust tax.

177. Advocacy for small-scale cottage industries was aimed at achieving all of the following EXCEPT:
(A) Eradication of poverty through mass employment.
(B) Concentration of wealth in the hands of a few industrialists.
(C) Decentralization of economic power.

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195. What was the view on the relationship between freedom and sovereignty?
(A) Sovereignty rests with the parliament, and freedom is granted by it.
(B) Sovereignty is an outdated concept, and freedom is absolute license.
(C) True sovereignty lies with the people/ individual, and freedom is the exercise of this self-rule.
(D) Freedom must be sacrificed to ensure the sovereignty of the state.

196. The core of the approach to women's problems and their empowerment was based on:
(A) Encouraging them to adopt male roles and behaviors.
(B) Isolating them from the freedom struggle to protect them.
(C) The belief that women's issues were secondary to political independence.
(D) Recognizing their unique strengths, like their capacity for love and sacrifice, as central to social change.

197. The campaign against untouchability was a fight for:
(A) Economic benefits for a specific community.
(B) Political representation only.
(C) Basic human dignity and social equality.
(D) Separate electorates for the depressed classes.

198. The concept of social justice, Sarvodaya, stands in contrast to Utilitarianism because:
(A) Sarvodaya focuses on the good of the strongest, while Utilitarianism focuses on the weakest.
(B) Sarvodaya seeks the welfare of all, including the last person, while Utilitarianism seeks the greatest good of the greatest number.
(C) Sarvodaya is a political theory, while Utilitarianism is an economic theory.
(D) Sarvodaya supports inequality, while Utilitarianism supports equality.

199. The ultimate goal of the Constructive Programme was:
(A) To provide temporary relief work.
(B) To win elections for the Congress party.
(C) To train a civil service for post-independence India.
(D) To create the social and economic foundations of an independent, non-violent nation (Purna Swaraj).

200. In Gandhian philosophy, 'Ahimsa' is:
(A) A positive and dynamic concept of love and compassion for all beings.
(B) A negative concept of merely not harming others.
(C) A strategic tool to be used only when convenient.
(D) Applicable only to human beings, not to other life forms.

201. Which of the following is an example of applying the theory of ends and means?
(A) A political party using false promises to win an election for the 'greater good'.
(B) A state using torture to extract a confession to prevent a crime.
(C) A freedom movement using non-violent civil disobedience to achieve independence.
(D) A company using deceptive advertising to sell a beneficial product.

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202. What is the relationship between 'Satya' (Truth) and 'Satyagraha'?
(A) Satya is the ultimate goal, and Satyagraha is the non-violent method of striving for it.
(B) Satyagraha is the abandonment of Truth.
(C) Satya and Satyagraha are unrelated concepts.
(D) Satyagraha is the goal, and Satya is the method.

203. The concept of Panchayat Raj envisioned villages that were:
(A) Dependent on the central government for all their needs.
(B) Highly industrialized and urbanized.
(C) Ruled by hereditary chieftains.
(D) Self-sufficient republics with a high degree of autonomy.

204. The principle of 'Swadeshi' implies:
(A) A complete rejection of all foreign knowledge and technology.
(B) A preference for one's own culture and institutions over foreign ones, without being hostile to them.
(C) The belief in the inherent superiority of

the weak, but the ultimate weapon of the morally strong, grounded in the unshakeable conviction of the power of Truth and Non-violence.

Based on the above source, attempt the following five questions.

261. According to the passage, what is the relationship between Truth and Non-violence in Gandhian philosophy?
(A) Truth is the means to achieve Non-violence as the end.
(B) Truth and Non-violence are independent principles with no connection.
(C) Truth and Non-violence are interchangeable terms for the same concept.
(D) Non-violence is the means to realize Truth as the end.

262. The concept of Satyagraha, as described in the text, aims to achieve its objective by:
(A) coercing the opponent through physical blockades and force.
(B) converting the opponent by appealing to their conscience through self-suffering.
(C) creating political instability to force a regime change.
(D) using strategic, limited violence to demonstrate strength.

263. How did Gandhi perceive Ahimsa (Non-violence)?
(A) As a passive policy of avoiding conflict.
(B) As a strategic tool for the politically weak.
(C) As an active force of love and conscious suffering.
(D) As a temporary tactic until strength is gained.

264. The passage states that for Gandhi, Truth is:
(A) a relative concept dependent on individual perspective.
(B) a socially constructed idea for maintaining order.
(C) a political goal to be achieved through negotiation.
(D) an absolute reality, equated with God itself.

265. What does the principle of Satyagraha imply about the theory of ends and means?
(A) An impure means cannot lead to the attainment of a pure end.
(B) A noble end can justify the use of any means necessary.
(C) The means are more important than the ultimate end.
(D) The choice of means is irrelevant as long as the end is just.

Direction : Please read the following source carefully.

Gandhi's theory of ends and means represents a radical departure from conventional political thought, particularly Machiavellian ethics, which often justifies any means to achieve a desired end. For Gandhi, the means and the end are inextricably linked, forming a seamless continuum. He famously stated, "As the means, so the end," using the analogy of a seed and a tree: one cannot sow a poisonous seed and expect to reap a wholesome fruit. This principle dictates that a just and noble goal, such as Swaraj (self-rule), cannot be achieved through unjust and violent means. The purity of the means is paramount because the means themselves shape the character of the end. If a revolution uses deceit, violence, and hatred, the resulting state, regardless of its stated ideals, will be built upon and perpetuate those very qualities. Consequently, Gandhi's insistence on Non-violence (Ahimsa) and Truth (Satya) as the only acceptable means was not merely a tactical choice but a fundamental philosophical conviction. The spiritualization of politics, in his view, depended entirely on this commitment to pure means, ensuring that the process of struggle itself was a form of self-purification and moral elevation for the participants and society.

Based on the above source, attempt the following five questions.

266. Which statement best encapsulates Gandhi's theory of ends and means?
(A) The end is always more important than the means used to achieve it.
(B) The means and the end are inseparable and the means must be as pure as the end.
(C) Unjust means are permissible if the end is exceptionally noble and benefits many.
(D) The effectiveness of the means is the primary criterion for their selection.

267. The analogy of the seed and the tree is used by Gandhi to illustrate that:

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215. The vision for a post-independence India was primarily a:
(A) Centralized, industrialized, and militarized state.
(B) Monarchy based on religious principles.
(C) Technocratic state run by experts.
(D) Decentralized federation of autonomous village republics.

216. The concept of 'spiritualization of politics' means that political action should be:
(A) Grounded in moral principles and aimed at selfless service.
(B) Guided by priests of a particular religion.
(C) Aimed at acquiring personal power and fame.
(D) Divorced from all ethical considerations.

217. In the context of Human Rights, Gandhi uniquely emphasized that:
(A) Rights are granted by the state and can be taken away.
(B) The Universal Declaration of Human Rights is the only valid source of rights.
(C) All rights flow from the performance of duties.
(D) The rights of the community are always superior to the rights of the individual.

218. According to Gandhi, the worst form of violence is:
(A) Poverty and exploitation.
(B) An angry outburst.
(C) Physical self-defense.
(D) War between two nations.

219. The main objective of the Trusteeship theory is to:
(A) Create more capitalists.
(B) Justify the unlimited accumulation of wealth.
(C) Promote state socialism.
(D) Accomplish a non-violent transformation of society into an egalitarian one.

220. Which of the following is the most fundamental concept in Gandhi's thought, from which all others are derived?
(A) Swaraj (Self-Rule)
(B) Satya (Truth)
(C) Satyagraha (Truth-Force)
(D) Ahimsa (Non-violence)

221. The opposition to the caste system was directed mainly at its:
(A) Division of labour.
(B) Role in organizing village life.
(C) Hierarchical nature and the concept of untouchability.
(D) Origins in ancient scriptures.

222. The term 'Antyodaya' in Gandhian philosophy refers to:
(A) The welfare of the majority.
(B) The rule of the elite.
(C) The progress of the urban centers.
(D) 'Unto This Last' or the upliftment of the most marginalized.

223. What role was envisioned for heavy machinery in the ideal economy?
(A) It would be owned by the state and used only where it is unavoidable and does not displace labour.
(B) It would be the backbone of the economy.
(C) It would be completely banned.
(D) It would be owned by private corporations for profit maximization.

224. The ideal of democracy was a 'substantive democracy' which meant:
(A) A system with regular elections, regardless of the outcome.
(B) A system where power is truly in the hands of the people, especially the poorest.
(C) A system run by a charismatic leader.
(D) A system where the legislature is supreme.

225. According to Gandhi, the ultimate authority for a Satyagrahi is:
(A) The law of the State.
(B) The voice of one's own conscience.
(C) The leader of the movement.
(D) Public opinion.

226. The contribution to the empowerment of women includes:
(A) All of the above.
(B) Bringing them out of their homes to participate in the public sphere.
(C) Advocating for their right to education.
(D) Fighting against social evils like child

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(C) the competitive relationship between different levels of government.
(D) a non-hierarchical, interconnected system where power resides at the local level.

274. According to the passage, how does the flow of power in Gandhi's ideal state differ from a conventional parliamentary system?
(A) Power flows from the bottom up in Gandhi's model, rather than top-down.
(B) Power flows from the top down in both systems.
(C) Power is concentrated exclusively in the hands of the judiciary in Gandhi's model.
(D) Power is shared equally between the central government and a few large cities.

275. The ultimate aim of establishing Panchayat Raj, as per the text, was to:
(A) create an efficient bureaucracy for tax collection.
(B) dismantle all forms of national government in favor of village-states.
(C) make Swaraj a tangible reality by empowering individuals at the grassroots level.
(D) prepare India for integration into a global political order.

Direction : Please read the following source carefully.

While Gandhi engaged with the structures of parliamentary democracy, his ultimate ideal of Swaraj transcended mere political independence to encompass self-rule and self-control. His view on sovereignty was radical: he believed it resided not in a parliament or a constitution, but in the individual. The individual, by exercising self-discipline and following the path of truth, was the ultimate master of his own destiny. The state was a necessary but potentially soul-destroying machine that he tolerated because men were not yet perfect. Freedom, for Gandhi, was not the license to do as one pleases but the disciplined liberty to do one's duty and follow moral law. A key element of his political thought was the "spiritualization of politics," which meant infusing political life and institutions with ethics, morality, and a spirit of service. He rejected the modern separation of politics and religion, not in the sense of a theocratic state, but in the sense that all actions, including political ones, must be governed by the universal moral principles common to all religions, such as Truth and Non-violence. Politics devoid of this spiritual and moral compass was, for him, a "death-trap" that led to corruption and violence.

Based on the above source, attempt the following five questions.

276. In Gandhi's political thought, where does ultimate sovereignty reside?
(A) In the individual.
(B) In the elected parliament.
(C) In the written constitution.
(D) In the state apparatus.

277. How did Gandhi define the concept of Freedom (Swaraj)?
(A) As absolute license to act without any restrictions.
(B) As the achievement of national political independence only.
(C) As the right to accumulate wealth and pursue material pleasure.
(D) As disciplined liberty to perform one's duty and follow moral law.

278. The passage suggests that Gandhi's attitude towards the state was one of:
(A) unequivocal support as the highest expression of human organization.
(B) tolerance as a necessity due to human imperfection, while seeing it as potentially soul-destroying.
(C) complete rejection and advocacy for immediate anarchy.
(D) desire to strengthen its coercive power to enforce morality.

279. What did Gandhi mean by the "spiritualization of politics"?
(A) The creation of a state governed by the clergy of a specific religion.
(B) The complete withdrawal of religious people from the political sphere.
(C) The infusion of politics with universal ethical principles like Truth and Non-violence.
(D) The separation of private morality from public political action.

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(D) To hold and manage wealth on behalf of society and for its welfare.

239. The economic order based on small-scale cottage industries aims to prevent:
(A) The concentration of economic power and exploitation.
(B) Economic growth and prosperity.
(C) The use of all technology.
(D) International trade.

240. Human rights are not a gift from the state but are earned through:
(A) The assertion of power.
(B) The performance of one's duties.
(C) The process of litigation.
(D) The mercy of the ruler.

241. The critique of modern civilization argues that it has a negative impact on:
(A) Human morality.
(B) All of the above.
(C) Social relationships.
(D) The natural environment.

242. The ultimate test of a democracy's success is:
(A) The extent to which it empowers the weakest and most vulnerable.
(B) The strength of its military.
(C) The wealth of its richest citizens.
(D) The size of its bureaucracy.

243. The primary weapon of a 'Satyagrahi' is:
(A) Physical force.
(B) Deception and cunning.
(C) Self-suffering and love.
(D) Political maneuvering.

244. The concept of 'Gram Swaraj' implies that the village should be self-sufficient in:
I. Its own governance.
II. Its basic needs like food, clothing, and shelter.
III. Its own defense (on a non-violent basis).
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) All of the above

245. Views on women's empowerment emphasized their role as:
(A) Passive followers of male leaders.
(B) Competitors with men in the race for power.
(C) Custodians of a non-violent and moral social order.
(D) Imitators of Western feminists.

246. The solution to social inequalities and the caste system is based on:
(A) A violent uprising of the lower castes.
(B) The principle of love, non-violence, and a change of heart.
(C) The creation of separate nations for different castes.
(D) Strict government laws enforced by police action.

247. The core idea behind the 'Constructive Programme' is:
(A) To fight elections.
(B) To prepare for a violent revolution.
(C) To lobby for concessions from the ruling government.
(D) To build 'Swaraj' from the bottom up through social and economic regeneration.

248. The principle of 'Swadeshi' encourages:
(A) A spirit of self-reliance and service to one's immediate community.
(B) The uncritical rejection of everything foreign.
(C) Economic isolationism.
(D) The promotion of national chauvinism.

249. The theory of Trusteeship was designed as a non-violent alternative to:
(A) The democratic process.
(B) The caste system.
(C) Class war and state socialism.
(D) The parliamentary system.

250. According to Gandhi, true sovereignty or 'Purna Swaraj' is attained when:
(A) Every individual learns to rule themselves.
(B) Foreign rule ends.
(C) A nation becomes a military superpower.
(D) A single party gains absolute power.

Direction : Please read the following source carefully.

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marriage and the purdah system.

227. The concept of 'freedom' (Swaraj) is best understood as:
(A) The absence of government.
(B) The ability to do anything without consequence.
(C) The rule over one's own self (self-control).
(D) Economic prosperity alone.

228. Which of the following is a key element of the approach to sustainable development?
(A) Mass production and mass consumption.
(B) Centralized planning and heavy industrialization.
(C) Exploitation of nature for human comfort.
(D) Limitation of wants and production by the masses.

229. The purpose of non-cooperation as a form of Satyagraha is to:
(A) Create chaos and anarchy in the country.
(B) Physically harm the officials of the unjust system.
(C) Withdraw support from an unjust system, thereby making it impossible for it to function.
(D) Seize political power through a coup.

230. The relationship between labour and capital should be analogous to the relationship between:
(A) A master and a slave.
(B) Members of a family.
(C) Two warring armies.
(D) The state and a citizen.

231. The 'Talisman' is a practical guide for making decisions consistent with the principle of:
(A) Swadeshi
(B) Brahmacharya
(C) Asteya
(D) Sarvodaya/Antyodaya

232. The concept of a decentralized polity is often visualized as a system of 'oceanic circles'. In this system, the center is:
(A) The individual.
(B) The national government in the capital city.
(C) The district headquarters.
(D) An international governing body.

233. The practice of untouchability was considered to be:
(A) A minor social inconvenience.
(B) A necessary part of the Hindu social order.
(C) A 'sin' and a 'crime against humanity'.
(D) An issue to be dealt with only after achieving political independence.

234. The 'Constructive Programme' is the 'positive' aspect of the movement, while Satyagraha (like non-cooperation) is the 'negative' aspect. This means:
(A) The Constructive Programme was about building a new society, while Satyagraha was about resisting the old one.
(B) The Constructive Programme was good, and Satyagraha was bad.
(C) The Constructive Programme was for elites, and Satyagraha was for the masses.
(D) The Constructive Programme was passive, and Satyagraha was active.

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235. The theory of 'ends and means' suggests that:
(A) A moral end can be achieved through immoral means.
(B) The end is more important than the means.
(C) The means and the end are completely unrelated.
(D) The means must be as pure as the end one seeks to achieve.

236. The principle of 'Ahimsa' applies to:
(A) Only physical actions.
(B) Thought, word, and deed.
(C) Only words.
(D) Only thoughts.

237. The 'spiritualization of politics' means:
(A) The establishment of a theocracy.
(B) The retreat of religious people from politics.
(C) The conduct of politics based on ethical and moral principles.
(D) The separation of church and state.

238. What is the role of a 'trustee' in the theory of Trusteeship?
(A) To maximize personal profit from the property they hold.
(B) To transfer all property to the state.
(C) To destroy the capital and means of production.

their innate strength in their own unique way. He actively encouraged women's participation in the freedom struggle, not just in supportive roles but as frontline activists in campaigns like the Salt Satyagraha and the promotion of Khadi and Swadeshi. He saw the spinning wheel (Charkha) as a powerful tool for women's economic independence and self-reliance, linking their empowerment directly to the nation's economic and political freedom. By calling upon women to lead the constructive programme and purification movements like the picketing of liquor shops, Gandhi placed them at the very heart of his vision for national regeneration and the establishment of a non-violent social order.

Based on the above source, attempt the following five questions.

256. According to the paragraph, what quality did Gandhi believe made women natural leaders in the Satyagraha movement?
(A) Their physical endurance and agility.
(B) Their inherent capacity for non-violence and sacrifice.
(C) Their skill in political negotiation and diplomacy.
(D) Their experience in managing household finances.

257. How did Gandhi's view on women's empowerment differ from them simply imitating men?
(A) He believed women should focus solely on domestic duties.
(B) He advocated for women to adopt male roles in politics and business.
(C) He suggested women should be given special, protected roles in society.
(D) He emphasized women realizing and using their unique, innate strengths.

258. The passage identifies the spinning wheel (Charkha) as a tool for what purpose in the context of women's empowerment?
(A) To promote women's economic independence and self-reliance.
(B) To keep women occupied in traditional domestic activities.
(C) To provide a means for artistic and creative expression.
(D) To serve as a symbol of women's subjugation to household work.

259. According to Gandhi's view as described in the text, what is the root cause of the subjugation of women?
(A) The inherent physical and intellectual inferiority of women.
(B) The lack of formal education and economic opportunities for women.
(C) The lust and desire for domination within men.
(D) The structure of the traditional joint family system.

260. In which specific activities did Gandhi actively encourage women's frontline participation to build the nation?
(A) In the Salt Satyagraha and promotion of Khadi.
(B) In armed struggles and military planning.
(C) In international diplomacy and foreign trade.
(D) In competing for high-level bureaucratic positions.

Direction : Please read the following source carefully.

Central to Gandhian thought is the inseparable triad of Truth (Satya), Non-violence (Ahimsa), and Satyagraha. For Gandhi, Truth is the ultimate principle, the supreme reality, which he equated with God. It is not a relative concept but an absolute, the ultimate end of human striving. Non-violence, or Ahimsa, is the indispensable means to realize this Truth. He considered Ahimsa not as a passive state of harmlessness but as an active force of love, compassion, and conscious suffering. It was a creed, not a policy, to be practiced in thought, word, and deed. Satyagraha, often translated as 'truth-force' or 'soul-force', is the practical application of these principles in the socio-political arena. It is a method of non-violent resistance aimed at converting the opponent, not coercing them. The Satyagrahi appeals to the opponent's conscience through self-suffering, thereby seeking to reveal the truth of the situation to all parties. This method fundamentally rejects the idea that the end justifies the means; for Gandhi, an impure means like violence could never lead to the pure end of Truth. Thus, Satyagraha is not a weapon of

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one's own nation.
(D) A policy of aggressive nationalism and expansionism.

205. The concept of 'Trusteeship' involves all the following EXCEPT:
(A) The transformation of private ownership for public good.
(B) The fixing of a minimum wage for labour.
(C) The capitalist acting as a trustee for the welfare of society.
(D) The state forcibly taking over all industries.

206. Read the following statements regarding rights and duties:
Statement I : Gandhi saw an inherent conflict between the performance of duties and the enjoyment of rights.
Statement II : Gandhi believed that the performance of one's duty (dharma) is the very source from which the right to enjoy freedom and other privileges springs.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

207. According to Gandhi, a 'Satyagrahi' possesses the qualities of:
(A) Fearlessness, truthfulness, and non-violence.
(B) Cunning, deceit, and aggression.
(C) Hatred for the opponent and a desire for revenge.
(D) Passivity, cowardice, and inaction.

208. The critique of modern Western civilization was primarily a critique of its:
(A) Democratic ideals.
(B) Emphasis on materialism and consumerism.
(C) Scientific spirit of inquiry.
(D) Judeo-Christian religious roots.

209. What was the view on the ideal relationship between labour and capital?
(A) One of inherent and perpetual antagonism.
(B) One of partnership and familial relationship.
(C) One where the state dictates all terms and conditions.
(D) One where capital has absolute control over labour.

210. The ideal of a stateless society, or 'enlightened anarchy', is based on the premise that:
(A) A society of perfectly moral and self-regulating individuals would not need a coercive state.
(B) Humans are inherently evil and need a strong state to control them.
(C) The state is the best instrument for achieving human perfection.
(D) Anarchy means chaos and disorder, which is the ideal state.

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211. Which of the following is NOT an element of the Constructive Programme?
(A) Hindu-Muslim unity
(B) Removal of untouchability
(C) Preparation for armed struggle
(D) Promotion of Khadi

212. For Gandhi, the empowerment of women was integral to achieving Swaraj because:
I. He believed Swaraj was incomplete if half of the population was subjugated.
II. Women were a crucial part of the non-violent army.
III. Women's participation purified the movement.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) All of the above

213. The concept of 'Sarvodaya' emphasizes:
(A) The survival of the fittest.
(B) The greatest good of the greatest number.
(C) The rise and welfare of all, without exception.
(D) The special privileges for the elite.

214. The phrase "The means may be likened to a seed, the end to a tree" illustrates the view on:
(A) The importance of agriculture.
(B) The relationship between ends and means.
(C) The process of political negotiation.
(D) The nature of spiritual growth.

(A) political growth is a slow and organic process.
(B) the nature of the means determines the nature of the outcome.
(C) different means can lead to the same desirable end.
(D) a strong foundation is necessary for any political structure.

268. According to the passage, how did Gandhi's theory contrast with Machiavellian ethics?
(A) Gandhi rejected the idea that the end justifies the means, which Machiavellianism often supports.
(B) Gandhi prioritized the state's power, while Machiavelli prioritized individual morality.
(C) Gandhi believed in monarchy, while Machiavelli advocated for a territory.
(D) Gandhi focused on economic means, while Machiavelli focused on political means.

269. Why was the insistence on non-violent means fundamental to Gandhi's philosophy?
(A) Because it was the most effective way to gain international support.
(B) Because the Indian population was not equipped for an armed struggle.
(C) Because he believed violent means would inevitably corrupt the final goal.
(D) Because non-violence was a temporary strategy to be discarded after independence.

270. The concept of "spiritualization of politics," as mentioned in the text, is dependent on:
(A) the establishment of a state based on religious law.
(B) the withdrawal of spiritual leaders from political life.
(C) the separation of personal morality from public political conduct.
(D) the strict commitment to using pure and moral means in political action.

Direction : Please read the following source carefully.

Gandhi's political vision was anchored in the concept of Panchayat Raj, which he envisioned as a system of decentralized governance and the foundation of a true democracy. This was not merely an administrative arrangement but the realization of Gram Swaraj, or village self-sufficiency and self-governance. In his ideal state, each village would be a complete republic, independent for its vital wants and yet interdependent for many others in which dependence is a necessity. The basic unit of this polity would be the village Panchayat, an elected council of five persons, which would exercise legislative, executive, and judicial powers. Power, in this model, would not flow from the top down, as in a conventional parliamentary system, but would emanate from the countless villages below. This structure would be a system of "oceanic circles," where the individual is at the center, followed by the village, and so on, with each circle supporting the others without dominating them. This radical decentralization aimed to empower every individual, ensure direct participation in governance, and create a non-violent, exploitation-free society where sovereignty truly resided with the people in their local communities, making Swaraj a tangible reality for the masses.

Based on the above source, attempt the following five questions.

271. What is the core principle of Gandhi's concept of Panchayat Raj?
(A) A centralized state with strong federal oversight.
(B) A two-party parliamentary system modeled on British democracy.
(C) Decentralized governance based on self-sufficient village republics.
(D) A system where judicial power is supreme over legislative power.

272. In Gandhi's vision of Gram Swaraj, the village Panchayat would be responsible for which functions?
(A) Only judicial and dispute resolution functions.
(B) Legislative, executive, and judicial functions.
(C) Only legislative and policy-making functions.
(D) Primarily executive and tax collection functions.

273. The "oceanic circles" metaphor used by Gandhi to describe his political structure emphasizes:
(A) a hierarchical system with a powerful central authority.
(B) the isolation of villages from one another.

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Mohandas Karamchand Gandhi's approach to social justice was deeply rooted in his spiritual and ethical convictions, particularly his understanding of Dharma and Sarvodaya (welfare of all). He viewed social inequalities not merely as structural problems but as moral and spiritual failings of society. His most vigorous campaign was against the caste system, which he initially distinguished from Varnashrama Dharma. In his early thought, he saw Varna as a functional division of labour based on aptitude and duty, not birth or hierarchy. However, he was unequivocally opposed to the practice of untouchability, which he condemned as a "heinous crime against humanity" and a "sin" that poisoned Hinduism. For Gandhi, the eradication of untouchability was a prerequisite for true Swaraj, as a nation that oppresses a segment of its own population could not be considered free. He insisted that the so-called 'untouchables', whom he renamed 'Harijans' (children of God), be fully integrated into the social fabric. His method was not legislative coercion alone but a profound change of heart among the upper castes, achieved through self-purification, fasting, and tireless campaigning. He believed social justice could only be established when individuals recognized the inherent divinity and equality in all beings, thereby transforming social relations from within.

Based on the above source, attempt the following five questions.

251. According to the paragraph, what was the primary basis of Gandhi's opposition to untouchability?
(A) It was an inefficient system of social organization.
(B) It was a moral and spiritual failing of Hindu society.
(C) It was an impediment to economic development.
(D) It was primarily a political tool used by colonial rulers.

252. How did Gandhi's initial view on the Varna system differ from his view on untouchability?
(A) He saw Varna as a functional division of labour but condemned untouchability as a crime.
(B) He supported both Varna and untouchability as traditional systems.
(C) He rejected both Varna and untouchability from the outset.
(D) He believed untouchability was a part of the Varna system and should be reformed.

253. The passage suggests that for Gandhi, the achievement of true Swaraj was contingent upon which social reform?
(A) The establishment of economic equality.
(B) The complete abolition of the Varna system.
(C) The total eradication of untouchability.
(D) The implementation of widespread Western education.

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254. What method did Gandhi emphasize for bringing about a change of heart in the upper castes regarding untouchability?
(A) Strict legislative action and state punishment.
(B) Economic boycotts and political pressure.
(C) Violent revolution and overthrow of the caste hierarchy.
(D) Self-purification, fasting, and moral persuasion.

255. The term 'Harijans', as used by Gandhi, was intended to:
(A) create a new, separate caste for political representation.
(B) segregate the 'untouchables' for special economic benefits.
(C) affirm the divine and equal status of the so-called 'untouchables'.
(D) identify a group for conversion to a different religion.

Direction : Please read the following source carefully.

Gandhi's perspective on women's problems and empowerment was revolutionary for his time, moving beyond the prevalent notion of women as mere objects of social reform. He viewed women as embodiments of Ahimsa (non-violence) and sacrifice, possessing immense moral and spiritual strength that made them natural leaders in the Satyagraha movement. He believed that the subjugation of women was a result of man's lust and desire to dominate, not any inherent inferiority. Empowerment, for Gandhi, was not about women imitating men or competing in the same spheres, but about realizing and exercising

280. According to the text, why did Gandhi believe that politics devoid of a moral compass was a "death-trap"?
(A) Because it would be inefficient in delivering economic growth.
(B) Because it would fail to win international recognition.
(C) Because it would not be able to build a strong military.
(D) Because it would inevitably lead to corruption and violence.

Direction : Please read the following source carefully.

In his discourse on Human Rights and Duties, Gandhi presented a perspective that fundamentally privileged duties (Dharma) over rights. He was critical of the modern, Western-centric emphasis on asserting individual rights without a corresponding focus on the performance of duties. Gandhi's philosophy posits that rights are not independent entitlements to be claimed from society, but are consequences that naturally flow from the sincere fulfillment of one's duties. He argued, "The true source of right is duty. If we all discharge our duties, rights will not be far to seek." This duty-centric framework implies a reciprocal and interconnected social order. For instance, the right to life is secured not by demanding it, but when every individual respects the life of others as part of their duty. This approach aims to create a more harmonious society by shifting the focus from individualistic claims to collective responsibility. According to Gandhi, a relentless pursuit of rights without regard for duties leads to social conflict, moral decay, and an endless cycle of demands. True freedom and human dignity are therefore realized through the self-imposed discipline of performing one's Dharma towards family, community, nation, and all of humanity.

Based on the above source, attempt the following five questions.

281. What is the central argument of Gandhi's philosophy regarding human rights and duties?
(A) The performance of duties is the primary source from which rights emerge.
(B) Rights and duties are separate concepts with no relationship.
(C) The assertion of individual rights is more important than performing duties.
(D) The state is responsible for granting rights, while individuals perform duties.

282. According to the passage, how did Gandhi view the modern Western emphasis on rights?
(A) He fully endorsed it as a model for India.
(B) He was critical of its lack of a corresponding focus on duties.
(C) He believed it was the only way to ensure social justice.
(D) He saw it as a useful tool for political negotiation.

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283. The statement "The true source of right is duty" implies that:
(A) rights can only be granted by a legal authority after duties are performed.
(B) rights are a natural consequence of the fulfillment of one's responsibilities.
(C) individuals must give up all their rights in order to perform their duties.
(D) duty is a legal obligation, whereas a right is a moral aspiration.

284. In Gandhi's view, what is the likely outcome of a society that focuses excessively on claiming rights without performing duties?
(A) Social conflict and moral decay.
(B) Unprecedented economic prosperity.
(C) A stronger and more centralized state.
(D) Social harmony and mutual respect.

285. According to the Gandhian perspective described, how is the "right to life" best secured for all?
(A) By enacting strong laws with severe punishments for violators.
(B) By demanding that the state provide absolute protection to every citizen.
(C) By each individual making it their duty to respect the lives of others.
(D) By arming every individual for self-defense.

Direction : Please read the following source carefully.

Gandhi's critique of modern Western civilization, most famously articulated in his 1909 work 'Hind Swaraj', was fundamental to his entire philosophy. He viewed this civilization as fundamentally flawed because of its pervasive materialism and its relentless pursuit of bodily comfort at the expense

in all forms; Satya defines truth as the ultimate principle; Asteya focuses on non-stealing; and Brahmacharya involves the control of senses. Together, these vows provide a moral and spiritual foundation for individuals seeking to live a life of truth and service, particularly within the context of Satyagraha.

46. (D) Cause: Adoption of Swadeshi; Effect: Attainment of economic independence and self-reliance.
Gandhi viewed Swadeshi as a practical means to achieve economic freedom for India. By prioritizing locally produced goods, especially Khadi, the masses could reduce their dependence on foreign imports and centralized industries. This grassroots economic activity would generate employment, foster self-reliance, and eventually lead to national economic independence, making Swadeshi the causal force behind a liberated and sustainable Indian economy.

47. (A) He advocated for a classless and casteless society based on love.
Gandhi's vision of a just society was one where artificial barriers of caste and class were abolished. He believed that social equality could only be achieved through a change of heart and the application of non-violence. By fostering a spirit of brotherhood and mutual service, he aimed to replace conflict and hierarchy with a community grounded in compassion and collective welfare.

48. (B) The right for women to own large industries.
While Gandhi was a staunch advocate for women's empowerment, his focus remained on their social and moral upliftment rather than their entry into large-scale industrial capitalism. He actively fought against child marriage, the purdah system, and the dowry system, seeing these as major social evils. He encouraged women's economic independence through small-scale activities like Khadi, which aligned with his broader economic philosophy.

49. (A) Both A and R are true and R is the correct explanation of A.
Gandhi's model of Panchayat Raj represents a radical decentralization of power. He envisioned each village as a self-sustaining republic, capable of managing its own economic, social, and political affairs. This vision was rooted in the belief that true democracy can only thrive when power is exercised directly by the people at the local level, minimizing the role of the central state.

50. (B) II and III only
Satyagraha is fundamentally the weapon of the strong, requiring immense moral courage and discipline. It involves the practitioner undergoing self-suffering to appeal to the conscience of the opponent, rather than inflicting pain on others. The ultimate goal is to convert the wrongdoer through love and truth, making the use of deceit, cunning, or physical violence entirely impermissible in its practice.

51. (C) A decentralized structure of village republics.
Ramrajya, for Gandhi, represented the ideal state of social and political harmony. It was characterized not by a powerful central authority, but by a decentralized network of autonomous village republics. In this society, every individual is self-governed and follows moral laws, ensuring that justice and equality prevail without the need for a coercive state machine or concentrated power in any form.

52. (D) Every person must perform some form of physical labour to earn their daily bread.
The principle of bread labour suggests that every individual, regardless of their status or intellectual abilities, has a moral obligation to perform physical work to meet their basic needs. Gandhi believed that this practice fosters a sense of dignity for manual labor, promotes social equality, and prevents exploitation. It ensures that everyone contributes tangibly to the production process and understands the value of work.

53. (C) A spiritual condition of self-realization and mastery over oneself.
While Gandhi certainly fought for political and economic independence, his concept of freedom was primarily spiritual. He defined true Swaraj as the ability of an individual to exercise self-control and achieve self-realization. For him, a person who is a slave to their own passions or desires cannot be truly free, regardless of the political system they live under, making inner mastery essential.

54. (A) 3, 4, 2, 1

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to create an economic order where labour was dignified, and capital served society rather than dominating it.

Based on the above source, attempt the following five questions.

291. What is the central idea of Gandhi's doctrine of Trusteeship?
(A) The state should own all property and means of production.
(B) Labourers should violently seize control of factories from capitalists.
(C) The wealthy should act as stewards of their property for the benefit of society.
(D) Capitalists should maximize profits to reinvest in industrial expansion.

292. How did the Trusteeship theory propose to resolve labour-capital conflict?
(A) Through a voluntary and moral transformation of the capitalist's mindset.
(B) Through government-mandated wage controls and regulations.
(C) By encouraging labourers to form powerful, aggressive unions.
(D) By eliminating private property altogether through legal means.

293. According to the passage, what role did Gandhi envision for small-scale cottage industries?
(A) To serve as a temporary employment measure during economic crises.
(B) To produce luxury goods for export to Western markets.
(C) To compete directly with large-scale heavy industries.
(D) To act as a primary mechanism for economic decentralization and mass employment.

294. The promotion of cottage industries like Khadi was intended to achieve which of the following?
(A) The centralization of economic power in urban centers.
(B) The prevention of wealth concentration and fostering of self-reliance.
(C) An increased dependence on foreign technology and capital.
(D) The rapid industrialization of the Indian economy on the Western model.

295. In the Trusteeship model, the surplus wealth generated by a capitalist is to be used for:
(A) the personal luxury and consumption of the owner's family.
(B) reinvestment to maximize future profits for shareholders.
(C) the benefit of the community and the welfare of labour.
(D) funding political parties and lobbying efforts.

Direction : Please read the following source carefully.

The Constructive Programme was described by Gandhi as the positive, tangible embodiment of his vision for true Swaraj, representing the 'truthful and non-violent way of winning Poorna Swaraj'. It was a comprehensive blueprint for the socio-economic regeneration of India from the grassroots up. Far from being a mere political tactic, it was a sustained effort to build a new social order based on justice, equality, and self-reliance. The programme included a wide array of activities such as the promotion of Khadi to achieve economic independence, the removal of untouchability for social equality, fostering Hindu-Muslim unity for national integration, village sanitation for public health, and the prohibition of alcohol and other intoxicants for moral upliftment. Gandhi believed that working on these constructive activities would discipline and empower the masses, making them fit for self-rule. This holistic approach connects directly to modern ideas of sustainable development. By emphasizing local resource utilization, need-based consumption, ecological harmony, and social equity, Gandhi's Constructive Programme laid the groundwork for a development model that sustains both the environment and human dignity, making him a prophetic voice for sustainability long before the term became mainstream.

Based on the above source, attempt the following five questions.

296. How did Gandhi describe the Constructive Programme in relation to Swaraj?
(A) As a secondary activity to be pursued after independence.
(B) As a violent alternative to non-cooperation.
(C) As a program exclusively for the economic benefit of urban elites.

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(D) As the tangible and non-violent method for achieving complete self-rule.

297. Which of the following was a key component of the Constructive Programme mentioned in the passage?
(A) Fostering Hindu-Muslim unity and removing untouchability.
(B) Building large-scale, heavy industries.
(C) Promoting English-medium education in villages.
(D) Establishing a powerful, centralized military.

298. According to the text, what was the intended effect of the Constructive Programme on the masses?
(A) To keep them distracted from direct political action.
(B) To discipline and empower them for genuine self-rule.
(C) To train them for administrative jobs in the British government.
(D) To encourage them to migrate from villages to cities.

299. The passage draws a parallel between the Constructive Programme and which modern concept?
(A) Global financial integration.
(B) Sustainable development.
(C) Free-market capitalism.
(D) Rapid urbanization.

300. The emphasis on local resource use and need-based consumption in the Constructive Programme aligns it with the principles of:
(A) ecological harmony and social equity.
(B) consumerist culture and global trade.
(C) technological expansion and limitless growth.
(D) political centralization and bureaucratic control.

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ANSWERS

1. (B) Truth (Satya)
Mahatma Gandhi fundamentally believed that the quest for truth was the primary purpose of human existence. For him, truth was not just a moral virtue but the absolute essence of God and the ultimate reality. He shifted from saying God is truth to truth is God, highlighting its supreme importance in his entire philosophical framework.

2. (A) It promoted the idea of class struggle to achieve equality.
Gandhian social justice is fundamentally rooted in the concept of Sarvodaya, which aims for the welfare of all people. Unlike Marxist theories that emphasize class struggle and conflict, Gandhi advocated for social harmony, mutual respect, and the moral transformation of individuals to achieve a just society, specifically focusing on the upliftment of the most marginalized.

3. (C) Holding onto truth or truth-force.
The term Satyagraha is derived from the Sanskrit words satya, meaning truth, and agraha, meaning firmness or holding fast. It represents a non-violent method of resisting injustice by relying on the power of truth and the soul. This practice requires immense courage and a willingness to undergo self-suffering to convert the opponent's heart.

4. (A) Both Statement I and Statement II are correct.
Gandhi advocated for the spiritualization of politics, asserting that political activities must be grounded in universal moral and ethical principles. He believed that politics without such religious foundations becomes destructive. However, the religion he spoke of was not sectarian dogma but a common ethical framework shared by all faiths, aiming to purify public life and governance.

5. (C) Sin
Mahatma Gandhi viewed the practice of untouchability as a profound spiritual and moral failure within the Hindu community. He famously labeled it the greatest blot on Hinduism and characterized it as a sin against God and humanity. His lifelong mission included the complete eradication of this practice to restore human dignity and achieve social justice in India.

6. (A) Both A and R are true and R is the correct explanation of A.
In Hind Swaraj, Gandhi provided a scathing critique of modern Western civilization, labeling it satanic for its obsession with materialism. He argued that industrialism and the pursuit of physical comforts led to moral decay and the exploitation of the weak. Therefore, his criticism was rooted in the belief that such progress sacrificed spiritual values for material gain.

7. (D) To achieve independence through social and non-violent means.
The Constructive Programme was an essential component of the Gandhian strategy for national liberation. It focused on social reform, economic self-reliance, and communal unity to build the foundations of a new society from the bottom up. By addressing internal weaknesses, Gandhi believed India could achieve true independence and prepare the masses for non-violent resistance against colonial rule.

8. (A) Labour and Capital.
Trusteeship was Gandhi's unique socio-economic concept aimed at resolving the inherent conflict between labor and capital. He proposed that wealthy individuals should view themselves as trustees of their riches, holding excess wealth for the benefit of society. This non-violent approach sought to achieve economic equality and social harmony by transforming the mindset of the property owners.

9. (A) P-3, Q-4, R-2, S-1
Gandhian philosophy is built on specific concepts: Sarvodaya signifies the welfare of all; Swadeshi emphasizes self-reliance through the use of local goods; Satyagraha represents the power of truth-force in resistance; and Swaraj denotes the ideal of self-rule or self-control. These interconnected principles provided a comprehensive framework

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for personal conduct, social reform, and the political struggle for independence.

10. (A) Armed insurrection
Mahatma Gandhi's methods for social and political change were strictly rooted in non-violence. He practiced various forms of resistance, including non-cooperation with unjust authorities, civil disobedience against oppressive laws, and voluntary migration or hijrat. However, he fundamentally rejected armed insurrection or any form of physical violence, as he believed that the means must be as pure as the ends.

11. (D) The means are as important as the ends.
Gandhi famously compared the relationship between means and ends to that of a seed and a tree. He asserted that noble objectives could never be achieved through immoral or violent methods. For him, the quality of the result is entirely dependent on the purity of the process, making the ethical choice of means a central tenet of his philosophy.

12. (A) I, II, and IV only
Gandhi believed that women possessed an inherent capacity for sacrifice and non-violence, making them natural leaders in the Satyagraha movement. He actively encouraged their participation in the freedom struggle, viewing their empowerment as a necessary condition for achieving true self-rule. He did not confine them to domestic roles but saw them as equal partners in national reconstruction.

13. (C) The performance of one's duties (Swadharma).
Gandhi maintained that rights and duties are inextricably linked, with the latter being the primary source of the former. He argued that individuals only earn their rights through the diligent performance of their duties toward society. This duty-centric approach, rooted in the concept of Swadharma, ensures that social order and individual freedom are balanced through personal and moral responsibility.

14. (D) Panchayat Raj
Gram Swaraj, or village self-rule, is the core of Gandhi's vision for a decentralized political structure in India. He envisioned each village as a self-sufficient republic where power is exercised locally through the Panchayat system. This model emphasizes grassroots democracy and economic independence, ensuring that governance is close to the people and free from the corruption of centralized authority.

15. (A) He believed the hierarchical caste system was essential for social order.
Gandhi was a fierce opponent of the oppressive, birth-based caste hierarchy and the practice of untouchability. While he initially respected the Varna system as a functional division of labor, he consistently condemned the rigid and exploitative structures of the modern caste system. He advocated for social equality and the restoration of dignity for all individuals, regardless of their social background.

16. (B) Small-scale cottage industries and Khadi.
Gandhian economics prioritizes human dignity and mass employment over large-scale industrialization. He promoted Khadi and cottage industries as tools for self-reliance and economic independence for the rural masses. By encouraging production by the masses rather than mass production by machines, he sought to prevent the concentration of wealth and provide sustainable livelihoods for the poorest members of society.

17. (A) 1, 2, 4, 3
The chronological sequence of Gandhi's major movements in India begins with the Champaran Satyagraha in 1917, followed by the Kheda Satyagraha in 1918. The Rowlatt Satyagraha occurred in 1919 as a protest against repressive British legislation. Finally, the Salt Satyagraha, marked by the iconic Dandi March, took place in 1930, representing a significant escalation in the civil disobedience campaign.

18. (A) The infusion of ethical and moral values into political practice.
Spiritualization of politics refers to Gandhi's belief that political action must be guided by universal moral principles such as truth and non-violence. He argued that politics should be a medium for selfless service rather than a mere struggle for power. By bringing an ethical dimension to governance, he aimed to create a more just, compassionate, and transparent social order.

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19. (C) It ultimately rests with the individual, who must be self-governing.
For Gandhi, sovereignty is not primarily a legal attribute of the state but a moral capacity of the individual. True Swaraj implies self-control and the ability of each person to govern themselves according to their conscience. In his ideal society, the state's power is minimized because individuals are morally disciplined and capable of living harmoniously without external coercion or centralized control.

20. (A) Both A and R are true and R is the correct explanation of A.
Gandhi advocated for a decentralized political structure because he perceived the modern centralized state as a machine that inherently relies on violence and coercion. He believed that true democracy could only exist in autonomous village republics where power is shared at the grassroots level. This vision aimed to empower individuals and protect them from the oppressive nature of distant governance.

21. (C) "The Earth provides enough to satisfy every man's needs, but not every man's greed."
This famous quote encapsulates Gandhi's perspective on sustainability and environmental ethics. He argued that natural resources are sufficient to meet the legitimate needs of all humans if used responsibly. However, the pursuit of limitless material desires leads to exploitation and environmental degradation. His philosophy encourages simplicity, self-restraint, and a balanced relationship with nature to ensure long-term global well-being.

22. (A) I and IV only
Gandhian economics is fundamentally centered on human well-being rather than the accumulation of material wealth. It rejects the idea of limitless wants and opposes mechanization that causes mass unemployment. Instead, it promotes a decentralized production system where the masses are actively involved in creating goods. This approach seeks to ensure that economic development is inclusive, humane, and environmentally sustainable.

23. (D) Formation of a political army
The Constructive Programme was a non-violent plan for social and economic reform aimed at achieving Purna Swaraj. It included the promotion of Khadi for self-reliance, the removal of untouchability for social equality, and the fostering of communal harmony. Crucially, it relied on moral force and social service rather than any form of military organization or the creation of an army.

24. (A) A stateless society or a state with minimal functions.
In his vision of Ramrajya, Gandhi imagined a society so morally disciplined that the coercive power of the state would become unnecessary. He viewed the state as an instrument of violence and preferred a decentralized system of self-governing individuals and village republics. This enlightened anarchy represents the ultimate goal where social order is maintained through internal self-control rather than laws.

25. (C) Self-rule, self-control, and liberation of the self.
Although Swaraj often refers to political independence from colonial rule, Gandhi emphasized its deeper spiritual meaning. He defined it as the rule over oneself, involving mastery of the senses and the liberation of the soul from internal passions. True freedom, in his view, is achieved only when individuals are morally autonomous and capable of making ethical choices without external compulsion.

26. (D) Statement I is incorrect but Statement II is correct.
Gandhi was a severe critic of modern Western civilization, which he discussed extensively in his book Hind Swaraj. He did not praise its technological advancements but instead argued that its focus on industrialism and material comfort was spiritually bankrupt. He famously called it a satanic civilization because it prioritized physical pleasures and economic gain over moral values and human relationships.

27. (D) The path to securing one's rights is through the diligent performance of one's duties.
Gandhi fundamentally believed that rights and duties are two sides of the same coin. He argued that no one has an inherent right that does not involve a corresponding duty. By focusing on the fulfillment of one's moral and social obligations, rights are naturally and legitimately secured. This

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perspective places the responsibility for social justice on the ethical conduct of individuals.

28. (B) P-2, Q-3, R-1, S-4
Gandhi's views on social issues were transformative: he sought to eradicate the oppressive caste hierarchy, labeled untouchability a sin against Hinduism, and actively encouraged women to participate in the freedom struggle. His overarching goal was Sarvodaya, representing the welfare and upliftment of everyone in society. These positions reflected his commitment to creating a more equitable, inclusive, and morally sound nation.

29. (C) Swadeshi - The principle of patronizing locally produced goods.
Swadeshi is a core Gandhian concept that encourages individuals to support their local economy by consuming goods produced within their own community. This principle aims to foster economic self-reliance and protect local artisans from the exploitative forces of global industrialism. By prioritizing immediate neighbors, Swadeshi serves as a foundation for sustainable development and communal solidarity in a non-violent society.

30. (D) Skepticism, viewing it as susceptible to corruption and centralization.
Despite his commitment to democratic values, Gandhi was skeptical of Western-style parliamentary democracy. He critiqued it in Hind Swaraj as being prone to corruption, factionalism, and the concentration of power in the hands of a few. He preferred a more direct and decentralized form of democracy, such as Gram Swaraj, where power resided with the people in their local village communities.

31. (B) I and II only
Gandhi maintained that the means and the end are inseparable, like the seed and the tree. He believed that one cannot achieve a good outcome through evil or violent methods, as the nature of the means determines the quality of the result. Therefore, he insisted on the absolute purity of means in every social, political, and personal endeavor for truth.

32. (B) The upliftment of the last person in the line.
Antyodaya is a specific aspect of the broader Sarvodaya philosophy, focusing on the welfare of the most marginalized and disadvantaged individuals. It suggests that the true progress of a society should be measured by the well-being of its poorest and weakest members. This concept emphasizes the moral duty to ensure that development efforts reach those who are most in need.

33. (B) He opposed machinery that displaced labour and created unemployment.
Gandhi was not against machinery in principle but opposed its indiscriminate use when it led to the exploitation of humans or the loss of livelihoods. He was particularly concerned about large-scale mechanization that replaced human labor in a country with a large population. His preference was for simple tools that enhanced human productivity without concentrating wealth or causing mass poverty.

34. (A) Freedom - The absence of all restraint.
Gandhi's definition of freedom was far from the absence of all restraint. He defined Swaraj as self-rule or self-discipline, emphasizing that true freedom is the ability to govern oneself according to moral laws. While he viewed the state as a soulless machine and truth as the ultimate principle, he believed that individual liberty must always be balanced with ethical responsibility.

35. (C) A decentralized system where power flows from individuals and villages outwards.
The Oceanic Circles model illustrates Gandhi's vision of a non-hierarchical society. In this structure, the individual is at the center, surrounded by the village, then the district, and so on, in expanding circles. Unlike a pyramid where power is concentrated at the top, this model ensures that power is distributed horizontally, with each outer circle supporting and never crushing the inner ones.

36. (A) Both A and R are true and R is the correct explanation of A.
Gandhi emphasized the performance of Swadharma, or one's own duty, as the fundamental basis for a just society. He argued that rights are not primary but are the natural consequence of fulfilling our moral and social obligations. By focusing on duties, individuals

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earn the right to participate in society, ensuring that freedom is grounded in responsibility rather than selfish demand.

37. (C) A deliberate choice to resist evil from a position of strength.
Non-violence of the brave is a state of mind where one refuses to use violence not out of fear or weakness, but from a position of moral and spiritual strength. Gandhi emphasized that such Ahimsa requires more courage than physical combat. It involves a conscious decision to forgive and convert the opponent through self-suffering, even when one possesses the capacity to strike.

38. (B) The state should nationalize all private property by force.
Trusteeship is a non-violent method for transforming the capitalist system into an egalitarian one without resorting to state coercion or force. It encourages the wealthy to voluntarily use their surplus riches for the common good. This principle rejects the idea of violent nationalization of property, focusing instead on a change of heart and the moral accountability of the property owners.

39. (B) 2, 1, 4, 3
Gandhi's ideal society is built systematically from the individual to the global level. It begins with the self-governing individual practicing Swaraj, who then forms self-sufficient village republics. These units are organized into non-hierarchical oceanic circles, ultimately creating a world of independent yet interdependent states. This structure ensures that power remains decentralized and rooted in the moral autonomy of the individual.

40. (A) He saw them as the personification of sacrifice and Ahimsa.
Gandhi believed that women were inherently better suited for the practice of non-violence because of their natural capacity for patience, love, and sacrifice. He viewed their participation as essential for purifying politics and bringing a moral dimension to the freedom struggle. For him, women's empowerment was not a political strategy but a spiritual necessity for building a truly non-violent society.

41. (D) All of the above
The Constructive Programme was a comprehensive plan for social and economic reform. It included vital components such as the removal of untouchability, the promotion of Khadi, adult education, village sanitation, and the achievement of economic equality through Trusteeship. Each of these elements was designed to build a self-reliant, just, and non-violent India from the grassroots, preparing the nation for true independence.

42. (D) Statement I is incorrect but Statement II is correct.
Gandhi rejected the conventional Western concept of state sovereignty, which grants absolute power to a centralized government. Instead, he believed that true sovereignty resides within the individual. His idea of Swaraj emphasizes self-governance and moral autonomy, where the individual is their own master. In this framework, political power is decentralized, and the legitimacy of governance depends on the self-discipline of citizens.

43. (D) He feared it promoted factionalism, corruption, and centralization of power.
Gandhi's critique of modern parliamentary democracy centered on its tendency to become a "soulless machine." He believed that such systems often led to the concentration of power among political elites, encouraged divisive factionalism, and were easily manipulated by corrupt interests. He advocated for a more direct, decentralized democracy rooted in village communities to ensure that power remained genuinely in the hands of people.

44. (B) All religions are equal and deserve equal respect.
Sarva Dharma Sama Bhava is a foundational principle of Gandhian secularism. It advocates for the equal respect and tolerance of all religious faiths, recognizing that they all strive towards the same ultimate truth. Gandhi believed that such a spirit of harmony is essential for a peaceful and united society, preventing communal conflicts and fostering mutual understanding among diverse religious communities.

45. (A) P-3, Q-4, R-2, S-1
These concepts are essential to the Gandhian code of conduct: Ahimsa represents non-violence

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of spiritual and moral well-being. He termed it a 'Satanic' civilization, arguing that it was 'godless' and promoted a way of life that multiplied human wants indefinitely, leading to greed, competition, and violence. A major target of his critique was the over-reliance on machinery, which he believed enslaved humans, displaced labour leading to unemployment and poverty, and destroyed the artisan-based economy of villages. He was also critical of modern institutions imported from the West, such as the legal system that encouraged litigiousness and the medical system that focused on curing the body while ignoring the underlying causes of disease in a person's lifestyle and soul. His critique was not born of a xenophobic rejection of the West, but a deep-seated belief that this model of development was unsustainable, morally corrosive, and ultimately destructive to humanity's true purpose, which was moral and spiritual self-realization.

Based on the above source, attempt the following five questions.

286. What was the primary reason for Gandhi's critique of modern Western civilization?
(A) Its democratic political systems.
(B) Its advancements in science and technology.
(C) Its promotion of literacy and formal education.
(D) Its emphasis on materialism over spiritual well-being.

287. According to the passage, what negative impact did Gandhi associate with the over-reliance on machinery?
(A) It increased the efficiency of production.
(B) It created new opportunities for skilled workers.
(C) It enslaved humans and displaced labour.
(D) It promoted international trade and cooperation.

288. Gandhi referred to modern civilization as 'Satanic' because he believed it:
(A) was based on ancient and outdated religious texts.
(B) was 'godless' and encouraged the indefinite multiplication of wants.
(C) failed to provide adequate military security to its people.
(D) rejected all forms of art and culture.

289. How did Gandhi view modern Western legal and medical systems, according to the text?
(A) He saw them as perfect models to be emulated in India.
(B) He believed them to be efficient but too expensive for the poor.
(C) He had no opinion on them as they were outside his area of expertise.
(D) He was critical of them for encouraging conflict and ignoring root causes of problems.

290. The passage suggests that Gandhi's critique of the West was motivated by:
(A) a conviction that its development model was morally and spiritually harmful.
(B) a desire to isolate India from the rest of the world.
(C) a personal dislike for Western people and their culture.
(D) a political strategy to rally support against British rule.

Direction : Please read the following source carefully.

To address the inherent conflict in labour-capital relations, Gandhi proposed the innovative doctrine of Trusteeship. This concept was his non-violent solution to class struggle, rejecting both capitalist exploitation and the violent expropriation advocated by socialists. According to the theory of Trusteeship, those who owned wealth and property should not consider themselves as absolute owners, but as 'trustees' of that wealth on behalf of society. They were entitled to a reasonable commission for their services, but the surplus wealth was to be used for the benefit of the community, particularly the labour whose work created it. This was a moral and voluntary transformation, not a legally imposed one, aiming for a change of heart in the capitalist. Complementing this social vision was his economic emphasis on small-scale cottage industries. Gandhi championed the spinning wheel (Charkha) and handloom (Khadi) not just as symbols, but as vital tools for economic decentralization. These industries provided mass employment, prevented the concentration of wealth in a few hands, empowered villages, and fostered self-reliance (Swadeshi). By promoting a decentralized model of production, he sought

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Gandhi's philosophical hierarchy begins with Truth (Satya) as the ultimate reality. Non-violence (Ahimsa) is the essential means to realize that truth. Satyagraha is the practical method of applying these principles in social and political life. Finally, Swaraj represents the goal of self-rule and liberation that is achieved when truth and non-violence are fully integrated into the individual and society.

55. (D) Statement I is incorrect but Statement II is correct.
Gandhi's critique of Western civilization was targeted specifically at its modern, industrial, and materialistic tendencies, which he believed led to moral decay. He did not reject the Western people themselves or positive aspects like scientific curiosity. His aim was to warn both Indians and Westerners about the spiritual dangers of a society that prioritizes physical comforts and economic growth over ethical values.

56. (A) The Charter of Duties.
In the context of human rights, Gandhi famously argued that the true source of rights is the performance of duties. He believed that if individuals focused on fulfilling their social and moral obligations, their rights would be naturally protected. This duty-centric approach emphasizes personal responsibility and ethical conduct as the foundations for a just and equitable society, rather than legalistic demands for entitlements.

57. (A) I, II, III, V only.
Gandhi initially accepted Varna as a functional division of labor but became a staunch opponent of the hierarchical and hereditary caste system. He viewed untouchability as a grave sin that had no scriptural sanction and worked tirelessly for its removal. His campaign for social equality and the dignity of the marginalized was a core part of his broader mission for national reconstruction.

58. (A) To provide mass employment and promote self-reliance.
Gandhi promoted Khadi and cottage industries primarily to address rural poverty and ensure economic independence for the masses. In a country with a vast population, he believed that production by the masses was superior to mass production by machines. These small-scale industries allowed villagers to become self-reliant, provided meaningful work, and helped decentralize economic power, which was essential for achieving true Swaraj.

59. (D) Consider its impact on the weakest and poorest person.
Gandhi's Talisman is a moral compass for decision-making. He advised that whenever one is in doubt, they should recall the face of the poorest and weakest person they have seen. The person should then ask if the contemplated action will be of any use to that individual. This principle ensures that all policies and actions are directed toward the welfare of the marginalized.

60. (B) P-3, Q-4, R-1, S-2
Gandhi's actions were always rooted in specific principles: the Dandi March represented civil disobedience against unjust laws; the Harijan Sevak Sangh focused on the eradication of untouchability; spinning Khadi embodied Swadeshi and the dignity of labor; and fasting served as a tool for self-purification and Satyagraha. Together, these practices demonstrated his commitment to social reform and non-violent political action.

61. (C) Exploitation of natural resources for rapid industrial growth.
Sustainable development in the Gandhian framework is based on the limitation of human wants and living in harmony with nature. It promotes decentralized production and emphasizes the welfare of all people. Therefore, the exploitation of natural resources for rapid, unregulated industrial growth is fundamentally inconsistent with this philosophy, as it prioritizes material gain over environmental health and social equity for future generations.

62. (A) Both A and R are true and R is the correct explanation of A.
For Gandhi, non-violence was not merely a political tactic but a fundamental moral conviction. He believed that Ahimsa is the supreme law of humanity and the only path to realizing truth. Because he viewed it as an essential duty, he refused to abandon non-violence even under extreme provocation, maintaining that the means must always reflect the spiritual nature of the human species.

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Gandhi's formative experiences in South Africa began with his removal from the train at Pietermaritzburg in 1893. This led to the formation of the Natal Indian Congress in 1894. He launched his first Satyagraha campaign against the Asiatic Registration Act in 1906, and later established the Tolstoy Farm in 1910 to support the families of Satyagrahis and provide a model for communal living.

116. (D) Building a self-reliant and just society from the grassroots is the true essence of freedom.
Gandhi viewed the Constructive Programme as the essential training ground for Swaraj because it focused on building the nation's internal strength. He believed that political independence would be meaningless without social reform, communal unity, and economic self-sufficiency. By working to eliminate untouchability and promote local industries, the masses were practicing the self-discipline and responsibility required to sustain a truly free and just society.

117. (D) To win through conversion of the opponent by self-suffering.
The goal of a Satyagrahi is not to defeat, harm, or humiliate the opponent, but to transform their heart and mind. This is achieved by adhering to truth and enduring suffering without retaliation. By demonstrating moral courage and unconditional love, the Satyagrahi seeks to awaken the opponent's conscience and lead them to recognize the injustice, eventually achieving a truthful resolution.

118. (D) Statement I is incorrect but Statement II is correct.
Gandhi's perspective on human rights was fundamentally duty-centric. He did not view rights as entitlements granted by the state but as moral consequences of fulfilling one's obligations to society. He argued that when individuals perform their duties with integrity, their rights are naturally protected. This approach emphasizes personal responsibility and ethical conduct as the primary means to achieve a just and equitable order.

119. (D) Self-control, self-purification, and inner freedom.
Swaraj goes beyond the simple transfer of political power or national independence. Gandhi defined it as the rule over one's own self, which requires self-discipline, moral purification, and the achievement of inner freedom. True Swaraj is realized when individuals are masters of their own passions and act according to their conscience, ensuring that external political freedom is matched by spiritual autonomy.

120. (A) Artha (Pursuit of wealth)
The Eleven Vows (Ekadash Vrat) were central to the moral discipline in Gandhi's ashrams. They included Satya (Truth), Ahimsa (Non-violence), and Swadeshi (Self-reliance), along with others like non-stealing and control of the palate. However, the pursuit of wealth (Artha) was not a vow; instead, Gandhi promoted non-possession (Aparigraha) and simplicity, emphasizing spiritual and moral growth over the accumulation of material riches.

121. (A) Both A and R are true and R is the correct explanation of A.
Gandhi was deeply critical of Western parliamentary systems because he believed they often failed to represent the true interests of the marginalized and were easily corrupted by power. He argued that these systems tended to centralize authority and prioritize political maneuvering over the genuine welfare of the people. His preference for decentralized Gram Swaraj was a direct response to these perceived failings.

122. (A) Politics must be based on selfless service and ethical principles.
For Gandhi, the spiritualization of politics meant that all political activities should be infused with universal ethical values like truth and non-violence. He believed that politics should not be a struggle for power or personal gain but a form of selfless service to humanity. By bringing a moral foundation to public life, he aimed to create a more just and compassionate system of governance.

123. (D) A system of village republics, each self-sufficient and managing its own affairs.
Panchayat Raj, in the Gandhian sense, is a decentralized political model where the village is the primary unit of power. He envisioned these villages as self-governing republics that would be economically self-sufficient and capable of handling their own administration and justice.

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society through non-violent means and social service.

72. (A) Politics should be separated from religion and morality.
This statement is incorrect because Gandhi fundamentally believed that politics cannot be separated from religion and morality. He argued that political activity must be grounded in universal ethical principles and that any politics devoid of such foundations is destructive. For him, truth and non-violence were the absolute guiding lights for both personal conduct and the governance of the nation.

73. (C) Converting the opponent and finding a mutually agreeable solution.
The Gandhian approach to conflict resolution is rooted in Satyagraha, which seeks to resolve disputes through non-violence and truth. Instead of aiming to defeat or humiliate the opponent, the goal is to appeal to their conscience and achieve a change of heart. This process facilitates the discovery of a mutually acceptable solution that honors the dignity and truth of all parties involved.

74. (A) Both A and R are true and R is the correct explanation of A.
Gandhi was a vocal critic of the British-style education system in India, arguing that it created a class of people alienated from their own cultural heritage. He believed that true education should be linked to the practical needs of rural life and should focus on character building and manual skills. His alternative, Nai Talim, emphasized holistic learning that integrated the head, heart, and hand.

75. (A) 4, 3, 2, 1
In the practice of Satyagraha, different methods are used depending on the circumstances, with fasting considered the most intense and final weapon. Hijrat, or voluntary exile, is used when living under oppression becomes unbearable. Non-cooperation involves withdrawing support from an unjust system, while civil disobedience is a direct but non-violent breach of specific laws. These stages reflect an increasing level of personal sacrifice and commitment.

76. (B) A society that oppresses its own people is not morally fit for self-rule.
Gandhi believed that true Swaraj was not just about removing the British but about internal self-purification. He argued that as long as Indians practiced untouchability and oppressed their own countrymen, they lacked the moral authority and fitness to govern themselves. For him, social justice and the eradication of caste-based discrimination were essential prerequisites for achieving legitimate and meaningful national independence.

77. (C) I, II, and III only.
Gandhi acknowledged the existence of class conflict but sought to resolve it through non-violent means like Trusteeship. He believed that labor should organize and could strike non-violently for just demands. However, he fundamentally rejected the use of violence to overthrow the capitalist class, instead advocating for a change of heart that would lead to a more equitable and cooperative partnership between owners and workers.

78. (D) The principles of Truth and Non-violence.
Spiritualization of politics implies that the conduct of public affairs should be governed by the core ethical values of truth and non-violence. Gandhi believed that politicians should act as selfless servants of society rather than power-seekers. By bringing a moral dimension to political life, he aimed to create a just and transparent system where every decision is scrutinized against the standards of universal morality.

79. (C) Statement I is correct but Statement II is incorrect.
A Satyagrahi must maintain a spirit of love and goodwill even toward their opponents, as the goal of Satyagraha is never to defeat or humiliate them. Instead, it seeks to convert the wrongdoer by appealing to their conscience through self-suffering and a steadfast commitment to truth. The ultimate objective is to achieve a just resolution that benefits all parties and restores harmony.

80. (B) Ensure economic power was decentralized and in the hands of the masses.
Gandhi championed cottage industries like Khadi to prevent the concentration of

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produce their own cloth, he sought to decentralize economic power and build a foundation for national independence.

98. (A) Dharma (duty/righteous conduct).
Gandhi's emphasis on placing duties before rights is deeply rooted in the traditional Indian concept of Dharma. Dharma signifies righteous conduct and the fulfillment of one's moral and social obligations. By following their Dharma, individuals contribute to the harmony of the whole society. Gandhi believed that only through this performance of duty can rights be legitimately claimed and a just social order be maintained.

99. (A) P-3, Q-2, R-1, S-4
Gandhi used powerful metaphors to describe social and political issues: untouchability was a "sin and a blot" on Hinduism; modern civilization was a "nine days' wonder" doomed to fail; the British Parliament was famously compared to a "sterile woman and a prostitute"; and indiscriminate industrialism was seen as a "soulless machine." These descriptions reflected his deep moral critiques of contemporary systems and practices.

100. (D) Satyagraha
This scenario illustrates Satyagraha, a non-violent method of resisting injustice. By peacefully occupying land and refusing to move, the villagers are using "soul-force" to protest a decision they believe is wrong. They are not using physical violence or deceit but are instead willing to undergo suffering to appeal to the conscience of the authorities. This practice reflects the core Gandhian principles of truth and non-violence.

101. (C) True freedom was mastery over one's own self.
While Gandhi certainly sought political independence from the British, his ultimate definition of freedom was much deeper. He believed that true Swaraj is the state of being where an individual has complete control over their own passions and behaves according to moral laws. Mastery over oneself is essential because a person who is a slave to internal desires cannot be truly free in any system.

102. (B) II, III, and IV only.
Gandhi's social justice is centered on Sarvodaya, aiming for the welfare of every individual, especially the most marginalized through Antyodaya. He rejected the concept of "might is right" and sought to achieve social equality through harmony and a change of heart rather than class conflict. This moral approach integrates economic and social upliftment as part of a holistic vision for a just and inclusive society.

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103. (D) A balance between economic needs, social justice, and environmental preservation.
Sustainable development in the Gandhian sense is a holistic model that avoids the pitfalls of rapid, exploitative industrialization. It emphasizes meeting the basic needs of all people through local resources and decentralized production while ensuring social equity and living in harmony with the environment. This balanced approach seeks to provide for the present without compromising the well-being of future generations or nature.

104. (A) Both Statement I and Statement II are correct.
In the practice of Satyagraha, self-suffering is a vital tool for converting the opponent. Gandhi argued that a Satyagrahi must be willing to endure pain and hardship without retaliation to demonstrate their commitment to truth. This voluntary suffering is not an act of weakness but a powerful moral force intended to melt the heart of the wrongdoer and appeal to their innate sense of justice.

105. (C) The concept of Trusteeship and limitation of wants.
Aparigraha, or non-possession, encourages individuals to limit their material desires to what is truly necessary. In economics, this leads to the theory of Trusteeship, where those with surplus wealth hold it in trust for society rather than for personal accumulation. This principle discourages consumerism and promotes a more equitable distribution of resources, ensuring that everyone's needs are met while preventing greed.

106. (A) A society where each citizen is self-governed and moral, making the state redundant.
Enlightened anarchy is Gandhi's vision of an ideal society where individuals have achieved such high levels of moral self-discipline that they no longer need external governance. In this state, people live harmoniously and resolve conflicts

India could achieve a form of independence that was truly free and self-sustaining.

89. (C) Trusteeship
Trusteeship is the principle where individuals with excess wealth view themselves as caretakers of those resources for the benefit of society. Instead of focusing on personal gain, they use their surplus profits to improve the welfare of their workers and the community. This non-violent approach seeks to achieve economic justice through a change in mindset rather than through state coercion or class conflict.

90. (A) 2, 3, 4, 1
These concepts progress from the internal to the social: Swaraj begins as personal self-control and inner rule. Satyagraha is the active application of truth in one's interactions with others. The removal of untouchability is a specific social reform directed at a major community evil. Finally, Sarvodaya represents the comprehensive ideal of achieving the welfare of every member of the entire global society.

91. (A) I and III only
Gandhi's critique of modern Western civilization focused on its excessive materialism and its exploitative nature toward both people and the environment. He believed that its focus on industrial production and physical comfort led to spiritual poverty and moral degradation. Instead of promoting true progress, he argued that this model of civilization created deep social inequalities and a destructive relationship with the natural world.

92. (B) Sarvodaya (welfare of all, including the last).
Sarvodaya is the quintessential Gandhian term for social justice, representing the welfare of all people without exception. It stands in contrast to utilitarianism, which only seeks the good of the majority. Sarvodaya specifically includes the upliftment of the most marginalized individuals, known as Antyodaya. This principle ensures that no one is left behind and that progress is measured by the well-being of the weakest.

93. (A) Both Statement I and Statement II are correct.
For Gandhi, the fight against untouchability was a deeply spiritual mission essential for the purification of Hinduism. He believed that as long as this "blot" existed, the religion remained flawed and the nation was morally unfit for self-rule. Therefore, the eradication of untouchability was not just a social reform but a necessary spiritual step toward achieving true Swaraj and national dignity.

94. (D) To ensure power is exercised from the bottom-up, starting with the village.
The core idea behind Panchayat Raj was to create a decentralized political system where power is rooted in local communities. Gandhi envisioned each village as an autonomous republic that manages its own affairs, making governance direct and responsive to the people. This bottom-up approach aims to minimize the role of the central state and empower individuals to participate actively in their own rule.

95. (A) Truth is the end, and Non-violence is the means to achieve it.
In the Gandhian framework, Truth and Non-violence are inextricably linked as the end and the means. Truth (Satya) represents the ultimate reality or God that one strives to realize. Non-violence (Ahimsa) is the only ethical method through which this truth can be attained. Gandhi believed that using violent means would only obscure the truth and prevent true spiritual and social realization.

96. (B) It implies a powerful, centralized military state.
Ramrajya is Gandhi's vision of an ideal society where the people possess pure moral authority and every individual is self-governing. It is characterized by the absence of social inequalities and the minimal use of coercive force. Therefore, a powerful and centralized military state is entirely contrary to this concept, which relies on moral discipline and non-violence rather than physical power and centralized control.

97. (A) Both A and R are true and R is the correct explanation of A.
Gandhi advocated for the Charkha as a symbol of economic liberation and self-reliance for the Indian masses. He believed that reviving cottage industries would provide much-needed employment in villages and prevent the concentration of wealth that occurs with large-scale industrialization. By encouraging people to

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63. (A) Military Swaraj (attaining military superiority over other nations).
The concept of Swaraj is multidimensional, encompassing political independence, economic self-reliance, and individual self-mastery. However, it fundamentally rejects the pursuit of military superiority or dominance over other nations. Gandhi's vision of a free society was rooted in non-violence and mutual respect, where strength is derived from moral authority and social harmony rather than from the capacity to inflict physical force on others.

64. (B) Passive resistance can be a weapon of the weak, while Satyagraha is a weapon of the strong.
Gandhi distinguished Satyagraha from passive resistance by emphasizing its active, spiritual nature. While passive resistance might be used by those who lack physical power but still harbor ill-will, Satyagraha requires the practitioner to be morally strong and entirely free from hatred. It is a dynamic soul-force that seeks to convert the opponent through self-suffering and a steadfast adherence to truth.

65. (C) I, II, and III only.
The Constructive Programme was a vital social and economic effort that ran alongside the political freedom struggle. It aimed to build the foundations of a just society from the bottom up and served as essential training for complete independence. Crucially, it was entirely non-violent and did not involve any form of armed resistance, focusing instead on reform, unity, and self-reliance.

66. (A) Humans are fundamentally good and capable of moral evolution.
Gandhi maintained an optimistic view of human nature, believing that every person possesses a spark of the divine and is capable of moral improvement. This belief is the foundation of his theory of Satyagraha, which seeks to appeal to the inherent goodness and conscience of the opponent. He argued that through non-violence and truth, individuals and societies can transcend their lower instincts.

67. (C) His theory of Satyagraha and social action.
The principle that the means must be as pure as the end is a cornerstone of Gandhi's theory of Satyagraha. He believed that the methods used in social and political action inevitably determine the nature of the outcome. To achieve a truthful and non-violent society, the struggle itself must be conducted with absolute integrity and a total rejection of violent or immoral tactics.

68. (D) He actively encouraged their participation, seeing it as essential for purifying politics.
Gandhi was a strong advocate for women's involvement in the political sphere. He believed that their natural capacity for non-violence and sacrifice would help to elevate and purify public life. By actively encouraging women to join the freedom struggle and participate in social reform, he sought to create a more compassionate and ethical political environment that reflected the values of Ahimsa.

69. (D) Statement I is incorrect but Statement II is correct.
Gandhi's vision of Panchayat Raj was significantly more radical than the system implemented in post-independence India. He envisioned villages as completely autonomous, self-sufficient republics that would serve as the primary units of governance. In contrast, the modern system is often a hierarchical extension of the state and central governments, with limited financial and administrative independence compared to the Gandhian ideal.

70. (B) A change of heart and voluntary action by individuals and communities.
For Gandhi, true social justice cannot be imposed solely from above through state legislation. It requires a profound moral transformation and a change of heart among individuals. He believed that voluntary action, rooted in love and a sense of duty toward others, is the only sustainable way to eradicate inequalities and build a harmonious society where everyone's welfare is ensured.

71. (B) P-3, Q-4, R-1, S-2
These Gandhian ideas are closely linked: spiritualization of politics means guiding public life with ethics; Trusteeship offers a non-violent way to transform capitalism; Gram Swaraj envisions a decentralized democracy of villages; and Sarvodaya seeks the welfare of all. These concepts together form a coherent framework for building a just, self-reliant, and morally grounded

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through non-violence, rendering the coercive apparatus of the state unnecessary. It is the ultimate expression of Swaraj, where self-control at the individual level translates into peaceful order.

107. (A) Both A and R are true and R is the correct explanation of A.
Gandhi gave women a central role in the freedom struggle because he believed they were the natural embodiment of non-violence. He argued that their participation would bring a moral strength and legitimacy to the movement that men alone could not provide. By involving women in Satyagraha and social reform, he sought to transform the struggle into a truly national and ethically superior effort.

108. (A) The village panchayat would have legislative, executive, and judicial powers.
In Gandhi's vision of Panchayat Raj, each village was to be a self-sufficient and autonomous unit of governance. To achieve this, the local Panchayat was envisioned as having complete authority over legislative, executive, and judicial matters within the village. This comprehensive local power was intended to ensure that the people could manage their own affairs directly, without interference from a distant central government.

109. (C) It prioritized materialism over moral and spiritual well-being.
Gandhi's most significant objection to modern Western civilization was its obsession with industrial production and material comforts at the expense of human morality. He argued that such a focus leads to spiritual decay and the exploitation of both humans and nature. For him, a civilization that does not foster the moral and spiritual growth of its members is fundamentally flawed and ultimately destructive to humanity.

110. (C) P-3, Q-4, R-1, S-2
Each element of the Constructive Programme addressed a specific societal need: communal unity was essential for national integration; the removal of untouchability purified Hinduism and established social equality; Khadi promoted economic self-reliance and the dignity of labor; and village sanitation ensured social health. Together, these initiatives were designed to rebuild India from the grassroots, creating foundations for true independence.

111. (A) It grants the owner the right to bequeath trust property to heirs.
Trusteeship is a revolutionary concept where individuals hold surplus wealth for the benefit of society rather than for private inheritance. While it is a voluntary and non-violent method for redistribution, it fundamentally challenges the conventional right of absolute ownership and inheritance. The state would regulate the trustee's role, including fixing wages, to ensure that the wealth serves the common good.

112. (B) Economic self-sufficiency and self-reliance.
Swadeshi was primarily an economic strategy aimed at making India self-reliant by promoting local production and consumption. Gandhi believed that by using goods made within their own communities, particularly Khadi, Indians could break their dependence on foreign imports and centralized industries. This principle was essential for achieving economic independence and providing livelihoods for the rural masses, forming a critical part of national freedom.

113. (A) I, II, and IV only.
Gandhi believed that means and ends are organically linked, meaning the methods used to achieve a goal will inevitably shape the final result. He insisted that pure means are necessary for pure outcomes and that one should focus primarily on the immediate ethical step. Consequently, he rejected the idea that violence could ever be a valid means to establish a peaceful society.

114. (A) The practice of non-violent non-cooperation and change of heart.
To address social inequalities, Gandhi advocated for a moral transformation through non-violent means. He believed that instead of coercive laws or violent conflict, a genuine change of heart among individuals would lead to a more just and compassionate society. By practicing non-cooperation against injustice and appealing to the conscience of the privileged, the marginalized could achieve dignity and equality in a lasting way.

115. (A) 3, 1, 4, 2

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Gandhi famously asserted that means and ends are convertible terms, meaning that the nature of the methods used will inevitably dictate the outcome. He believed that achieving a truthful and non-violent society is only possible through pure and moral means. Therefore, any attempt to use violence or deceit, even for a noble end, is fundamentally flawed because it corrupts the final result.

133. (C) Voluntary exile or migration from a place of oppression.
Hijrat is a specific form of Satyagraha used when an individual or community finds themselves in a situation of extreme oppression where they cannot live with dignity or practice their faith. In such cases, Gandhi advocated for voluntary migration or exile to another place. This act is a non-violent protest against injustice and a way to maintain one's self-respect and commitment to truth.

134. (A) I only.
Gandhi's philosophy of rights was uniquely duty-centric. He maintained that rights are not inherent entitlements but are the moral rewards for fulfilling one's obligations to society. He argued that if everyone performed their duties faithfully, rights would be naturally protected. He did not view the state as the source of rights, nor did he believe that freedom should be exercised without responsibility.

135. (D) The perfect democracy where inequalities are absent; the Kingdom of God on Earth.
Ramrajya, for Gandhi, was a vision of a perfectly just and equitable society where every individual is self-governed. It represented a state of moral order where there is no exploitation, and even the weakest person has an equal voice. This "Kingdom of God on Earth" is characterized by non-violence, social harmony, and the absence of poverty, serving as the ultimate goal.

136. (A) It prioritizes human well-being over material accumulation.
Mainstream economics often focuses on GDP growth and material wealth, whereas Gandhian economics is centered on the dignity and well-being of the human person. It rejects the pursuit of limitless wants and instead emphasizes the fulfillment of basic needs through ethical and decentralized means. This approach seeks to ensure that economic activity serves humanity and promotes social justice, self-reliance, and environmental harmony.

137. (C) Establishment of large-scale, heavy industries.
The 18-point Constructive Programme was a social and economic blueprint focusing on decentralized development and communal harmony. It included promoting local languages, organizing workers and peasants, and achieving equality through Trusteeship. However, it did not advocate for the establishment of heavy industries, as Gandhi feared these would lead to the concentration of wealth and mass unemployment. Instead, he championed small-scale cottage industries.

138. (D) Statement I is incorrect but Statement II is correct.
Gandhi did not support the modern concept of state sovereignty, which gives absolute power to a centralized government. Instead, he envisioned a decentralized polity based on "Gram Swaraj," where power is rooted in self-governing village republics. He believed that true democracy can only exist when power is exercised directly by the people at the local level, rather than by a centralized apparatus.

139. (D) A radically decentralized and non-hierarchical system.
The "oceanic circle" metaphor describes Gandhi's vision of a society where power flows horizontally rather than vertically. In this structure, the individual is at the center, surrounded by the village, then the district, in expanding circles. No circle is superior or inferior to another; instead, they are mutually supportive. This model ensures that power remains decentralized and that the autonomy of the individual is always preserved.

140. (A) P-3, Q-4, R-1, S-2
Gandhi's philosophy was shaped by various thinkers and his own writings: Sarvodaya was inspired by Ruskin's 'Unto This Last'; Civil Disobedience by Thoreau; 'The Kingdom of God is Within You' by Tolstoy influenced his views on non-violence; and 'Hind Swaraj' was his own foundational critique of modern civilization. These sources provided the intellectual and moral framework for his lifelong struggle for truth.

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This system aims to empower people at the grassroots level and ensure that governance is direct, transparent, and responsive to local needs.

124. (A) P-4, Q-2, R-1, S-3
These core Gandhian terms define his philosophy: Sarvodaya signifies the welfare of all; Antyodaya specifically focuses on the uplift of the last person; Swaraj represents self-rule and self-control; and Swadeshi embodies the spirit of self-reliance. Together, these principles provide a comprehensive framework for creating a just, equitable, and non-violent society where the progress of every individual, especially the most marginalized, is ensured.

125. (C) "Those who say religion has nothing to do with politics do not know what religion means."
This statement reflects Gandhi's firm belief that politics cannot be separated from moral and spiritual values. For him, religion was not about sectarian dogma but about the universal ethical principles that should guide all human actions, including political ones. He argued that a political life devoid of such moral foundations is destructive and that true religious practice must involve active service to society.

126. (B) I, III, and V only.
Gandhi was a committed reformer who condemned untouchability as a sin and sought to build a society based on equality and mutual respect. He rejected the rigid, hierarchical caste system and the idea of inherent superiority. Instead, he advocated for the use of non-violent methods to fight social injustice, believing that a moral change in individuals was the key to achieving harmony.

127. (A) A moral and non-violent transformation of the mindset of the property owner.
The theory of Trusteeship aims to achieve economic justice through non-violent means. It encourages the wealthy to undergo a moral transformation and view themselves as trustees of their surplus riches for the benefit of society. By changing the mindset of owners, Gandhi sought to ensure a more equitable distribution of wealth without resorting to state coercion, confiscation, or the violence of class struggle.

128. (B) The limitation of human wants and living in harmony with nature.
Gandhi's perspective on development emphasizes simplicity and environmental ethics. He argued that natural resources should be used to meet basic human needs rather than satisfy limitless greed. By limiting wants and respecting the natural world, humanity can achieve a sustainable and just way of life. This balanced approach rejects the consumption-driven model that leads to environmental destruction and extreme social inequality.

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129. (D) Statement I is incorrect but Statement II is correct.
Gandhi's concept of Ahimsa is far from being a sign of cowardice; it is the "non-violence of the brave," requiring immense spiritual strength. He explicitly stated that while non-violence is the highest duty, he would prefer violence over cowardice. For him, a person who remains passive out of fear is not practicing true Ahimsa, which must be a deliberate and courageous choice.

130. (A) It provided them with an independent source of income and dignity within their homes.
Gandhi viewed the Charkha as a powerful tool for women's economic empowerment. By spinning Khadi, women could earn a livelihood and gain a sense of self-reliance without leaving their homes. This activity not only provided financial independence but also allowed them to contribute significantly to the national movement for Swadeshi and Swaraj, thereby enhancing their dignity and status within society.

131. (C) Building the foundations of a non-violent social order (Swaraj).
The Constructive Programme was Gandhi's strategy for achieving Purna Swaraj through social and economic reform. It aimed to address internal societal weaknesses like untouchability and communal disunity while promoting self-reliance through local industries. By building these foundations at the grassroots level, Gandhi believed the nation would become morally and socially strong enough to sustain true independence and govern itself through just principles.

132. (A) Both A and R are true and R is the correct explanation of A.

wealth that typically accompanies large-scale industrialization. He believed that by putting the means of production back into the hands of ordinary people in villages, economic power would be decentralized. This approach promoted mass employment and self-reliance, ensuring that the fruits of labor remained within the local community rather than being accumulated by a few.

81. (B) II, IV, and V only.
Gandhi's vision of democracy was centered on empowering the weakest individuals and ensuring that politics was guided by ethical principles. He rejected centralized authority and instead advocated for a system based on individual self-governance and autonomous village republics. This model of substantive democracy sought to create a just society where every person has a voice and the state's coercive power is minimized through moral discipline.

82. (A) The partial, fleeting glimpses of Absolute Truth humans can perceive.
Gandhi distinguished between Absolute Truth, which is the ultimate reality or God, and relative truth, which is how humans experience it in their daily lives. He believed that while humans can strive for the absolute, they can only perceive it through partial and evolving glimpses. This understanding encourages humility, tolerance, and a continuous search for truth through the path of non-violence and experimentation.

83. (C) Achieving communal harmony through honest dialogue and self-sacrifice.
The Gandhian principle of ends and means asserts that a noble goal must always be pursued through ethical and non-violent methods. Using honest dialogue and personal sacrifice to achieve communal harmony perfectly reflects this idea. In contrast, using violence, deceit, or misinformation for even the best intentions is rejected because the corrupt nature of the means would inevitably taint and destroy the final outcome.

84. (D) 'Unto This Last' by John Ruskin.
Gandhi was deeply transformed by reading John Ruskin's 'Unto This Last' while in South Africa. The book's core ideas—that the good of the individual is contained in the good of all and that all work has equal value—became the foundation for his philosophy of Sarvodaya. He subsequently translated these concepts into a practical framework for social and economic reform in India.

85. (C) P-2, Q-1, R-3, S-4
In Gandhian thought, Truth (Satya) is the ultimate end or goal of human life. Non-violence (Ahimsa) is the indispensable means used to reach that end. Swaraj (Self-rule) represents the method of personal and national governance. Finally, Sarvodaya (Welfare of All) is the comprehensive goal for the organization of society. These interconnected principles provide a roadmap for creating a non-violent and just world.

86. (A) Both A and R are true and R is the correct explanation of A.
Gandhi firmly believed that rights are not independent of duties but are their direct consequence. He argued that individuals only deserve the right to freedom and other privileges when they fulfill their moral and social obligations. This duty-centric approach ensures that liberty is exercised responsibly and that the well-being of the entire community is protected through the ethical conduct of its citizens.

87. (D) He believed women's primary role was to imitate men in all aspects of life.
Gandhi's vision of women's empowerment was based on recognizing their unique moral strengths rather than encouraging them to imitate men. He praised their capacity for sacrifice and non-violence, seeing these qualities as essential for social change. While he advocated for their education and political participation, he believed women should maintain their distinct identity and use their specific virtues to help build a non-violent society.

88. (A) Purna Swaraj (Complete Independence) through non-violent reconstruction.
The ultimate goal of the Constructive Programme was to achieve Purna Swaraj, which for Gandhi meant more than just the absence of British rule. It involved the total social, economic, and moral regeneration of Indian society from the grassroots up. By building self-reliant villages and promoting communal harmony, he believed

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141. (C) Moral transformation of the wealthy to act as trustees of social wealth.
The core of the Trusteeship theory is the non-violent conversion of the wealthy. Gandhi encouraged property owners to view their riches not as private possessions but as resources held in trust for the welfare of the community. This moral transformation aims to achieve economic equality without the need for state coercion or violent revolution, fostering a sense of social responsibility and class partnership.

142. (D) Arouse the conscience of the official and the public.
In the context of Satyagraha, fasting is a method of self-purification and a powerful appeal to the heart of the opponent. The primary aim is not to coerce, punish, or gain publicity, but to highlight a wrong and awaken the latent sense of justice in the official and the wider community. This spiritual tool seeks to achieve a change of heart through non-violent suffering.

143. (A) People of God.
Gandhi coined the term 'Harijan,' meaning 'children of God,' to refer to those traditionally labeled as untouchables. He used this name to emphasize their inherent human dignity and to remind society that they were equally divine and deserving of respect. This linguistic shift was part of his broader spiritual and social campaign to eradicate the sin of untouchability and achieve genuine equality.

144. (B) Sarvodaya - Welfare of a select few.
This pair is incorrect because Sarvodaya fundamentally means the welfare of all people, without exception. It is an inclusive philosophy that seeks the upliftment of every member of society, particularly the most marginalized. This stands in direct contrast to systems that prioritize the interests of a select elite or even the majority, as Sarvodaya insists that true progress requires universal well-being.

145. (A) Both A and R are true and R is the correct explanation of A.
Gandhi maintained that rights are earned through the performance of duties. He argued that individuals have no legitimate claim to freedom or even life unless they fulfill their moral and social obligations as citizens of the world. This perspective ensures that liberty is always linked to responsibility, and that a just society is maintained through the ethical and committed actions of its members.

146. (A) I, II, and III only.
Gandhi believed that women were the "nobler sex" due to their natural capacity for non-violence, love, and sacrifice. He argued that their empowerment was a necessary condition for building a truly non-violent society and valued their intuitive moral strength. However, he did not believe women should strive to be exactly like men, instead encouraging them to use their unique virtues for change.

147. (C) Sustainable development.
Gandhi's emphasis on small-scale industries, local resources, and the limitation of material wants is a direct precursor to modern sustainable development. His model prioritizes human well-being and environmental health over unregulated economic growth. By advocating for "production by the masses" and self-reliant villages, he sought to create a just economy that meets present needs without destroying the resources for future generations.

148. (C) Sarvodaya (welfare of all).
The foundational principle of Gandhian economics is Sarvodaya, which aims for the well-being of every individual in society. This ethical approach rejects profit maximization and the survival of the fittest. Instead, it prioritizes the needs of the most marginalized and ensures that economic activities contribute to the common good. Sarvodaya provides a moral framework where economic development is inseparable from social justice and compassion.

149. (C) The dignity of manual labour and the need for everyone to perform it.
The principle of bread labour asserts that every person, regardless of their status, should perform physical work to earn their living. Gandhi believed this practice fosters humility, promotes social equality, and helps individuals understand the value of honest labor. By performing manual work, people contribute directly to society's needs and overcome the artificial divide between intellectual and physical labor, which is essential.

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same ultimate truth. Gandhi believed that such harmony is essential for a peaceful society, as it encourages mutual understanding and prevents conflict. This principle ensures that every individual's path is respected.

185. (C) A state of being where every individual is self-governed, self-controlled, and the nation is self-reliant.
True Swaraj, as envisioned by Gandhi, is a comprehensive state of freedom that goes beyond the absence of colonial rule. It starts with the individual's ability to rule themselves through moral self-discipline. On a national level, it implies economic self-reliance and a decentralized political structure. This integrated vision ensures that freedom is grounded in both personal and collective responsibility and harmony.

186. (A) Hatred for the evil-doer.
A fundamental principle of Satyagraha is the total absence of hatred toward the opponent. Gandhi emphasized that while a Satyagrahi must firmly resist the injustice, they must always maintain love and goodwill for the person committing the wrong. The goal of Satyagraha is the conversion of the heart through truth and self-suffering, making any form of malice entirely contrary to its practice.

187. (D) Hind Swaraj or Indian Home Rule.
In his 1909 book 'Hind Swaraj,' Gandhi provided his most systematic and severe critique of modern Western civilization. He argued that its focus on industrialism, materialism, and technology was leading humanity away from moral and spiritual health. He criticized its political systems as being prone to corruption, and instead advocated for a return to simpler ways of living and decentralized governance.

188. (A) Both A and R are true and R is the correct explanation of A.
The Constructive Programme was essential to Gandhi's strategy for Purna Swaraj because he believed that political independence alone was insufficient. He argued that for India to be truly free, it had to undergo a deep social and economic transformation. By promoting communal unity and removing untouchability, the nation would build the internal strength necessary to sustain a just self-governing society.

189. (C) Man-made problems that must be eradicated through non-violent means.
Gandhi viewed social inequalities based on caste and wealth not as natural or divinely ordained, but as man-made injustices that corrupt society. He believed these problems must be solved through non-violent methods, such as a "change of heart," Satyagraha, and social reform. By appealing to conscience and fostering mutual service, he aimed to build a classless community grounded in equality.

190. (B) P-2, Q-4, R-3, S-1
These Gandhian vows provided a moral code for personal and social discipline: Asteya means non-stealing; Aparigraha is non-possession; Brahmacharya involves control of the senses; and Asvada is the control of the palate. Together, these vows were intended to help individuals overcome material desires and physical instincts, fostering the spiritual strength necessary for living a life dedicated to truth and service.

191. (A) Ethics, morality, and selfless service.
Spiritualization of politics for Gandhi meant that the conduct of public life should be infused with universal ethical values like truth and non-violence. He believed that political action should not be a struggle for power or gain, but a form of selfless service to humanity. By bringing an ethical foundation to governance, he aimed to create a just system motivated by welfare.

192. (C) I, II, and III only.
Gandhi critiqued Western parliamentary democracy for its centralization, instead envisioning a substantive democracy rooted in Swaraj and Sarvodaya. He advocated for a decentralized system of autonomous village republics, where power is exercised directly by the people at the local level. This model seeks to empower every individual and ensure that governance is grounded in moral values and social justice, rather than centralized power.

193. (B) Labour and capital.
Trusteeship was Gandhi's non-violent approach to resolving the conflict between labor and capital. He proposed that wealthy owners should

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preferred "production by the masses" to ensure equitable distribution.

159. (A) Cause: Citizens perform duties. Effect: Rights are naturally secured.
Gandhi believed in a causal relationship where the performance of duties is the primary act that secures rights. He argued that if individuals focus on fulfilling their moral and social obligations, their rights will follow as a natural and legitimate consequence. This perspective places the responsibility for justice on ethical behavior, suggesting that a society focused on duty will inherently protect everyone's rights.

160. (A) Both A and R are true and R is the correct explanation of A.
Gandhi used the term "Harijans" to affirm that those oppressed by the caste system were equal in the eyes of God. By calling them "children of God," he sought to highlight their inherent human dignity and challenge the upper castes to abandon the sinful practice of untouchability. This was a deliberate effort to create a moral awakening and foster social equality through awareness.

161. (B) The ultimate, all-encompassing reality, which is God itself.
For Gandhi, Truth (Satya) was not merely a factual statement but the absolute essence of existence. He famously declared that "Truth is God," identifying it as the ultimate reality that transcends all personal beliefs and dogmas. His entire life was a quest to realize this truth through non-violence and service. For him, living in truth meant acting with integrity and following conscience.

162. (A) Their economic independence through participation in activities like spinning Khadi.
A key aspect of Gandhi's vision for women's empowerment was their economic self-reliance. He encouraged women to participate in the Swadeshi movement by spinning Khadi, which provided them with a source of income and dignity within their homes. This practical activity allowed women to be active contributors to the freedom struggle, demonstrating that empowerment must be grounded in tangible social and economic independence.

163. (C) Gram Swaraj.
Gram Swaraj is the Gandhian ideal of a decentralized political structure where the village serves as the nucleus of governance. In this model, each village is a self-sufficient and autonomous republic, capable of managing its own economic, social, and political affairs. This system aims to return power to the people at the grassroots level, ensuring that democracy is direct, participatory, and transparent.

164. (D) Statement I is incorrect but Statement II is correct.
While Swadeshi is often associated with boycotting foreign goods, Gandhi defined it as a much broader principle of community service and self-reliance. It involves a commitment to one's immediate neighbors and local institutions in all aspects of life. By prioritizing the local over the distant, Swadeshi fosters communal harmony and protects the community from the exploitative and impersonal forces of industrialism.

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165. (C) To establish a humane, just, and equitable social order.
The ultimate goal of Gandhian economics is not to achieve high GDP growth, but to create a society that ensures the dignity and well-being of every person. By emphasizing decentralized production and the welfare of all (Sarvodaya), this model seeks to eliminate poverty and exploitation. It envisions a social order grounded in moral values, social justice, and compassion for the "last person."

166. (C) I, II and III only.
Gandhi's political thought is characterized by philosophical anarchism, as he viewed the centralized state as a "soulless machine" and looked forward to its ultimate redundancy. He advocated for the spiritualization of politics, bringing ethical principles to public life. He was fundamentally critical of the modern nation-state, preferring a decentralized model of village republics where individuals are self-governing and power is exercised horizontally.

167. (D) He saw the Varna system as a functional division of labour, whereas the modern caste system was a rigid, hierarchical system based on birth and privilege.

Gandhi distinguished between the ancient Varna system, which he viewed as a non-competitive, functional division of labor based on aptitude, and the modern caste system, which he condemned for its rigidity and hierarchy. He argued that the modern system had become a source of oppression and untouchability. His goal was to restore social equality by eliminating birth-based distinctions and privileges.

168. (A) The transformation of the individual.
According to Gandhi, true social justice and the eradication of inequalities can only begin with the moral transformation of the individual. He believed that outward changes in laws or political systems are insufficient without a corresponding change of heart. By cultivating truth, non-violence, and a sense of duty, individuals become capable of building a just and compassionate society from the ground up.

169. (C) The welfare of all, with a special focus on the last and the weakest.
Sarvodaya is the comprehensive Gandhian ideal of achieving the welfare of every member of society. Unlike utilitarianism, which focuses on the majority, Sarvodaya insists that progress is only genuine when it includes everyone, especially the most marginalized (Antyodaya). This principle ensures that the interests of the weakest are prioritized and that the entire community moves forward together in mutual support.

170. (A) The means inevitably shape and determine the nature of the end.
Gandhi's insistence on the purity of means was rooted in his belief that the methods used in any struggle will fundamentally define the final result. He argued that violent or immoral means could never lead to a truthful and non-violent outcome. For him, the end and the means were as closely linked as a tree and its seed, making ethical choice essential.

171. (D) Trusteeship
This scenario illustrates the practical application of Trusteeship, where a business leader views her wealth not as a private possession but as a resource to be managed for the common good. By limiting her own salary and prioritizing worker welfare, she acts as a trustee of the business for society. This non-violent approach aims to achieve economic justice through moral transformation and actions.

172. (D) Statement I is incorrect but Statement II is correct.
In his book 'Hind Swaraj,' Gandhi rejected the idea that modern Western civilization was superior, instead arguing that its focus on industrialism and materialism was a threat to human morality and spiritual health. He believed that such a civilization prioritized physical comfort and economic gain at the expense of ethical values and human relationships, leading to a state of spiritual ruin.

173. (C) The non-violent method of building a new, just society from the ground up.
The Constructive Programme was the essential, non-violent counterpart to the political struggle for independence. It focused on social reform, economic self-reliance, and communal unity to rebuild Indian society from the grassroots level. By addressing internal weaknesses and promoting self-governing village communities, Gandhi believed the nation would develop the moral foundation necessary to achieve and sustain true freedom and social justice.

174. (D) The self-governing individual.
In the Gandhian framework, true sovereignty does not reside in the state, the constitution, or any governing body, but in the individual. He believed that "Purna Swaraj" is realized only when every person learns to rule themselves through moral self-discipline and adherence to truth. This perspective emphasizes that the legitimacy of any political system depends on the ethical autonomy of its individual citizens.

175. (B) P-4, Q-2, R-1, S-3
These forms of Satyagraha represent different methods of non-violent resistance: non-cooperation involves withdrawing support from an unjust system; civil disobedience is the deliberate breach of unjust laws; fasting serves as a tool for self-purification; and hijrat is voluntary migration. Each method is designed to resist injustice while adhering to truth and non-violence, aiming for the conversion of the opponent's heart and mind.

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176. (B) Spreading hateful propaganda against an opponent.
Ahimsa, or non-violence, goes beyond the mere absence of physical harm; it also requires the absence of mental violence, such as hatred or ill-will. Therefore, spreading hateful propaganda is fundamentally inconsistent with the principle of Ahimsa, as it seeks to harm the opponent's dignity. True non-violence involves maintaining love and respect even toward those who commit injustice, aiming to convert them.

177. (B) Concentration of wealth in the hands of a few industrialists.
Gandhi championed small-scale cottage industries like Khadi to promote mass employment, decentralized economic power, and the spirit of Swadeshi. He believed that "production by the masses" would provide sustainable livelihoods for the rural poor and prevent the concentration of wealth. His goal was to create a self-reliant economy where the fruits of labor remained with the workers and their local communities.

178. (A) Both A and R are true and R is the correct explanation of A.
Gandhi's distrust of the modern centralized state was based on his belief that its power is fundamentally coercive and violent. He argued that a state, as a "soulless machine," can never truly embody the principle of Ahimsa. Instead, he advocated for a decentralized society of autonomous village republics where social order is maintained through the moral self-discipline of individuals, preserving freedom.

179. (C) Both claiming rights and achieving spiritual liberation.
Gandhi believed that the performance of Swadharma, or one's own duty, is the foundation for both individual and social progress. By fulfilling their moral and social obligations, individuals earn the right to claim privileges and achieve true freedom. Furthermore, following one's Dharma is a spiritual path that leads to self-realization. This perspective integrates personal growth with social responsibility, making duty essential.

180. (A) I, II, III, and IV only.
The vision of Panchayat Raj is based on the principles of radical decentralization and local autonomy. It envisions self-sufficient village republics with decentralized power, direct democracy, and a non-hierarchical structure organized into "oceanic circles." Crucially, this model rejects centralized government control, as it seeks to empower people at the grassroots level to manage their own social, economic, and political affairs.

181. (C) Mutual trust and cooperation.
Gandhi rejected the Marxist idea of inherent class conflict and instead advocated for a relationship of mutual trust and cooperation between labor and capital. He believed that workers and owners should see themselves as partners in a common endeavor. Through principles like Trusteeship, he sought to transform their interactions from conflict into a harmonious relationship based on shared responsibility and familial duty.

182. (B) A need-based, eco-friendly, and just model of development.
Sustainable development in the Gandhian framework is centered on fulfilling the basic needs of all people through local resources and decentralized production. It rejects the consumption-driven model that leads to environmental degradation. By prioritizing eco-friendly practices and social justice, this model seeks to ensure the well-being of both humanity and the natural world, providing a sustainable path for all generations.

183. (D) Statement I is incorrect but Statement II is correct.
Gandhi fundamentally disagreed with the idea that women were inferior or should be confined to domestic roles. Instead, he hailed them as the incarnation of Ahimsa and believed their natural capacity for non-violence and sacrifice was essential for purifying politics. He actively called for their participation in the freedom struggle, seeing their involvement as vital for achieving a truly independent nation.

184. (A) Equal respect for all religions.
Sarva Dharma Samabhava is the core Gandhian principle of religious pluralism and tolerance. It advocates for equal respect for all faiths, based on the belief that all religions lead toward the

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of society. By changing mindsets, Gandhi sought to create an egalitarian order where resources are used responsibly.

220. (B) Satya (Truth).
Satya, or Truth, is the most fundamental principle in Gandhi's entire philosophy. He famously declared that "Truth is God," identifying it as the ultimate reality and the source of all moral and spiritual laws. All other Gandhian concepts, including non-violence (Ahimsa), Satyagraha, and Swaraj, are derived from and serve as means to realize this absolute truth and reality.

221. (C) Hierarchical nature and the concept of untouchability.
Gandhi's opposition to the caste system was primarily directed at its oppressive hierarchical structure and the sinful practice of untouchability. He believed that any system based on birth-derived privilege was a moral failure and a violation of truth. While he initially respected Varna as a functional division of labor, he worked to eliminate the inequalities and injustices of the modern system.

222. (D) 'Unto This Last' or the upliftment of the most marginalized.
Antyodaya is the Gandhian principle focusing on the upliftment of the "last person," or the most marginalized member of society. Inspired by Ruskin's 'Unto This Last,' this concept emphasizes that the true measure of a society's progress is the well-being of its poorest and weakest members. It is a vital part of the broader Sarvodaya philosophy and national progress.

223. (A) It would be owned by the state and used only where it is unavoidable and does not displace labour.
In Gandhi's ideal economy, heavy machinery was not entirely rejected but was to be strictly limited and state-owned. He believed it should only be used where it was unavoidable and when it did not lead to mass unemployment. His preference remained for small-scale cottage industries that promoted human labor and decentralized economic power, ensuring technology served the needs of all people.

224. (B) A system where power is truly in the hands of the people, especially the poorest.
For Gandhi, substantive democracy meant more than just holding regular elections; it required that power be genuinely distributed among the people, with a special emphasis on empowering the marginalized. He envisioned a system where even the poorest individual has a meaningful voice and influence over governance. This vision was rooted in the principles of Swaraj and Sarvodaya, seeking social justice.

225. (B) The voice of one's own conscience.
According to Gandhi, the ultimate authority for a Satyagrahi is not the law of the state or public opinion, but the "inner voice" of their own conscience. He believed that true adherence to truth requires individuals to follow their moral convictions even when they conflict with external authorities. This commitment gives a Satyagrahi the strength to endure self-suffering for justice.

226. (A) All of the above.
Gandhi's contribution to women's empowerment was comprehensive, involving their social, economic, and political upliftment. He fought against deep-seated social evils like child marriage while advocating for education. By bringing them into the freedom struggle and encouraging economic self-reliance through activities like spinning Khadi, he sought to restore their dignity and establish them as equal participants in the reconstruction of India.

227. (C) The rule over one's own self (self-control).
Gandhi defined true freedom, or Swaraj, as the ability of an individual to exercise complete self-mastery. He believed that external political independence is meaningless unless individuals are free from the internal slavery of their own passions. True freedom requires moral self-discipline and the adherence to truth. When individuals are self-governed, society becomes naturally just and orderly, reflecting the ultimate liberation.

228. (D) Limitation of wants and production by the masses.
Sustainable development in the Gandhian framework is based on the principle of limiting human desires to meet basic needs rather than greed. It emphasizes "production by the masses" through decentralized, small-scale industries rather than mass production by machines.

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view themselves as trustees, using surplus wealth for the welfare of their workers and society. This principle seeks to transform the relationship from exploitation into a partnership based on mutual trust, social responsibility, and a shared commitment to the common good.

194. (D) Statement I is incorrect but Statement II is correct.
The Gandhian vision of sustainable development fundamentally rejects the modern consumerist model of unlimited wants. Instead, it is based on the principle of simplicity and living in harmony with nature. By limiting desires and using resources responsibly to meet basic needs, humanity can ensure environmental health and social equity. This approach prioritizes long-term well-being over short-term material gain for all.

195. (C) True sovereignty lies with the people/ individual, and freedom is the exercise of this self-rule.
Gandhi believed that sovereignty is not an attribute of the state or parliament but resides within the individual and the people. True freedom, or Swaraj, is the exercise of this self-rule through moral self-discipline and adherence to truth. In this view, political structures are legitimate only when they are decentralized and support the autonomy of self-governing citizens and communities.

196. (D) Recognizing their unique strengths, like their capacity for love and sacrifice, as central to social change.
Gandhi's approach to women's empowerment was rooted in the belief that women possessed a greater natural capacity for non-violence and sacrifice. He saw these qualities as vital for building a non-violent and just society. By encouraging women to use their unique strengths in the freedom struggle, he sought to purify politics and transform the community through their moral leadership and service.

197. (C) Basic human dignity and social equality.
Gandhi's campaign against untouchability was a fundamental fight for basic human dignity and social equality. He viewed the practice as a grave sin that denied the humanity of millions. His goal was not just political representation, but a total social transformation that would integrate the marginalized as equals into the heart of the community, restoring their rightful status and rights.

198. (B) Sarvodaya seeks the welfare of all, including the last person, while Utilitarianism seeks the greatest good of the greatest number.
Sarvodaya is more inclusive than utilitarianism because it demands the welfare of every single person, without exception. While utilitarianism might justify sacrificing the interests of a minority for the majority, Sarvodaya prioritizes the upliftment of the most marginalized (Antyodaya). This principle ensures that true progress is measured by the well-being of the "last person," making social justice absolute for all members.

199. (D) To create the social and economic foundations of an independent, non-violent nation (Purna Swaraj).
The ultimate goal of the Constructive Programme was to prepare India for true Purna Swaraj by building a strong and self-reliant society. Gandhi believed that political freedom would only be meaningful if accompanied by social justice and economic independence. By working from the bottom up, the Programme aimed to create the foundations for a nation that could govern itself non-violently and justly.

200. (A) A positive and dynamic concept of love and compassion for all beings.
Gandhi defined Ahimsa not merely as the absence of physical violence, but as a positive and powerful force of universal love and compassion. It requires the active practice of goodwill even toward those who commit injustice, aiming to convert them through truth. For Gandhi, true non-violence is all-encompassing, applying to all living beings and serving as the foundation for peace.

201. (C) A freedom movement using non-violent civil disobedience to achieve independence.
The Gandhian theory of ends and means asserts that a noble goal must always be pursued through ethical methods. Using non-violent civil disobedience to achieve independence is a perfect application of this principle, as it aligns the means with the desired non-violent outcome. In contrast, using violence or deceit is rejected

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because the corrupt nature of the means would inevitably destroy the result.

202. (A) Satya is the ultimate goal, and Satyagraha is the non-violent method of striving for it.
Truth (Satya) is the absolute reality and ultimate goal of human existence in Gandhian philosophy. Satyagraha, or "truth-force," is the non-violent method used to strive for and uphold that truth in social and political life. By adhering to non-violence and enduring self-suffering, the Satyagrahi seeks to realize the truth and convert others, making the means and ends linked.

203. (D) Self-sufficient republics with a high degree of autonomy.
Gandhi's vision of Panchayat Raj was to create a decentralized political system where each village acted as an autonomous and self-sufficient republic. These units were to manage their own economic needs and governance, ensuring that power was held directly by the people locally. This model aims to minimize the coercive authority of the central state and empower individuals for participatory self-rule.

204. (B) A preference for one's own culture and institutions over foreign ones, without being hostile to them.
Swadeshi is the principle of prioritizing and serving one's immediate community and its local products. Gandhi believed that this preference for the local is essential for self-reliance and communal harmony. It fosters a spirit of mutual support and protects the community from exploitative forces. Crucially, Swadeshi is not about exclusion, but about recognizing that true service to humanity begins locally.

205. (C) The capitalist acting as a trustee for the welfare of society.
Trusteeship is a revolutionary socio-economic principle where owners of wealth view their riches as held in trust for the benefit of society rather than for private profit. It aims to transform private ownership into social responsibility, fix wages, and ensure economic equality through moral change. It fundamentally aims at a socialized system where the welfare of the community is prioritized.

206. (D) Statement I is incorrect but Statement II is correct.
Gandhi did not see a conflict between duties and rights, but rather an organic link where the former is the source of the latter. He argued that the right to freedom is only earned through the performance of duty, or Dharma. By fulfilling moral and social responsibilities, individuals naturally secure their own rights and contribute to a just society and order.

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207. (A) Fearlessness, truthfulness, and non-violence.
A Satyagrahi must embody the virtues of fearlessness, truthfulness, and non-violence. Moral courage is essential to resist injustice without fear, while adherence to truth provides the spiritual foundation for the struggle. Non-violence ensures that the resistance remains ethical and aimed at converting the opponent's heart. These qualities distinguish Satyagraha from passive resistance, making it a dynamic "soul-force" driven by integrity.

208. (B) Emphasis on materialism and consumerism.
Gandhi's critique of modern Western civilization was primarily directed at its obsession with material comfort and consumerism. He argued that this focus led to the erosion of moral and spiritual values, as individuals and nations pursued gain at the expense of relationships and conduct. For him, a civilization that prioritizes the body over the soul is fundamentally destructive and leads to exploitation.

209. (B) One of partnership and familial relationship.
Gandhi rejected the notion of inherent conflict between labor and capital, instead advocating for a relationship based on mutual trust and partnership. He believed that owners and workers should see themselves as members of a single family. Through principles like Trusteeship, he sought to create a system where capital and labor cooperate harmoniously, ensuring that economic activity is socially responsible.

210. (A) A society of perfectly moral and self-regulating individuals would not need a coercive state.
Enlightened anarchy is Gandhi's vision of a society where individuals have achieved such high levels of moral self-discipline that they govern themselves without the need for external

laws. In this state, people live harmoniously and resolve conflicts through non-violence, rendering the state's apparatus unnecessary. It is the ultimate goal of Swaraj, where self-control at the individual level creates peace.

211. (C) Preparation for armed struggle.
The Constructive Programme was entirely non-violent and focused on social and economic reconstruction. It included promoting communal unity, removing untouchability, and encouraging self-reliance through Khadi. Crucially, it did not involve any preparation for armed struggle. Its goal was to build a just and strong society from the ground up, preparing the nation for true independence through moral and social reform.

212. (D) All of the above.
Gandhi believed that the empowerment of women was essential for achieving true Swaraj. He argued that independence would be incomplete if half of the population remained subjugated and that women's participation was vital for purifying the political movement. Furthermore, he saw women as the "personification of Ahimsa," whose involvement gave moral strength and legitimacy to the non-violent struggle for a nation.

213. (C) The rise and welfare of all, without exception.
Sarvodaya is the comprehensive Gandhian ideal of achieving the welfare of every single person in society. It rejects the utilitarian focus on the majority and the social Darwinist focus on the strong. Instead, Sarvodaya insists that true progress is only genuine when it includes everyone, prioritizing the upliftment of the most marginalized (Antyodaya). This principle aims to create harmony.

214. (B) The relationship between ends and means.
This famous comparison illustrates Gandhi's view that the means and the end are organically and inseparably linked. Just as the nature of the tree is determined by the seed, the quality of any social or political outcome is dictated by the methods used to achieve it. Therefore, Gandhi insisted that noble ends can only be reached through ethical means.

215. (D) Decentralized federation of autonomous village republics.
Gandhi's vision for a post-independence India was a decentralized polity known as Gram Swaraj. He envisioned the nation as a non-hierarchical "federation" of self-sufficient village republics, each managing its own social, economic, and political affairs. This model sought to return power to the people locally, minimizing the central state and ensuring that democracy was direct and grounded in moral discipline.

216. (A) Grounded in moral principles and aimed at selfless service.
Spiritualization of politics for Gandhi meant that the conduct of public life should be infused with universal ethical values like truth and non-violence. He believed that political action should not be a struggle for power or personal gain, but a form of selfless service to humanity. By bringing an ethical foundation to governance, he aimed to create a just system.

217. (C) All rights flow from the performance of duties.
In the context of human rights, Gandhi uniquely emphasized that rights are not inherent entitlements but are moral consequences of fulfilling one's obligations. He argued that the true source of rights is the diligent performance of duty, and that if everyone followed their moral responsibilities, rights would be naturally protected. This duty-centric approach places personal accountability at the heart of justice.

218. (A) Poverty and exploitation.
Gandhi viewed poverty and exploitation as the most destructive forms of violence because they systematically crush the human spirit and deny people their basic dignity. He argued that structural injustices cause more suffering than physical violence. His philosophy emphasized that true Ahimsa requires not only the absence of physical force but also the active removal of these exploitative systems for peace.

219. (D) Accomplish a non-violent transformation of society into an egalitarian one.
The main objective of the Trusteeship theory is to achieve economic justice and equality without resorting to state coercion or violent class struggle. It encourages the wealthy to undergo a moral transformation and view their surplus riches as resources held in trust for the welfare

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150. (A) 3, 2, 4, 1
Gandhi's philosophical structure begins with Truth (Satya) as the ultimate reality. Non-violence (Ahimsa) is the essential means to realize that truth. Sarvodaya represents the comprehensive social goal of achieving the welfare of all people based on these principles. Finally, Panchayat Raj is the practical application of this vision in governance, creating a decentralized and moral system of grassroots self-rule.

151. (D) Statement I is incorrect but Statement II is correct.
In 'Hind Swaraj,' Gandhi did not praise Western parliamentary democracy but instead provided a severe critique of it, calling it a sterile system prone to corruption. He argued that such models often failed the poor and led to the concentration of power. He preferred "Gram Swaraj," a decentralized model of governance where power is exercised directly by self-reliant and autonomous village communities.

152. (A) Change of heart (Hridaya Parivartan) and non-violent persuasion.
For Gandhi, lasting social change cannot be achieved through force, coercion, or violent revolution. Instead, it must stem from a "change of heart" in individuals, particularly those who benefit from injustice. Through non-violent persuasion and the power of truth, Satyagraha aims to awaken the conscience of others, leading to a voluntary and genuine transformation that creates a more just social order.

153. (C) How it will affect the poorest and the weakest person.
Gandhi's Talisman serves as a moral test for any policy or action. It asks the decision-maker to consider the most marginalized individual they have encountered and evaluate whether the proposed step will truly benefit them. This principle ensures that the focus remains on social justice and the upliftment of the poor, making the welfare of the "last person" the ultimate standard.

154. (A) A necessary evil, a "soulless machine" representing concentrated violence.
Gandhi held a deeply skeptical view of the modern state, characterizing it as a "soulless machine" because its power is fundamentally based on violence and coercion. While he acknowledged its presence as a necessary evil, his ultimate goal was a society of self-governing individuals where the state's role is minimized. He feared that centralized state power would always suppress individual freedom and morality.

155. (B) II and IV only.
Satyagraha is fundamentally different from passive resistance because it is based on the active power of Truth and Non-violence. It is a weapon of the strong, requiring practitioners to be fearless and willing to undergo self-suffering for their cause. Crucially, it never aims to coerce the opponent but instead seeks to convert them through moral appeal and adherence to truth.

156. (B) Build the capacity for self-rule among the Indian masses.
The Constructive Programme was designed to transform Indian society from within by addressing internal social and economic weaknesses. Gandhi believed that by promoting Khadi, communal unity, and the removal of untouchability, the masses would develop the self-discipline and self-reliance necessary for true Swaraj. This non-violent reconstruction was essential for building the capacity of ordinary people to govern themselves justly.

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157. (B) P-2, Q-1, R-4, S-3
Gandhi proposed unique solutions for societal problems: Trusteeship for class conflict; Panchayat Raj for decentralizing state power; upliftment campaigns for untouchability; and a spiritual limitation of wants to counter Western materialism. These approaches were all rooted in non-violence and moral reform, aiming to create a balanced society where economic, political, and social issues are addressed through ethical transformation and cooperation.

158. (D) Leads to the concentration of wealth and unemployment.
Gandhi's primary objection to large-scale machinery was its socio-economic impact. In a country like India with a vast population, he feared that indiscriminate mechanization would displace manual labor, causing mass unemployment and poverty. Furthermore, he believed that such technology tends to concentrate wealth in the hands of a few industrialists. He

By living simply and utilizing local resources, humanity can achieve economic justice and harmony while preserving the environment for future generations.

229. (C) Withdraw support from an unjust system, thereby making it impossible for it to function.
Non-cooperation is a key method of Satyagraha based on the principle that no unjust system can survive without the cooperation of the people it rules. By voluntarily withdrawing support, citizens make it impossible for the system to function, forcing authorities to address grievances. This non-violent resistance seeks a just outcome by demonstrating the power of moral conviction and collective action.

230. (B) Members of a family.
Gandhi believed that the relationship between labor and capital should be modeled on the mutual trust and cooperation found within a family. He rejected the idea of inherent conflict, instead advocating for a partnership where both owners and workers act with a sense of shared responsibility. Through principles like Trusteeship, he sought to create a harmonious social order based on love.

231. (D) Sarvodaya/Antyodaya.
Gandhi's Talisman is a practical guide for applying the principles of Sarvodaya and Antyodaya in everyday life. It directs individuals to consider the impact of their actions on the poorest and weakest person they have encountered. By making the welfare of the most marginalized the standard for decision-making, the Talisman ensures that social justice remains the primary focus of all actions.

232. (A) The individual.
In Gandhi's "oceanic circle" metaphor of political structure, the individual is the absolute center of power. From this center, power flows outwards to the village, then the district, and eventually the nation, in expanding, non-hierarchical circles. Each outer circle supports and protects the inner ones without ever crushing them. This model represents a decentralized society where individual autonomy is the foundation.

233. (C) A 'sin' and a 'crime against humanity'.
Gandhi viewed the practice of untouchability as a profound spiritual and moral failure within the Hindu community. He famously labeled it a "sin" and a "crime against humanity," arguing that it had no scriptural sanction and violated human equality. His lifelong campaign was part of a broader mission for national purification, believing that India could not achieve true Swaraj otherwise.

234. (A) The Constructive Programme was about building a new society, while Satyagraha was about resisting the old one.
Gandhi saw the Constructive Programme and Satyagraha as two sides of the same coin in the struggle for independence. Satyagraha provided the non-violent method for resisting the injustice of the old colonial system. Meanwhile, the Constructive Programme focused on the positive work of building the social and moral foundations of the new society from the grassroots level through non-violent means.

235. (D) The means must be as pure as the end one seeks to achieve.
The theory of ends and means is a cornerstone of Gandhian philosophy, asserting that the nature of the methods used will inevitably dictate the outcome. Gandhi famously compared the relationship to that of a seed and a tree. He believed that a truthful goal can never be reached through immoral or violent means. Therefore, he insisted on absolute integrity in tactics.

236. (B) Thought, word, and deed.
For Gandhi, Ahimsa was a comprehensive ethical principle that applied to every aspect of human life. It required not only the absence of physical violence (deed) but also the avoidance of harmful words and the absence of ill-will in one's mind (thought). True non-violence involves the active practice of love and compassion in all internal and external actions and beliefs.

237. (C) The conduct of politics based on ethical and moral principles.
Spiritualization of politics for Gandhi meant that the conduct of public life should be infused with universal ethical values like truth and non-violence. He believed that political action should not be a struggle for power, but a form of selfless service to humanity. By bringing a moral

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CHAPTER 09

Gandhi's Role in the Indian Freedom Movement

1. The Champaran Satyagraha was launched by Gandhi in response to the exploitation of which group of people?
(A) Cotton mill workers
(B) Indigo cultivators
(C) Salt producers
(D) Urban factory laborers

2. Read the following statements regarding the Ahmedabad Mill Strike and choose the correct option.
Statement I : The primary dispute was over the discontinuation of a 'plague bonus'.
Statement II : Gandhi advised the workers to demand a 50% wage hike and eventually undertook a fast to support them.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

3. Which of the following is a correct statement about the Kheda Satyagraha?
(A) It was launched to protest against the exploitative Tinkathia system.
(B) It was the first instance of Gandhi using a hunger strike in India.
(C) Peasants of Kheda demanded remission of revenue due to crop failure.
(D) The movement was primarily led by mill owners against British policies.

4. The "Do or Die" mantra is most famously associated with which of the following movements led by Gandhi?
(A) Non-Cooperation Movement
(B) Civil Disobedience Movement
(C) Champaran Satyagraha
(D) Quit India Movement

5. Which of the following statements about Gandhi's role in the Vykom Satyagraha is incorrect?
(A) He visited Vykom and held discussions with local leaders and officials.
(B) His role was primarily advisory, providing guidance to the local leaders.
(C) Gandhi directly initiated and led the Satyagraha from its inception.
(D) The Satyagraha aimed at securing entry for lower castes on temple roads.

6. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : The Non-Cooperation Movement was abruptly withdrawn by Mahatma Gandhi in 1922.
Reason (R) : The Chauri Chaura incident, where a violent mob set fire to a police station, convinced Gandhi that the movement had lost its non-violent character.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

7. What was the primary objective of the Dandi March initiated by Mahatma Gandhi?
(A) To demand complete independence from British rule immediately.
(B) To protest against the Jallianwala Bagh massacre of 1919.
(C) To demand separate electorates for the untouchables of India.
(D) To defy the British Salt Act, which imposed a tax on salt.

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mutual service, he sought to build a harmonious community integrated through genuine ethical awakening.

247. (D) To build 'Swaraj' from the bottom up through social and economic regeneration.
The core idea behind the Constructive Programme was to achieve Purna Swaraj by transforming society from within. It focused on addressing social injustices, promoting communal unity, and encouraging economic self-reliance through local industries. Gandhi believed that by working from the bottom up, the nation would build the internal strength necessary to sustain a truly free society, ensuring that independence was meaningful.

248. (A) A spirit of self-reliance and service to one's immediate community.
Swadeshi is the principle of prioritizing and serving one's immediate community by patronizing local products. Gandhi believed that this preference for the local is essential for self-reliance and communal harmony. It fosters a spirit of mutual support and protects the community from exploitative forces. Crucially, Swadeshi is not about exclusion, but about recognizing that service to humanity begins with those closest.

249. (C) Class war and state socialism.
Trusteeship was Gandhi's non-violent alternative to the concepts of class struggle and the state-controlled economy of socialism. He proposed that wealthy individuals should undergo a moral transformation and view themselves as trustees of their riches for the common good. This approach aims to achieve economic equality by changing the mindset of owners, fostering a relationship of partnership and responsibility.

250. (A) Every individual learns to rule themselves.
According to Gandhi, true sovereignty or "Purna Swaraj" is not merely the end of foreign rule, but the state where every individual is self-governed and morally autonomous. He believed that when individuals learn to master their own passions and act according to truth, the nation becomes naturally free. This vision emphasizes that the legitimacy of any system depends on ethical self-discipline.

251. (B) It was a moral and spiritual failing of Hindu society.
Mahatma Gandhi viewed social injustices as reflections of the moral and spiritual health of a community. He argued that the practice of untouchability was a grave sin that corrupted the essence of Hinduism. This perspective emphasizes that social reform requires internal ethical transformation rather than just structural changes to address deep-seated systemic inequalities effectively.

252. (A) He saw Varna as a functional division of labour but condemned untouchability as a crime.
In his early philosophical development, Gandhi distinguished between the Varna system and untouchability. He perceived Varna as a non-hierarchical, functional division based on individual aptitude and social duty. Conversely, he condemned untouchability as a heinous crime against humanity, viewing it as a late corruption of Hindu social structures that required immediate and total eradication.

253. (C) The total eradication of untouchability.
Genuine self-rule or Swaraj was seen as unattainable if a significant portion of the population remained oppressed. Gandhi believed that a nation could not claim true freedom while practicing internal social exclusion. Therefore, the elimination of untouchability was a fundamental prerequisite for national regeneration, ensuring that all segments of society were integrated into the collective freedom struggle.

254. (D) Self-purification, fasting, and moral persuasion.
Instead of relying solely on legal enforcement or state power, Gandhi advocated for a profound change of heart among upper castes. He employed methods such as fasting and self-purification to awaken the moral consciousness of society. This approach focused on non-violent transformation, believing that lasting social justice must emerge from voluntary ethical shifts rather than external coercion.

255. (C) affirm the divine and equal status of the so-called 'untouchables'.
By introducing the term 'Harijans', which translates to 'children of God', Gandhi aimed to restore the dignity of those marginalized by

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Gandhi's rejection of Western civilization was not based on xenophobia but on a deep philosophical concern for the future of humanity. He believed the Western model of development was unsustainable and morally corrosive. His critique was motivated by a desire to protect India and the world from a path that prioritized economic growth over spiritual integrity and long-term human well-being.

291. (C) The wealthy should act as stewards of their property for the benefit of society.
The doctrine of Trusteeship proposes that owners of wealth should view themselves as temporary guardians or stewards rather than absolute owners. Gandhi argued that while individuals are entitled to a reasonable commission for their management, the surplus wealth belongs to the community. This concept aims to harmonize the relationship between capital and labor by dedicating excess resources to social welfare.

292. (A) Through a voluntary and moral transformation of the capitalist's mindset.
Rather than using state coercion or violent revolution, Gandhi's Trusteeship theory relies on a voluntary "change of heart" within the wealthy. He believed that through moral persuasion, capitalists could be convinced to use their resources for the benefit of the community and labor. This non-violent approach sought to resolve class struggle by transforming industrial relations into a partnership based on service.

293. (D) To act as a primary mechanism for economic decentralization and mass employment.
Gandhi championed small-scale cottage industries as the backbone of a decentralized economy. He believed these industries were essential for providing widespread employment and empowering rural villages. By promoting local production, Gandhi sought to prevent the concentration of wealth in urban centers and ensure that economic power remained distributed among the masses, fostering national self-reliance and the dignity of manual labor.

294. (B) The prevention of wealth concentration and fostering of self-reliance.
The promotion of Khadi and handloom industries was intended to create an economic system based on Swadeshi or self-reliance. Gandhi believed that decentralized production would stop the accumulation of capital in a few hands and revitalize the village economy. This model empowered individuals to be economically independent while contributing to a non-violent social order that prioritized community welfare over industrial profit.

295. (C) the benefit of the community and the welfare of labour.
Under the Trusteeship model, any wealth generated beyond what is needed for a simple living and business management is considered a trust. Gandhi insisted that this surplus be used specifically to improve the lives of the workers and the broader community. This ensures that the labor responsible for creating the wealth directly benefits from it, promoting social justice and economic equality.

296. (D) As the tangible and non-violent method for achieving complete self-rule.
Gandhi described the Constructive Programme as the practical and positive application of his philosophy for winning complete independence. He viewed it as a blueprint for rebuilding India from the grassroots level using truthful and non-violent means. This sustained effort was designed to prepare the nation for Swaraj by creating a just and self-reliant society through active socio-economic regeneration and moral upliftment.

297. (A) Fostering Hindu-Muslim unity and removing untouchability.
The Constructive Programme included essential social reforms aimed at creating national integration and equality. Gandhi emphasized fostering Hindu-Muslim unity and the removal of untouchability as key pillars for building a strong, unified nation. These activities were central to his vision of a social order where justice and harmony prevailed, ensuring that the struggle for political freedom was accompanied by deep social transformation.

298. (B) To discipline and empower them for genuine self-rule.
Gandhi believed that participation in constructive activities would provide the masses with the necessary discipline and strength for self-governance. By engaging in tasks like promoting Khadi or improving village sanitation,

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264. (D) an absolute reality, equated with God itself.
For Gandhi, Truth was not a subjective or relative concept that changed with circumstances. He regarded it as the supreme principle and the absolute reality that governs the universe. By equating Truth with God, he elevated the pursuit of truth to a spiritual duty, making it the central focus of all human striving and the foundation of his philosophy.

265. (A) An impure means cannot lead to the attainment of a pure end.
The principle of Satyagraha emphasizes the ethical continuity between the methods used and the goals sought. Gandhi maintained that the quality of the means directly shapes the final outcome. Therefore, using violence or deceit to achieve a noble purpose is impossible, as the negative nature of such methods will inevitably corrupt and degrade the purity of the intended result.

266. (B) The means and the end are inseparable and the means must be as pure as the end.
Gandhi's philosophy rejects the traditional separation of tactics from final goals. He believed that the means and the end form a single, unified process where the moral quality of one dictates the nature of the other. Consequently, any attempt to achieve a just society must utilize equally just and ethical methods to ensure the integrity of the outcome.

267. (B) the nature of the means determines the nature of the outcome.
Using the analogy of the seed and the tree, Gandhi illustrated that a specific outcome cannot be divorced from its origin. Just as a poisonous seed cannot produce wholesome fruit, violent or dishonest methods cannot lead to a peaceful and just society. This comparison underscores the necessity of choosing ethical means to guarantee that the resulting social order is healthy.

268. (A) Gandhi rejected the idea that the end justifies the means, which Machiavellianism often supports.
While Machiavellian ethics suggest that any method is acceptable to achieve political power or stability, Gandhi took the opposite stance. He argued that the ethical character of the process is paramount. By rejecting the notion that noble ends justify immoral means, he established a framework for politics that prioritizes moral consistency and spiritual integrity over mere strategic success or expediency.

269. (C) Because he believed violent means would inevitably corrupt the final goal.
Gandhi insisted on non-violent means because he viewed the struggle as a process of self-purification. He believed that adopting violence, even for a righteous cause, would result in a society built upon hatred and aggression. To ensure that the goal of freedom remained pure and sustainable, the methods used to achieve it had to reflect the values of peace.

270. (D) the strict commitment to using pure and moral means in political action.
The concept of spiritualizing politics involves integrating ethical and moral values into the public sphere. Gandhi believed this was only possible if political actors remained committed to using truthful and non-violent methods. By ensuring that the process of political struggle is itself a form of moral elevation, the entire political system can be transformed into a service-oriented and just institution.

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271. (C) Decentralized governance based on self-sufficient village republics.
Gandhi's vision of Panchayat Raj centers on the empowerment of local communities through decentralization. He envisioned each village as an autonomous and self-sufficient republic capable of managing its own affairs. This model sought to move power away from a centralized state, placing it directly in the hands of the people to foster a truly democratic and self-governing social order.

272. (B) Legislative, executive, and judicial functions.
In the ideal model of Gram Swaraj, the village Panchayat was not merely an advisory body but a comprehensive unit of local governance. It was designed to exercise legislative, executive, and judicial powers simultaneously. This holistic approach ensured that villages could handle their own laws, administration, and disputes, making them truly independent and self-reliant units within the broader national political structure.

273. (D) a non-hierarchical, interconnected system where power resides at the local level.
The "oceanic circles" metaphor illustrates a political structure where the individual and the village are at the core. Unlike a top-down hierarchy, this system involves expanding circles of support and interdependence that do not dominate one another. This model emphasizes that sovereignty begins at the grassroots level, creating a balanced society where power is distributed rather than concentrated at the top.

274. (A) Power flows from the bottom up in Gandhi's model, rather than top-down.
Conventional parliamentary systems often operate with power flowing from a central authority down to the local level. In contrast, Gandhi's model reverses this flow, starting with the individual and the village Panchayat. This bottom-up approach ensures that the foundation of the state is built upon the active participation and direct sovereignty of the people in their own local communities.

275. (C) make Swaraj a tangible reality by empowering individuals at the grassroots level.
The ultimate purpose of establishing the Panchayat Raj system was to ensure that freedom or Swaraj was experienced by every citizen. By decentralizing authority and encouraging local self-governance, Gandhi aimed to create a society where individuals possessed the power to shape their own lives. This grassroots empowerment was seen as the only way to achieve a non-violent and exploitation-free nation.

276. (A) In the individual.
Gandhi's political philosophy places the individual at the center of sovereignty. He believed that true self-rule or Swaraj begins with individual self-discipline and adherence to moral law. Because the individual is the ultimate master of their own destiny through spiritual and ethical development, the state and its institutions are secondary to the inherent power and conscience of the person.

277. (D) As disciplined liberty to perform one's duty and follow moral law.
For Gandhi, freedom was far more than the absence of external colonial rule or the license to act without restraint. He defined Swaraj as a state of disciplined liberty where individuals possess the self-control to fulfill their duties and live according to universal moral principles. True freedom is thus achieved through internal moral strength and a commitment to ethical social conduct.

278. (B) tolerance as a necessity due to human imperfection, while seeing it as potentially soul-destroying.
Gandhi maintained a cautious view of the state, regarding it as a potentially soul-destroying machine due to its reliance on coercive power. However, he tolerated its existence as a necessary tool because human beings had not yet reached a state of moral perfection. His goal was to minimize state interference by promoting self-governance and individual responsibility within a decentralized society.

279. (C) The infusion of politics with universal ethical principles like Truth and Non-violence.
To "spiritualize politics" means to bring a moral compass to public life and institutions. Gandhi argued that political actions should not be separated from universal ethical values common to all religions. By infusing politics with truth and non-violence, he sought to transform the struggle for power into a spirit of service, ensuring that political institutions serve the higher good of humanity.

280. (D) Because it would inevitably lead to corruption and violence.
Gandhi warned that when politics is divorced from morality and religion, it becomes a dangerous "death-trap." Without an ethical foundation, the pursuit of power often leads to systemic corruption and the use of violence to achieve goals. He believed that only by grounding political activity in spiritual principles could society avoid these destructive outcomes and build a stable, non-violent social order.

281. (A) The performance of duties is the primary source from which rights emerge.
Gandhi argued that rights and duties are intrinsically linked, with duties serving as the foundation for rights. He believed that when individuals faithfully discharge their responsibilities, rights follow naturally as a consequence. This duty-centric approach

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prioritizes collective responsibility and moral action, suggesting that focusing on one's Dharma is the most effective way to secure justice and dignity for everyone.

282. (B) He was critical of its lack of a corresponding focus on duties.
Gandhi expressed criticism toward the modern Western emphasis on asserting individual rights without a balanced commitment to duties. He believed this one-sided focus encouraged selfishness and social conflict. His perspective advocated for a shift toward a reciprocal social order where the fulfillment of personal and collective responsibilities creates the necessary conditions for rights to exist and be respected.

283. (B) rights are a natural consequence of the fulfillment of one's responsibilities.
The idea that duty is the source of right implies that rights are not independent entitlements but results of ethical behavior. Gandhi believed that if everyone focused on performing their duties toward others, the rights of all would be automatically protected. This philosophy emphasizes a proactive approach to social harmony, where individual responsibility leads to the realization of universal human rights.

284. (A) Social conflict and moral decay.
In Gandhi's view, a society that relentlessly pursues individual rights while ignoring duties is destined for failure. Such an approach leads to an endless cycle of demands and a breakdown of social cohesion, ultimately resulting in conflict and moral decline. He argued that true social stability requires a self-imposed discipline where individuals prioritize their responsibilities to the community over personal claims.

285. (C) By each individual making it their duty to respect the lives of others.
Gandhi proposed that the right to life is best protected through a mutual performance of duties rather than through legal demands or force. When every individual recognizes their responsibility to respect and preserve the lives of others, the safety and dignity of all are naturally secured. This reciprocal respect forms the basis of a non-violent society where rights are fundamentally guaranteed.

286. (D) Its emphasis on materialism over spiritual well-being.
Gandhi's critique of modern Western civilization focused on its pervasive materialism and the pursuit of bodily comfort at the expense of moral health. He argued that this focus led to a "godless" society that prioritized physical pleasure over spiritual self-realization. For Gandhi, a civilization's true value is measured by its ability to foster the ethical and spiritual development of its members.

287. (C) It enslaved humans and displaced labour.
Gandhi viewed the over-reliance on machinery as a threat to human dignity and economic stability. He believed that industrialization often led to the enslavement of workers and the widespread displacement of labor, causing unemployment and poverty. By disrupting the artisan-based village economy, excessive mechanization undermined the self-reliance of local communities and concentrated wealth in the hands of a few.

288. (B) was 'godless' and encouraged the indefinite multiplication of wants.
Gandhi labeled modern civilization 'Satanic' because he believed it promoted an unsustainable lifestyle driven by greed and the endless multiplication of human desires. By ignoring spiritual goals and focusing solely on material accumulation, this civilization led to competition and violence. He argued that such a path was fundamentally destructive to humanity's higher purpose, which is to achieve moral and spiritual growth.

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289. (D) He was critical of them for encouraging conflict and ignoring root causes of problems.
Gandhi criticized modern legal and medical systems for being superficial and counterproductive. He believed the legal system encouraged litigiousness and social division, while the medical system focused on treating bodily symptoms without addressing lifestyle or spiritual issues. In his view, these institutions failed to provide genuine healing or justice, often perpetuating the very problems they were designed to solve.

290. (A) a conviction that its development model was morally and spiritually harmful.

foundation to governance, he aimed to create a just system motivated by welfare.

238. (D) To hold and manage wealth on behalf of society and for its welfare.
In the theory of Trusteeship, the "trustee" is an individual who holds surplus wealth not for personal profit, but as a caretaker for society. Their role is to manage these resources responsibly for the benefit of the community, ensuring that wealth serves the common good. This non-violent principle seeks economic justice by transforming the property owner's mindset to one of stewardship.

239. (A) The concentration of economic power and exploitation.
Gandhi championed small-scale cottage industries to promote mass employment and economic self-reliance. He believed that centralized, large-scale industrialization inevitably leads to the concentration of wealth and the exploitation of workers. By placing the means of production in the hands of the rural masses, he sought to decentralize economic power and build a humane economy where everyone can live with dignity.

240. (B) The performance of one's duties.
Gandhi believed that human rights are not inherent entitlements or gifts from the state, but are moral consequences of fulfilling one's obligations to society. He argued that when individuals perform their duties with integrity and a sense of service, their rights follow naturally. This duty-centric approach places personal responsibility and ethical conduct at the heart of achieving a just social order.

241. (B) All of the above.
Gandhi's critique of modern civilization was holistic, arguing that its obsession with materialism negatively affects human morality, social relationships, and the environment. He believed that its focus on physical comfort led to spiritual decay and the exploitation of both people and nature. For him, a civilization that does not prioritize ethical values and communal harmony is fundamentally flawed and destructive.

242. (A) The extent to which it empowers the weakest and most vulnerable.
For Gandhi, the true success of a democracy is measured not by its military strength, but by its ability to uplift and empower its most marginalized members. This vision is rooted in the principles of Sarvodaya and Antyodaya, emphasizing that progress is only genuine when it includes everyone. A just democracy must ensure that every individual has a meaningful voice and influence.

243. (C) Self-suffering and love.
The primary weapon of a Satyagrahi is "soul-force," which is based on the active practice of self-suffering and unconditional love. Instead of using physical force, the Satyagrahi seeks to resist injustice by enduring pain without retaliation. By demonstrating moral courage and a spirit of compassion, they aim to awaken the opponent's conscience and achieve a change of heart for a truthful resolution.

244. (D) All of the above.
Gram Swaraj envisions the village as a completely self-sufficient republic. This means that each village should be capable of managing its own governance, meeting its basic economic needs like food and clothing through local resources, and providing for its own non-violent defense. This model of radical decentralization seeks to empower people at the grassroots level, ensuring democracy is participatory.

245. (C) Custodians of a non-violent and moral social order.
Gandhi viewed women as the natural embodiment of sacrifice and Ahimsa, believing their role was vital for purifying the political movement and building a just society. He did not want them to remain passive followers, but instead to use their unique moral strengths as custodians of a non-violent order. By participating in social reform, women were seen as leaders in reconstruction.

246. (B) The principle of love, non-violence, and a change of heart.
Gandhi believed that social inequalities and the caste system could only be truly eradicated through a moral transformation and a "change of heart" among individuals. He rejected violent uprisings as primary solutions, instead advocating for the power of love and non-violence. By practicing Satyagraha and fostering

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individuals would become self-reliant and morally prepared for the responsibilities of Swaraj. This empowerment at the grassroots level was seen as the only way to ensure lasting and meaningful freedom.

299. (B) Sustainable development.
The text highlights that Gandhi's Constructive Programme shares many core principles with the modern concept of sustainable development. By focusing on local resource utilization, social equity, and ecological harmony, his approach sought to meet human needs without destroying the environment or compromising future generations. This holistic vision makes his work a significant early precursor to contemporary global efforts for balanced and ethical growth.

300. (A) ecological harmony and social equity.
Gandhi's emphasis on utilizing local resources and practicing need-based consumption reflects a commitment to living in harmony with nature. His model also prioritized social equity by ensuring that development benefited the most marginalized members of society. These principles collectively aimed to create an economic system that was both environmentally sustainable and socially just, laying the foundation for a non-violent social order.

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the caste system. This renaming was intended to emphasize the inherent divinity and spiritual equality of every individual. It served as a symbolic tool to promote social integration and challenge the dehumanizing nature of traditional hierarchy.

256. (B) Their inherent capacity for non-violence and sacrifice.
Gandhi believed that women possessed unique moral and spiritual strengths that aligned perfectly with the principles of Satyagraha. He viewed them as natural embodiments of non-violence and selfless sacrifice, making them exceptionally qualified for leadership roles within his movement. This perspective challenged traditional gender roles by placing women at the center of the ethical and political struggle.

257. (D) He emphasized women realizing and using their unique, innate strengths.
For Gandhi, empowerment did not mean that women should adopt male characteristics or compete with men in traditional spheres. Instead, he argued that women should focus on recognizing and exercising their distinct moral and spiritual capacities. This approach sought to liberate women by valuing their specific contributions to society, emphasizing that true equality comes from fulfilling one's unique potential.

258. (A) To promote women's economic independence and self-reliance.
The spinning wheel was more than a political symbol; it was a practical instrument for female empowerment. Gandhi promoted the Charkha to provide women with a means of achieving economic independence and self-reliance at the village level. By linking domestic production to national freedom, he enabled women to contribute directly to the economic sovereignty of the entire Indian nation.

259. (C) The lust and desire for domination within men.
Gandhi rejected the idea that women were inherently inferior to men. He argued that the subjugation of women was primarily caused by the negative qualities found in men, specifically their lust and an egoistic desire for domination. This analysis shifted the responsibility for social reform toward changing male behavior and attitudes, rather than focusing solely on women's perceived limitations.

260. (A) In the Salt Satyagraha and promotion of Khadi.
Moving beyond supportive roles, Gandhi actively encouraged women to lead major political and social campaigns. They played frontline roles in significant events like the Salt Satyagraha and the nationwide promotion of Khadi cloth. These activities were central to his vision for national regeneration, demonstrating that women were essential participants in the struggle for both political independence and social reform.

261. (D) Non-violence is the means to realize Truth as the end.
In Gandhian thought, Truth represents the ultimate reality and the supreme goal of human existence. Non-violence, or Ahimsa, serves as the essential and indispensable path required to reach this ultimate principle. This relationship establishes that the purity of the method determines the success of reaching the final objective, making non-violence the practical vehicle for experiencing and manifesting absolute Truth.

262. (B) converting the opponent by appealing to their conscience through self-suffering.
Satyagraha operates on the principle of moral conversion rather than physical or psychological coercion. By undergoing self-imposed suffering, the practitioner seeks to touch the conscience of the opponent and reveal the underlying truth of a conflict. This method aims to transform the relationship between parties, leading to a mutually acceptable resolution based on ethical understanding rather than forced submission.

263. (C) As an active force of love and conscious suffering.
Gandhi did not view non-violence as a passive state or a mere avoidance of conflict. Instead, he defined Ahimsa as a powerful, active force rooted in love and compassion for all living beings. This concept requires the practitioner to embrace conscious suffering and maintain a commitment to ethical conduct in every aspect of life, including thought, word, and deed.

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8. In the context of the Ahmedabad Mill Strike, what was the final agreed-upon wage hike for the workers?
(A) 35%
(B) 20%
(C) 25%
(D) 50%

9. Match the following movements with their associated issues.
List I: (Movement)
P. Champaran Satyagraha
Q. Ahmedabad Mill Strike
R. Kheda Satyagraha
S. Non-Cooperation Movement
List II: (Associated Issue)
1. Revenue remission due to crop failure
2. Swaraj and Khilafat issue
3. Tinkathia system for indigo
4. Dispute over plague bonus
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

10. Consider the following statements about Gandhi's stance on the Partition of India:
I. He was a staunch supporter of the Two-Nation Theory from the beginning.
II. He undertook fasts in an attempt to quell communal violence during the partition.
III. He accepted the partition plan willingly as the best possible solution.
IV. He consistently expressed deep anguish and opposition to the idea of dividing India.
Which of the above statement(s) is/are correct?
(A) I and III only
(B) II and IV only
(C) I and II only
(D) III and IV only

11. The Bardoli Satyagraha of 1928 was primarily led by which leader, with Gandhi's role being that of a guide and supporter?
(A) Jawaharlal Nehru
(B) Rajendra Prasad
(C) C. Rajagopalachari
(D) Vallabhbhai Patel

12. The Vykom Satyagraha, in which Gandhi played an advisory role, took place in which princely state?
(A) Mysore
(B) Travancore
(C) Hyderabad
(D) Baroda

13. Consider the following statements about the Quit India Movement:
I. It was launched in August 1942.
II. Gandhi gave the call of "Do or Die".
III. The movement was immediately suppressed by the British and had no long-term impact.
IV. After the arrest of major leaders, it was marked by spontaneous and widespread underground activity.
V. It was also known as the August Kranti.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III and IV only
(D) I, III and V only

14. The Champaran Agrarian Act was a direct outcome of which event?
(A) The Dandi March
(B) The Kheda Satyagraha
(C) The Bardoli Satyagraha
(D) The Champaran Satyagraha

15. Identify the incorrect pair.
(A) Kheda Satyagraha - Salt tax protest
(B) Champaran Satyagraha - Indigo farmers
(C) Ahmedabad Mill Strike - Cotton mill workers
(D) Vykom Satyagraha - Temple entry rights

16. Read the following statements regarding Indian nationalist movements and choose the correct option.
Statement I : The Dandi March was the inaugural event of the Civil Disobedience Movement.
Statement II : The Non-Cooperation movement was primarily a response to the Rowlatt Act and the Jallianwala Bagh massacre.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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(D) The quantum of a 'plague bonus' and wage hike

53. Consider the following statements about Gandhi and the Partition of India:
I. He proposed that Jinnah be made the first Prime Minister of a united India to avert partition.
II. He was an architect of the Mountbatten Plan.
III. He remained a silent spectator during the entire process.
IV. He referred to partition as a 'vivisection' of the motherland.
V. He actively supported the idea of population exchange.
Which of the above statement(s) is/are correct?
(A) II and III
(B) I and IV
(C) III and V
(D) I, II and IV

54. The Champaran Satyagraha is significant in the Indian freedom struggle primarily because:
(A) It was the first all-India agitation against the colonial government.
(B) It was the first instance of Gandhi using civil disobedience in India.
(C) It led to the immediate and total downfall of the British government.
(D) It was the first major movement successfully led by Jawaharlal Nehru.

55. In the context of the freedom struggle, what did the Kheda Satyagraha and the Bardoli Satyagraha have in common?
(A) Both were related to issues of industrial workers.
(B) Both were led directly by Mahatma Gandhi on the ground.
(C) Both took place in the same year.
(D) Both were centered around the non-payment of land revenue.

56. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : The Quit India Movement is often described as a 'spontaneous revolution'.
Reason (R) : The arrest of all prominent Congress leaders on the very first day of the movement left the masses without any formal direction or leadership.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

57. The Dandi March started from Sabarmati Ashram on March 12, 1930 and concluded at Dandi on:
(A) March 30, 1930
(B) April 30, 1930
(C) April 6, 1930
(D) May 6, 1930

58. Which of the following is an incorrect statement regarding Gandhi's role in the freedom movement?
(A) He advocated for the use of violence in the Quit India Movement.
(B) He successfully used the weapon of Satyagraha in Champaran.
(C) He led the Dandi March to break the salt law.
(D) He called for a Non-Cooperation Movement against British rule.

59. Arrange the following in chronological sequence:
I. Dandi March
II. Chauri Chaura incident
III. Ahmedabad Mill Strike
IV. August Kranti (Quit India)
(A) I, II, III, IV
(B) II, III, I, IV
(C) III, I, II, IV
(D) III, II, I, IV

60. Gandhi's concept of 'Satyagraha' in the context of the freedom movement is best understood as:
(A) Armed rebellion against the state.
(B) A moral force based on truth and non-violence.
(C) A political strategy of negotiation and compromise.
(D) A call for complete social boycott of opponents.

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inception but received his full support and guidance?
(A) Bardoli Satyagraha
(B) Champaran Satyagraha
(C) Ahmedabad Mill Strike
(D) Kheda Satyagraha

27. Match the following events with their key phrases or concepts.
List I: (Event)
P. Dandi March
Q. Quit India Movement
R. Champaran Satyagraha
S. Vykom Satyagraha
List II: (Key Phrase/Concept)
1. Tinkathia
2. Do or Die
3. Temple Entry
4. Salt Law
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

28. The 'Tinkathia' system, which Gandhi fought against in Champaran, mandated that peasants cultivate indigo on:
(A) 3/10 of their land
(B) 3/20 of their land
(C) 1/3 of their land
(D) 1/2 of their land

29. Gandhi's concept of trusteeship was put to a practical test during which of the following events?
(A) Dandi March
(B) Non-Cooperation Movement
(C) Ahmedabad Mill Strike
(D) Quit India Movement

30. Read the following statements regarding the Kheda Satyagraha and choose the correct option.
Statement I : The primary demand during the Kheda Satyagraha was the suspension of revenue collection, as prescribed in the state's own Revenue Code during times of crop failure.
Statement II : The British government immediately accepted all demands of the Kheda peasants as soon as Gandhi intervened.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

31. Consider the following statements about the Non-Cooperation Movement:
I. It sought to achieve Swaraj.
II. It was launched in conjunction with the Khilafat Movement.
III. It advocated the boycott of British goods and institutions.
IV. It remained peaceful throughout its entire duration until its official end.
V. It was called off following the Chauri Chaura incident.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, IV and V
(C) I, II, III and V
(D) I, III and IV

32. The suspension of the Non-Cooperation Movement by Gandhi was a direct consequence of:
(A) The Jallianwala Bagh massacre
(B) The violence at Chauri Chaura
(C) The beginning of World War II
(D) The passing of the Government of India Act, 1919

33. Which of the following best describes Gandhi's initial reaction to the proposal for the Partition of India?
(A) He perceived the plan as a necessary and logical transition to self-rule.
(B) He opposed the division, famously stating it would occur over his dead body.
(C) He remained indifferent throughout the entirety of the political negotiations.
(D) He initiated the proposal personally to resolve the local communal deadlock.

34. The Quit India Movement is also known as:
(A) The August Revolution
(B) The Khilafat Movement
(C) The Home Rule Movement
(D) The Swadeshi Movement

35. In which Satyagraha did Sardar Vallabhbhai Patel earn the title 'Sardar' from the women of the region for his leadership?

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(A) Kheda Satyagraha
(B) Champaran Satyagraha
(C) Bardoli Satyagraha
(D) Ahmedabad Mill Strike

36. The Dandi March, a 24-day, 240-mile march, began from Gandhi's Sabarmati Ashram and ended at the coastal town of Dandi. The purpose was to:
(A) Launch a major peasant uprising against the provincial British government.
(B) Negotiate a peace treaty with the Viceroy in the capital city.
(C) Declare India as a completely independent nation from the colonial rule.
(D) Make salt from seawater, thus breaking the British Salt Law.

37. What was the nature of Gandhi's intervention in the Vykom Satyagraha?
(A) He led the marchers on the first day of the protest.
(B) He undertook a fast unto death at Vykom.
(C) He acted as a mediator and advisor, influencing both the satyagrahis and the authorities.
(D) He organized a parallel temple entry movement in Gujarat.

38. Which statement about the Ahmedabad Mill Strike is incorrect?
(A) The workers were demanding a wage increase to compensate for the withdrawal of a 'plague bonus'.
(B) The mill owners immediately agreed to Gandhi's proposal for arbitration.
(C) Anasuya Sarabhai, a social worker, invited Gandhi to lead the workers.
(D) Gandhi undertook a fast to strengthen the resolve of the workers.

39. Arrange the following movements in the order of their occurrence:
I. Ahmedabad Mill Strike
II. Kheda Satyagraha
III. Champaran Satyagraha
IV. Bardoli Satyagraha
(A) I, II, III, IV
(B) IV, III, II, I
(C) III, II, I, IV
(D) III, I, II, IV

40. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : The Dandi March was a highly symbolic act that garnered global attention.
Reason (R) : By choosing salt, a commodity used by every Indian, Gandhi was able to connect the abstract idea of freedom with a concrete, everyday grievance.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

41. Consider the following statements regarding Gandhi's role during the Partition of India:
I. He actively participated in the boundary commission's deliberations.
II. He undertook a fast in Calcutta to bring an end to communal riots.
III. He celebrated India's independence with official festivities in Delhi.
IV. He was in Noakhali, a riot-torn area, on the day of independence.
Which of the above statement(s) is/are correct?
(A) I and III only
(B) II and IV only
(C) I and II only
(D) III and IV only

42. The main issue in the Kheda Satyagraha (1918) was:
(A) The peasants' inability to pay high taxes due to a famine.
(B) The demand for higher wages for agricultural laborers.
(C) The opposition to the forced cultivation of commercial crops.
(D) The protest against the salt tax imposed by the British.

43. Which of the following events first established Mahatma Gandhi as a prominent national leader in the Indian freedom struggle?
(A) The Bardoli Satyagraha
(B) The Vykom Satyagraha
(C) The Quit India Movement
(D) The Champaran and Kheda Satyagrahas

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44. Match the following leaders with their associated events or roles.
List I: (Leader)
P. Mahatma Gandhi
Q. Vallabhbhai Patel
R. Rajkumar Shukla
S. Anasuya Sarabhai
List II: (Associated Event/Role)
1. Invited Gandhi to Champaran
2. Invited Gandhi to lead Ahmedabad mill workers
3. Led the Bardoli Satyagraha on the ground
4. Provided overarching strategy for Civil Disobedience
Codes:
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-3, R-1, S-4

45. The principle of 'Satyagraha' was first applied on a large scale by Gandhi in India during the:
(A) Champaran Satyagraha
(B) Quit India Movement
(C) Non-Cooperation Movement
(D) Ahmedabad Mill Strike

46. Read the following statements regarding the Bardoli Satyagraha and choose the correct option.
Statement I : The Bardoli Satyagraha was a tax-revolt movement.
Statement II : Gandhi's role in Bardoli was that of the main field commander, personally leading processions.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

47. Identify the correct pair regarding Gandhi's fasts.
(A) Post-Partition riots - Fast to restore communal harmony.
(B) Ahmedabad Mill Strike - Fast to pressure the British government.
(C) Champaran Satyagraha - Fast to force peasants to cultivate indigo.
(D) Quit India Movement - Fast to demand immediate release from prison.

48. The Chauri Chaura incident led to the suspension of which movement?
(A) Quit India Movement
(B) Non-Cooperation Movement
(C) Civil Disobedience Movement
(D) Champaran Satyagraha

49. Consider the following statements regarding the Quit India Movement:
I. The Indian National Congress passed the Quit India resolution in Bombay.
II. The British government responded with mass arrests of the entire Congress leadership.
III. The slogan "Delhi Chalo" was given by Gandhi during this movement.
IV. The movement was marked by a lack of central leadership and widespread spontaneous protests.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

50. What was Gandhi's stance on the Khilafat issue, which became intertwined with the Non-Cooperation Movement?
(A) He saw it as an opportunity to unite Hindus and Muslims against the British.
(B) He considered it a purely religious issue and refused to get involved.
(C) He opposed the Khilafat demands as they were extra-territorial.
(D) He supported the British position on the Caliphate.

51. The primary aim of the Vykom Satyagraha, supported by Gandhi, was:
(A) To reduce land revenue.
(B) To protest against the salt tax.
(C) To secure the rights of untouchables to use public roads near a temple.
(D) To demand higher wages for plantation workers.

52. The Ahmedabad Mill Strike of 1918 was a dispute between the workers and the mill owners over:
(A) Poor working conditions
(B) The right to form a trade union
(C) The dismissal of a popular foreman

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17. Which of the following was NOT a feature of the Non-Cooperation Movement as envisioned by Gandhi?
(A) Boycott of government schools and colleges
(B) Formation of a parallel army to fight the British
(C) Boycott of legislative councils
(D) Promotion of Swadeshi goods

18. What was the central cause of the Bardoli Satyagraha?
(A) Refusal to pay enhanced land revenue demanded by the government
(B) A demand for temple entry for all castes
(C) Protest against the 'tinkathia' system
(D) A strike by factory workers for higher wages

19. Arrange the following events in chronological order:
I. Champaran Satyagraha
II. Quit India Movement
III. Dandi March
IV. Non-Cooperation Movement
(A) I, II, IV, III
(B) II, IV, I, III
(C) I, IV, III, II
(D) IV, I, III, II

20. Gandhi's role in the Bardoli Satyagraha is best described as:
(A) The leader organizing the direct peasant agitation in the field.
(B) The primary mediator between the peasants and the British officials.
(C) The main financier who provided funds for the whole movement.
(D) A distant but crucial source of inspiration, guidance, and support.

21. Regarding Gandhi's view on the partition of India, which of the following is the most accurate description?
(A) A pragmatic acceptance of a necessary political compromise.
(B) An enthusiastic endorsement for communal harmony.
(C) A deep personal and political tragedy which he opposed till the end.
(D) A strategic move to accelerate the transfer of power.

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22. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : Gandhi's first major fast unto death in India occurred during the Ahmedabad Mill Strike.
Reason (R) : The fast was intended to put pressure on the mill owners and also to reinforce the resolve and unity of the striking workers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

23. The Kheda Satyagraha was concerned with the peasants' plea for:
(A) Abolition of forced indigo cultivation.
(B) Increase in wages for mill workers.
(C) The right to produce salt without a license.
(D) Remission of land tax.

24. Consider the following statements concerning the Champaran Satyagraha:
I. It was Gandhi's first experiment with Satyagraha on Indian soil.
II. The primary issue was the forced cultivation of indigo under the Tinkathia system.
III. Rajkumar Shukla played a key role in bringing Gandhi to Champaran.
IV. The movement resulted in the British government immediately granting India independence.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II and III only
(C) II and IV only
(D) All of the above

25. The call for 'Swaraj within a year' was a prominent slogan during which movement?
(A) Quit India Movement
(B) Civil Disobedience Movement
(C) Non-Cooperation Movement
(D) Kheda Satyagraha

26. Which of the following Satyagrahas was NOT directly led by Gandhi on the ground from its

61. Match the following movements with their defining slogans or terms.
List I: (Movement)
P. Kheda Satyagraha
Q. Non-Cooperation Movement
R. Quit India Movement
S. Champaran Satyagraha
List II: (Defining Slogan/Term)
1. Tinkathia
2. Do or Die
3. Revenue Code
4. Swaraj in a year
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

62. In the Ahmedabad Mill Strike, Gandhi undertook a fast. What was the primary purpose of this fast?
(A) To coerce the mill owners into accepting the workers' demands.
(B) To protest against the British government's interference.
(C) To demand the release of arrested workers.
(D) To strengthen the resolve of the striking workers and maintain non-violence.

63. The Vykom Satyagraha is an example of Gandhi's concern for:
(A) Social reform and removal of untouchability.
(B) Economic exploitation of peasants.
(C) The rights of industrial workers.
(D) The political rights of princely states.

64. Read the following statements regarding the Non-Cooperation movement and choose the correct option.
Statement I : During the Non-Cooperation movement, there was a widespread boycott of foreign cloth, which was often burnt in public bonfires.
Statement II : During the same period, the use of Khadi was actively discouraged by the Congress leadership.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

65. Consider the following statements about Gandhi's role in the Bardoli Satyagraha:
I. He asked Vallabhbhai Patel to take the lead in the movement.
II. He wrote extensively in his journal 'Young India' to support the peasants' cause.
III. He assured the peasants that he would take direct command if Patel was arrested.
IV. He personally negotiated the final settlement with the Governor of Bombay.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) I, II and III only
(C) II and IV only
(D) All of the above

66. Gandhi's ultimate response to the finality of the Partition of India was to:
(A) Dedicate himself to healing the wounds and fostering peace between the two new nations.
(B) Lead a military campaign to reunite the country.
(C) Retire from politics and live in seclusion.
(D) Emigrate to England in protest.

67. Which of the following was NOT a form of protest advocated during the Non-Cooperation Movement?
(A) Surrender of titles and honorary offices.
(B) Boycott of courts, schools, and councils.
(C) Damaging railway lines and communication systems.
(D) Non-payment of taxes.

68. The Dandi March is also known as the:
(A) Indigo Revolt
(B) Workers' Uprising
(C) August Kranti
(D) Salt Satyagraha

69. Consider the following statements regarding Satyagraha movements in India:
I. The Champaran Satyagraha was against European indigo planters.
II. The Kheda Satyagraha was against the government's refusal to grant revenue remission.
III. The Ahmedabad Satyagraha was against Indian mill-owners.
IV. The Bardoli Satyagraha was led by Gandhi

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87. The Kheda Satyagraha was primarily a struggle of:
(A) Urban workers against factory owners.
(B) The untouchables for social equality.
(C) Peasants against the government's land revenue policy.
(D) The entire nation for complete independence.

88. Which of the following movements was a direct response to the failure of the Cripps Mission and the growing threat of a Japanese invasion of India?
(A) Quit India Movement
(B) Non-Cooperation Movement
(C) Civil Disobedience Movement
(D) Kheda Satyagraha

89. Match the following movements with their launch years.
List I: (Movement)
P. Champaran Satyagraha
Q. Non-Cooperation Movement (Launch)
R. Dandi March
S. Quit India Movement
List II: (Year)
1. 1930
2. 1942
3. 1917
4. 1920
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

90. The concept of 'no-tax campaign' was a central feature of which of the following Satyagrahas?
(A) Bardoli Satyagraha
(B) Ahmedabad Mill Strike
(C) Vykom Satyagraha
(D) Champaran Satyagraha

91. Read the following statements regarding the Vykom Satyagraha and choose the correct option.
Statement I : In the Vykom Satyagraha, Gandhi's role was that of a supreme commander directing every move from Vykom itself.
Statement II : Gandhi advised the Satyagrahis at Vykom to maintain non-violence and patience, and he also held talks with the Queen of Travancore.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

92. The Civil Disobedience Movement, which began with the Dandi March, was different from the Non-Cooperation Movement because it involved:
(A) Only the boycott of foreign goods.
(B) The active and deliberate breaking of laws.
(C) Only the participation of peasants.
(D) The exclusive use of constitutional methods.

93. Consider the following statements regarding Mahatma Gandhi's role in the freedom struggle:
I. His first major satyagraha in India was in Champaran.
II. He called for the Quit India Movement in 1942.
III. He led the Bardoli Satyagraha and earned the title 'Sardar'.
IV. He supported the Khilafat Movement to foster Hindu-Muslim unity.
V. He was the first Prime Minister of Independent India.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) II, III and V
(C) I, II and IV
(D) I, IV and V

94. What did Gandhi do on August 15, 1947, the day India gained independence?
(A) He led the celebrations at the Red Fort in Delhi.
(B) He was in London, negotiating the final terms of transfer of power.
(C) He was at the Sabarmati Ashram in a day of silent meditation.
(D) He was in Calcutta, fasting and praying to stop communal violence.

95. The primary aim of the Non-Cooperation Movement was:
(A) The anger over the Jallianwala Bagh massacre and the unjust Rowlatt Act.
(B) The economic depression of the 1930s.
(C) The failure of the Simon Commission.

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4. Forced Indigo Cultivation

Codes:
(A) P-4, Q-2, R-1, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-3, Q-2, R-1, S-4
(D) P-1, Q-4, R-2, S-3

79. What was the most significant outcome of the Bardoli Satyagraha?
(A) Both (B) and (C).
(B) It led to the Civil Disobedience movement.
(C) The British government agreed to reduce the land revenue enhancement.
(D) Vallabhbhai Patel emerged as a national leader with the title 'Sardar'.

80. Read the following statements regarding the Dandi March and choose the correct option.
Statement I : The Dandi March was a protest against the British monopoly on salt and the tax levied on it.
Statement II : Gandhi chose salt as a symbol because it was a luxury item consumed only by the rich.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

81. Which statement best describes Gandhi's role in the Quit India Movement?
(A) He provided the initial spark with the 'Do or Die' slogan before being arrested.
(B) He led the movement from the front for its entire duration.
(C) He opposed the movement as he felt it was too radical.
(D) He negotiated with the British to prevent the movement from starting.

82. The Ahmedabad Mill Strike was significant because it was the first time Gandhi used which of his political weapons in India?
(A) Fasting (hunger strike)
(B) Satyagraha (civil disobedience)
(C) Boycott of foreign goods
(D) A no-tax campaign

83. Consider the following statements about Mahatma Gandhi's actions in 1947:
I. Gandhi opposed the partition of India till the very end.
II. On 15th August 1947, Gandhi was in Delhi leading the independence celebrations.
III. Gandhi's fasts in Calcutta and Delhi in 1947 were aimed at restoring communal harmony.
IV. Gandhi actively campaigned for the Congress party in the 1946 elections on the plank of accepting partition.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I and III
(C) II and IV
(D) III and IV

84. The Non-Cooperation Movement aimed to attain 'Swaraj' and also to address the injustice related to the:
(A) Partition of Bengal
(B) Salt tax
(C) Indigo planters
(D) Khilafat issue

85. Which of the following is an incorrect statement about the Champaran Satyagraha?
(A) The British government formed an inquiry commission with Gandhi as a member.
(B) It was Gandhi's first Satyagraha movement in India.
(C) The movement was ultimately unsuccessful in alleviating the farmers' grievances.
(D) The 'tinkathia' system was the central issue.

86. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : Gandhi's intervention in the Ahmedabad Mill Strike was at the request of the mill owners.
Reason (R) : The mill owners wanted to use Gandhi's influence to persuade the workers to accept a lower wage hike.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

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himself on the field.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I and II only
(C) II, III and IV
(D) All of the above

70. The Civil Disobedience Movement was launched in 1930 with which specific event?
(A) The Jallianwala Bagh Massacre
(B) The Dandi March
(C) The start of the Non-Cooperation Movement
(D) The Quit India Resolution

71. In the context of Gandhi's role, which event is most closely associated with the principle of 'trusteeship'?
(A) Kheda Satyagraha
(B) Champaran Satyagraha
(C) Vykom Satyagraha
(D) Ahmedabad Mill Strike

72. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : Gandhi supported the Khilafat Movement.
Reason (R) : He saw it as a strategic opportunity to forge Hindu-Muslim unity as a common front against British rule.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

73. The primary issue that led to the Bardoli Satyagraha (1928) was:
(A) The Salt Tax
(B) Forced indigo cultivation
(C) The arbitrary enhancement of land revenue by 30%
(D) Denial of temple entry to lower castes

74. Consider the following statements regarding the Vykom Satyagraha:
I. Gandhi's role in the Vykom Satyagraha was that of a direct participant leading the marches.
II. The Vykom Satyagraha was for the upliftment of peasants.
III. The Vykom Satyagraha took place in the princely state of Travancore.
IV. Gandhi's intervention helped in reaching a compromise in the Vykom Satyagraha.
V. The satyagraha was against the salt tax.
Which of the above statement(s) is/are correct?
(A) I and II
(B) III and IV
(C) II and V
(D) I and V

75. Arrange the following events from Gandhi's life in the correct chronological order:
1. Kheda Satyagraha
2. Dandi March
3. Champaran Satyagraha
4. Quit India Movement
(A) 1, 3, 2, 4
(B) 3, 2, 1, 4
(C) 2, 4, 3, 1
(D) 3, 1, 2, 4

76. The Quit India Resolution was passed by the All India Congress Committee at its session in:
(A) Calcutta
(B) Bombay
(C) Lahore
(D) Madras

77. Which of the following leaders was instrumental in persuading Mahatma Gandhi to visit Champaran and investigate the problems of the indigo cultivators?
(A) Rajendra Prasad
(B) J.B. Kripalani
(C) Rajkumar Shukla
(D) Brajkishore Prasad

78. Match the following Satyagrahas with their primary issues.
List I: (Satyagraha)
P. Champaran
Q. Ahmedabad
R. Kheda
S. Bardoli
List II: (Primary Issue)
1. Revenue Remission
2. Wage hike for workers
3. Enhanced land revenue

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(D) The partition of Bengal.

96. Which event compelled Gandhi to describe partition as a "vivisection of the motherland"?
(A) The Cripps Mission proposals
(B) The Mountbatten Plan for the division of India
(C) The Cabinet Mission Plan
(D) The Jinnah's Direct Action Day call

97. What was the immediate result of the inquiry committee, of which Gandhi was a member, after the Champaran Satyagraha?
(A) All British planters were expelled from India.
(B) The Tinkathia system was abolished and peasants received compensation.
(C) Gandhi was arrested and imprisoned for a long term.
(D) The government refused to accept the committee's report.

98. Which one of the following is NOT a correct pair?
(A) Quit India Movement - Do or Die
(B) Dandi March - Salt Satyagraha
(C) Non-Cooperation - Chauri Chaura
(D) Kheda Satyagraha - Tinkathia System

99. Arrange the following leaders' association with Gandhi's movements chronologically:
1. Rajkumar Shukla's invitation to Gandhi.
2. Vallabhbhai Patel's leadership in Bardoli under Gandhi's guidance.
3. Anasuya Sarabhai's request for Gandhi's intervention in Ahmedabad.
4. Ali Brothers' alliance with Gandhi for Khilafat.

(A) 1, 4, 3, 2
(B) 3, 1, 4, 2
(C) 1, 3, 4, 2
(D) 4, 1, 3, 2

100. Gandhi's role in the freedom struggle was characterized by an emphasis on:
(A) Elite-led political negotiations.
(B) Secret societies and revolutionary violence.
(C) Seeking dominion status within the British Empire.
(D) Mass mobilization and non-violent resistance.

101. Consider the following statements about the Ahmedabad Mill Strike:
I. The workers were demanding a 35% wage increase.
II. The mill owners were willing to offer a 20% increase.
III. Gandhi initially proposed that the workers demand a 50% hike.
IV. Gandhi's fast was primarily aimed at the mill owners, not the workers.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, and III only
(C) I and III only
(D) All of the above

102. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : The Bardoli Satyagraha was a resounding success for the peasants and the nationalist movement.
Reason (R) : The British government, after an inquiry, accepted that the revenue hike was unjustified and scaled it back significantly.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

103. The term 'Satyagraha' was coined by Gandhi to mean:
(A) A political strategy of passive resistance.
(B) A form of religious penance.
(C) The complete withdrawal from worldly affairs.
(D) The force born of truth and love or non-violence.

104. How did Gandhi's role in the Vykom Satyagraha differ from his role in the Champaran Satyagraha?
(A) In Champaran he was a direct leader, whereas in Vykom his role was more advisory and mediatory.
(B) In Vykom he used violence, whereas in Champaran he used non-violence.
(C) In Vykom he focused on economic issues,

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160. Consider the following statements about Gandhi's role and the Partition of India:
I. He agreed to the partition as a necessary evil to achieve independence quickly.
II. He suggested to Mountbatten to offer the premiership of a united India to Jinnah.
III. He spent Independence Day fasting and praying for communal harmony in Noakhali.
IV. He strongly supported the Two-Nation Theory as a valid political argument.
Which of the above statement(s) is/are correct?
(A) I and IV
(B) II and III
(C) I and II
(D) III and IV

161. The Champaran Satyagraha revolved around the grievances of:
(A) Indigo farmers
(B) Factory workers
(C) Salt producers
(D) Tea plantation laborers

162. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : Gandhi's method in the Ahmedabad Mill Strike involved both a Satyagraha pledge by the workers and a personal fast.
Reason (R) : The fast was undertaken to put pressure on the mill owners, but also to prevent the workers' resolve from weakening and to maintain unity and non-violence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

163. The Bardoli Satyagraha is an example of a successful:
(A) Workers' strike
(B) Temple entry movement
(C) No-tax campaign
(D) Boycott of foreign goods

164. Match the following events with their broad categories.
List I: (Event)
P. Ahmedabad Strike
Q. Vykom Satyagraha
R. Kheda Satyagraha
S. Quit India Movement
List II: (Broad Category)
1. Peasant Movement
2. Political Mass Upsurge for Independence
3. Industrial Dispute
4. Social Reform Movement
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

165. The suspension of the Non-Cooperation Movement after the Chauri Chaura incident demonstrates Gandhi's emphasis on:
(A) The need for quick results
(B) The importance of compromising with the British
(C) The strict adherence to non-violence
(D) The supremacy of the Congress party's decisions

166. Which one of the following was the last major mass movement led by Gandhi in the Indian freedom struggle?
(A) Non-Cooperation Movement
(B) Quit India Movement
(C) Civil Disobedience Movement
(D) Kheda Satyagraha

167. Gandhi's role in the Vykom Satyagraha can be best characterized as:
(A) A direct leader
(B) An initiator and fundraiser
(C) A silent spectator
(D) A moral guide and mediator

168. The "Tinkathia" system was prevalent in which region of India?
(A) Champaran in Bihar
(B) Kheda in Gujarat
(C) Ahmedabad in Gujarat
(D) Bardoli in Gujarat

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session of the Indian National Congress held in 1920 in:
(A) Nagpur
(B) Calcutta
(C) Bombay
(D) Lahore

114. In the context of the Ahmedabad Mill Strike, what was the initial demand of the workers for a wage increase?
(A) 50 percent
(B) 20 percent
(C) 35 percent
(D) 100 percent

115. Which of the following statements about Gandhi's response to the Partition of India is incorrect?
(A) He actively participated in the official Independence Day celebrations in Delhi.
(B) He was deeply distressed and referred to it as the 'vivisection' of India.
(C) He undertook fasts to promote communal harmony in riot-affected areas.
(D) He expressed his helplessness in preventing the division of the country.

116. The Vykom Satyagraha is a significant event in the Indian freedom struggle as it highlighted the importance of:
(A) Economic self-sufficiency
(B) Political independence
(C) The role of industrial workers in the freedom struggle
(D) Social reform within the nationalist agenda

117. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : In the Kheda Satyagraha, Gandhi advised the peasants to refuse to pay land revenue.
Reason (R) : According to the government's own revenue code, if the crop yield was less than one-fourth of the normal, the cultivators were entitled to a total remission.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

118. The symbol of the Non-Cooperation Movement that represented self-reliance and resistance to foreign goods was the:
(A) Salt crystal
(B) Charkha (spinning wheel)
(C) Lotus flower
(D) Sword

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119. Which of the following statements correctly describes the outcome of the Ahmedabad Mill Strike?
(A) The mill owners completely rejected the workers' demands.
(B) The workers called off the strike without any gains.
(C) The British government intervened and nationalized the mills.
(D) A compromise was reached, and workers received a 35% wage increase.

120. Match the following Gandhian movements with their core issues.
List I: (Gandhian Movement)
P. Champaran Satyagraha
Q. Bardoli Satyagraha
R. Ahmedabad Mill Strike
S. Vykom Satyagraha
List II: (Core Issue)
1. Wage dispute and plague bonus
2. Unjust land revenue hike
3. Right of way on temple roads
4. Exploitative indigo cultivation system
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

121. The Dandi March was a part of which larger national movement?
(A) Non-Cooperation Movement
(B) Quit India Movement
(C) Civil Disobedience Movement
(D) Home Rule League Movement

122. Which of the following was an important feature of the Quit India Movement?
(A) The emergence of an underground

(A) Understanding the British administrative system.
(B) Testing his strategies of Satyagraha on Indian soil.
(C) Gaining international recognition.
(D) Forming a new political party.

141. The immediate trigger for the Quit India Movement was the failure of the:
(A) Simon Commission
(B) Round Table Conferences
(C) Cripps Mission
(D) Government of India Act, 1935

142. Consider the following statements about Gandhi's role in the Vykom Satyagraha:
I. Gandhi personally led the first batch of satyagrahis.
II. The satyagraha was for securing access to temple roads for avarnas (lower castes).
III. Gandhi's visit to the area and his talks with the authorities played a crucial role in finding a resolution.
IV. Gandhi opposed the satyagraha as he felt it was a local issue.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and IV
(D) III and IV

143. Read the following statements regarding the Non-Cooperation movement and choose the correct option.
Statement I : The resolution for the Non-Cooperation Movement was passed at the Nagpur Session of the Congress in 1920.
Statement II : The movement sought to combine the Khilafat issue with the demand for Swaraj.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

144. In which movement did Gandhi give the call "Do or Die"?
(A) Non-Cooperation Movement
(B) Quit India Movement
(C) Civil Disobedience Movement
(D) Salt Satyagraha

145. Gandhi's philosophy during the Partition riots is best summed up by his:
(A) Call for retaliation against violence.
(B) Efforts to restore peace and harmony through personal risk and fasting.
(C) Decision to leave India permanently.
(D) Support for a complete exchange of populations.

146. Which of the following contribution of the Champaran Satyagraha was most significant?
(A) It demonstrated the power of non-violent civil disobedience in India.
(B) It compelled the British to immediately grant complete independence.
(C) It resulted in the nationalization of all regional indigo factories.
(D) It successfully united all Indian political parties on one platform.

147. What was the final resolution of the Kheda Satyagraha?
(A) The government arrested all the peasants and confiscated their land.
(B) The movement was crushed by force and ended without any gains.
(C) The government agreed to a compromise by suspending the tax for the poor peasants.
(D) Gandhi called off the movement without any resolution from the government.

148. The "August Kranti Maidan" in Mumbai is associated with the launch of which major movement?
(A) Non-Cooperation Movement
(B) Civil Disobedience Movement
(C) Swadeshi Movement
(D) Quit India Movement

149. Consider the following statements regarding the Bardoli Satyagraha:
I. It was a movement of peasants against an arbitrary hike in land revenue.
II. Mahatma Gandhi was the direct field leader of the movement.
III. The movement was a major success and led to the withdrawal of the revenue hike.
IV. Vallabhbhai Patel's effective leadership earned him the title of 'Sardar'.
V. It took place in the Kheda district of Gujarat.
Which of the above statement(s) is/are correct?

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131. Gandhi's fasts during the communal riots of 1947 in Calcutta and Delhi were primarily aimed at:
(A) Forcing the government to provide more relief to refugees.
(B) Protesting against the division of India.
(C) Shaming the perpetrators of violence and restoring communal harmony.
(D) Demanding the resignation of the Nehru government.

132. What was the "Tinkathia System" that Gandhi protested against in Champaran?
(A) A system of triple taxation on peasant lands.
(B) A system where peasants had to pay one-third of their produce as tax.
(C) A system of bonded labor in tea plantations.
(D) A system forcing peasants to cultivate indigo on 3/20th of their land.

133. The Quit India Movement differed from earlier movements like Non-Cooperation and Civil Disobedience in its:
(A) Complete reliance on non-violence.
(B) Explicitly stated goal of achieving independence.
(C) Intensity and the 'do or die' nature of the struggle.
(D) Exclusive focus on economic boycott.

134. Which of the following movements was not primarily focused on an economic grievance of a specific group?
(A) Champaran Satyagraha
(B) Vykom Satyagraha
(C) Ahmedabad Mill Strike
(D) Kheda Satyagraha

135. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : Mahatma Gandhi was deeply pained by the partition of India.
Reason (R) : He had worked his entire life for Hindu-Muslim unity, and the partition represented a failure of that ideal.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

136. The Non-Cooperation Movement programme included all of the following EXCEPT:
(A) A full-fledged no-tax campaign across India from the very beginning.
(B) Boycott of legislative councils.
(C) Promotion of Khadi.
(D) Surrender of government-conferred titles.

137. Which of the following statements about the Dandi March is incorrect?
(A) It was a long march from Sabarmati Ashram to the coastal village of Dandi.
(B) It marked the beginning of the Civil Disobedience Movement.
(C) Its main aim was to demand separate electorates for the depressed classes.
(D) It was a symbolic act of defiance against the British Salt Act.

138. Which of the following pairs is correctly matched?
(A) Bardoli Satyagraha - No-tax campaign
(B) Kheda Satyagraha - Social reform
(C) Ahmedabad Mill Strike - Peasant issue
(D) Vykom Satyagraha - Industrial dispute

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139. Match the following movements with the key figure associated with Gandhi in each.
List I: (Movement)
P. Champaran Satyagraha
Q. Kheda Satyagraha
R. Ahmedabad Mill Strike
S. Bardoli Satyagraha
List II: (Key Figure)
1. Anasuya Sarabhai
2. Rajkumar Shukla
3. Vallabhbhai Patel (as a major lieutenant)
4. Vallabhbhai Patel (as supreme leader on ground)
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-1, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

140. Gandhi's involvement in the Champaran, Ahmedabad, and Kheda agitations served as a crucial learning experience for:

Vallabhbhai Patel.
(B) On-field leader organizing peasants.
(C) Chief negotiator with the British government.
(D) Financier providing monetary support to the movement.

179. What was the significance of the Chauri Chaura incident in the context of the freedom struggle?
(A) It marked the beginning of the Civil Disobedience Movement.
(B) It led to Gandhi's decision to suspend the Non-Cooperation Movement.
(C) It was a major victory for the nationalists against the British.
(D) It resulted in the Jallianwala Bagh massacre.

180. Match the following events with the nature of Gandhi's involvement in each.
List I: (Event)
P. Champaran Satyagraha
Q. Ahmedabad Mill Strike
R. Bardoli Satyagraha
S. Vykom Satyagraha
List II: (Nature of Involvement)
1. Advisor and Mediator
2. Leader of a No-Tax Campaign
3. Leader of an Industrial Strike
4. Indirect Guide and Moral Supporter
Codes:
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-4, R-2, S-1

181. The Quit India Movement is also known as the August Kranti because it was launched in:
(A) August 1920
(B) August 1930
(C) August 1942
(D) August 1947

182. Which of the following statements does NOT accurately describe Gandhi's stance on the Partition of India?
(A) He was deeply anguished by the prospect of division.
(B) He saw partition as the final victory of his non-violent struggle.
(C) He felt helpless in the face of the political compulsions of other leaders.
(D) He undertook fasts to mitigate the communal violence that accompanied partition.

183. The success of the Champaran Satyagraha (1917) established which of the following as a powerful tool in the Indian freedom struggle?
(A) Armed insurrection
(B) Constitutional petitioning
(C) Parliamentary debate
(D) Non-violent civil disobedience

184. The demand for 'Swaraj in one year' was made during the:
(A) Non-Cooperation Movement
(B) Quit India Movement
(C) Civil Disobedience Movement
(D) Home Rule Movement

185. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : The Dandi March was an act of civil disobedience.
Reason (R) : It involved a deliberate, non-violent violation of the British Salt Act, which was considered unjust by the nationalists.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

186. Which of the following events was a struggle between industrial workers and mill owners where Gandhi intervened?
(A) Ahmedabad Mill Strike
(B) Kheda Satyagraha
(C) Bardoli Satyagraha
(D) Champaran Satyagraha

187. "Do or Die" (Karenge ya Marenge) was the powerful slogan given by Gandhi during which movement?
(A) Non-Cooperation Movement
(B) Civil Disobedience Movement
(C) Individual Satyagraha
(D) Quit India Movement

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(A) I, III, and IV
(B) I, II, and V
(C) II, III, and IV
(D) I, IV, and V

150. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : The withdrawal of the Non-Cooperation Movement by Gandhi was criticized by several nationalist leaders.
Reason (R) : They felt that it was a mistake to halt a mass movement at its peak, just when it was beginning to put real pressure on the British government.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

151. Which of the following events occurred first?
(A) Dandi March
(B) Non-Cooperation Movement
(C) Quit India Movement
(D) Champaran Satyagraha

152. Gandhi's role in the partition of India can be described as that of a/an:
(A) Tragic and helpless opponent
(B) Active supporter
(C) Indifferent observer
(D) Chief architect

153. The Ahmedabad Mill strike was centered on the demand for a wage increase after the withdrawal of the:
(A) Dearness Allowance
(B) Annual Bonus
(C) Plague Bonus
(D) Housing Allowance

154. Who among the following was a key associate of Gandhi during the Kheda Satyagraha and went on to become a major national leader?
(A) Vallabhbhai Patel
(B) Jawaharlal Nehru
(C) Subhas Chandra Bose
(D) Rajendra Prasad

155. Which statement accurately reflects the nature of the Quit India Movement?
(A) It was a well-organized and centrally controlled movement.
(B) It was a short-lived movement that died out within a week.
(C) It was a movement exclusively limited to urban areas.
(D) It was marked by widespread, spontaneous, and sometimes violent actions by the masses.

156. The main objective of the Vykom Satyagraha was social, not political, as it aimed to:
(A) Secure the right to use public roads around the Vykom temple for all castes.
(B) Establish a responsible government in Travancore.
(C) Abolish the princely state system.
(D) Reduce the taxes imposed by the temple authorities.

157. Read the following statements regarding the Dandi March and choose the correct option.
Statement I : The Dandi March was undertaken by Gandhi to protest against the unjust forest laws.
Statement II : The march covered a distance of 240 miles and took 24 days.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

158. The Non-Cooperation Movement was unique in that it sought to bring about the collapse of British rule by:
(A) Waging a war.
(B) Appealing to the British Parliament.
(C) Seeking help from foreign powers.
(D) Withdrawing all forms of cooperation from the colonial administration.

159. Which of the following was a direct consequence of the Dandi March?
(A) The launch of the Civil Disobedience Movement across India
(B) The Gandhi-Irwin Pact
(C) The outbreak of the Quit India Movement
(D) The withdrawal of the Non-Cooperation Movement

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whereas in Champaran he focused on social issues.
(D) There was no difference; he led both movements directly from the front.

105. Read the following statements regarding the Quit India Movement and choose the correct option.
Statement I : The Quit India Movement was a leaderless movement because all the main leaders were arrested at its outset.
Statement II : The slogan 'Do or Die' was interpreted by some as a sanction for using any means necessary to achieve freedom.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

106. Match the following places with their associated Gandhian activities.
List I: (Place)
P. Champaran
Q. Dandi
R. Kheda
S. Ahmedabad
List II: (Associated Activity)
1. First hunger strike in India
2. First no-tax campaign
3. First Civil Disobedience movement in India
4. Culmination of the Salt March
Codes:
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

107. The fundamental principle behind the Kheda Satyagraha was that:
(A) The government should not collect land revenue from farmers whose crops have failed.
(B) Peasants should have ownership of the land they till.
(C) All agricultural produce should be exempt from taxation.
(D) Peasants should be free to grow any crop they wish.

108. The Dandi March led to the beginning of the:
(A) Non-Cooperation Movement
(B) Civil Disobedience Movement
(C) Quit India Movement
(D) Home Rule Movement

109. Which of the following options identifies an issue Gandhi did NOT directly address with a major Satyagraha?
(A) Exploitation of indigo farmers
(B) Repeal of the Indian Forest Acts
(C) Rights of industrial workers
(D) Unjust land revenue policies

110. Consider the following statements about the Non-Cooperation movement:
I. It involved the boycott of elections to the Legislative Councils.
II. It included the promotion of Khadi and Swadeshi products.
III. It was launched to protest against the partition of Bengal.
IV. It was withdrawn due to the Chauri Chaura incident.
V. It was supported by the leaders of the Khilafat movement.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II, IV and V
(C) II, III and V
(D) I, III, IV and V

111. The 'Do or Die' call by Gandhi was aimed at inspiring the Indian people to:
(A) Achieve independence or perish in the attempt.
(B) Boycott all British goods.
(C) Leave India and settle abroad.
(D) Negotiate a peaceful settlement with the British.

112. The success of which Satyagraha established Vallabhbhai Patel as a key leader in the Indian National Congress and earned him the title 'Sardar'?
(A) Kheda
(B) Bardoli
(C) Champaran
(D) Vykom

113. Gandhi's decision to launch the Non-Cooperation Movement was ratified at a special

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169. Consider the following statements about Indian nationalist movements:
I. The Dandi March was a protest against the Rowlatt Act.
II. The Quit India Movement was launched in response to the failure of the Cripps Mission.
III. The Non-Cooperation Movement was withdrawn after the Jallianwala Bagh massacre.
IV. The Champaran Satyagraha was Gandhi's first experiment in mass civil disobedience in India.
V. The Bardoli Satyagraha was led by Jawaharlal Nehru.
Which of the above statement(s) is/are correct?
(A) I and III
(B) II and IV
(C) II, IV and V
(D) I, III and V

170. Which of the following events was a direct precursor to the Non-Cooperation Movement?
(A) The Jallianwala Bagh Massacre
(B) The Dandi March
(C) The Quit India Resolution
(D) The Ahmedabad Mill Strike

171. Read the following statements regarding Gandhi and the Partition of India and choose the correct option.
Statement I : Gandhi saw the partition of India as a personal failure and a spiritual tragedy.
Statement II : Gandhi celebrated India's independence on August 15, 1947, by hoisting the national flag at the Red Fort.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

172. The central tactic of the Civil Disobedience Movement, initiated by the Dandi March, was:
(A) Boycotting elections.
(B) The deliberate and non-violent breaking of specific laws.
(C) Surrendering titles.
(D) Forming a parallel government.

173. The success of the Bardoli Satyagraha led to which of the following?
(A) All of the above.
(B) The title of 'Sardar' being conferred upon Vallabhbhai Patel.
(C) An inquiry by the Maxwell-Broomfield commission.
(D) Restoration of confiscated lands and a reduction in the revenue hike.

174. Which of the following statements about Gandhi and the Partition of India is true?
(A) He was the author of the 'Two-Nation Theory'.
(B) He opposed the partition relentlessly and undertook fasts to quell the resulting violence.
(C) He willingly accepted the partition plan to avoid further bloodshed.
(D) He remained neutral and did not express any opinion on the matter.

175. The first use of hunger strike as a weapon by Gandhi in India was during the:
(A) Ahmedabad Mill Strike
(B) Champaran Satyagraha
(C) Kheda Satyagraha
(D) Non-Cooperation Movement

176. Which of the following statements correctly represents the cause of the Kheda Satyagraha?
(A) The peasants were protesting against the salt tax.
(B) The peasants were fighting for their right to cultivate indigo.
(C) The peasants were demanding temple entry rights.
(D) The peasants were demanding revenue remission due to extensive crop failure.

177. Arrange the following movements in the correct chronological order:
1. Quit India Movement
2. Civil Disobedience Movement
3. Non-Cooperation Movement
4. Champaran Satyagraha
(A) 3, 4, 1, 2
(B) 4, 3, 2, 1
(C) 1, 2, 3, 4
(D) 4, 2, 3, 1

178. Gandhi's role in the Bardoli Satyagraha (1928) was that of a/an:
(A) Supreme advisor and strategist, guiding

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leadership and parallel governments.
(B) Active cooperation between the Congress and the Muslim League.
(C) Strict adherence to non-violence in all parts of the country.
(D) Continuous negotiation with the British government.

123. Consider the following statements about Gandhi's role in the freedom struggle:
I. He transformed the Indian National Congress from an elite organization to a mass-based party.
II. He always advocated for violent means to achieve freedom.
III. His political thought was based on the principles of Satya (Truth) and Ahimsa (Non-violence).
IV. He believed that social reform was as important as political independence.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II and IV
(D) I and II only

124. The Kheda Satyagraha was launched by Gandhi in support of the:
(A) Mill workers of Kheda
(B) Peasants of Kheda
(C) Indigo planters of Kheda
(D) Landlords of Kheda

125. Which of the following explains why Gandhi chose salt as the central symbol for the Civil Disobedience Movement?
(A) Salt was a major export item and its boycott would hurt the British economy.
(B) Gandhi believed salt had spiritual and purifying properties.
(C) The salt tax affected every single Indian, rich or poor, making it a universal grievance.
(D) The British had recently banned Indians from consuming salt.

126. Read the following statements regarding the Bardoli Satyagraha and choose the correct option.
Statement I : Gandhi's role in the Bardoli Satyagraha was indirect, providing moral support and guidance from a distance.
Statement II : The on-ground leadership for the Bardoli Satyagraha was provided by Sardar Vallabhbhai Patel.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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127. The principle of arbitration, where a third party resolves a dispute, was successfully used by Gandhi in which of the following events?
(A) Ahmedabad Mill Strike
(B) Champaran Satyagraha
(C) Kheda Satyagraha
(D) Dandi March

128. The Non-Cooperation Movement was called off by Gandhi because of:
(A) The compromise reached with the British
(B) The Chauri Chaura incident
(C) The lack of public support
(D) The start of World War II

129. Consider the following statements regarding the Champaran Satyagraha:
I. It was the first instance of Gandhi's Satyagraha technique in India.
II. It was launched in support of cotton textile workers.
III. It led to the abolition of the exploitative 'tinkathia' system.
IV. Rajendra Prasad and J.B. Kripalani were associated with Gandhi in this movement.
V. The movement took place in Bengal.
Which of the above statement(s) is/are correct?
(A) I, II and V
(B) II, IV and V
(C) I, III and IV
(D) I, III and V

130. Arrange the following chronologically:
1. Vykom Satyagraha
2. Bardoli Satyagraha
3. Ahmedabad Mill Strike
4. Quit India Movement
(A) 3, 1, 2, 4
(B) 1, 3, 2, 4
(C) 3, 2, 1, 4
(D) 2, 3, 1, 4

188. Consider the following statements about the Non-Cooperation Movement:
I. It was launched in 1920.
II. It sought to unite Hindus and Muslims through the Khilafat issue.
III. It promoted the boycott of British institutions and goods.
IV. It was called off after the peaceful resolution at Chauri Chaura.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II and III only
(C) II and IV only
(D) All of the above

189. Gandhi's role in the Vykom Satyagraha is best understood as that of a:
(A) Financial backer
(B) Field commander
(C) Spiritual and political guide
(D) Detached observer

190. The Bardoli Satyagraha (1928) and the Kheda Satyagraha (1918) were both movements related to:
(A) The grievances of industrial workers.
(B) The protest against social discrimination.
(C) The boycott of foreign goods.
(D) The non-payment of land revenue by peasants.

191. Read the following statements regarding the Quit India Movement and choose the correct option.
Statement I : During the Quit India Movement, with most leaders in jail, the movement took a spontaneous and sometimes violent turn.
Statement II : Gandhi had given a clear call for violence in his 'Do or Die' speech.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

192. What was the key difference between the Non-Cooperation Movement (1920-22) and the Civil Disobedience Movement (1930-34)?
(A) Non-Cooperation was violent while Civil Disobedience was non-violent.
(B) Civil Disobedience involved deliberate law-breaking while Non-Cooperation focused on non-cooperation with the state.
(C) Non-Cooperation was for Swaraj while Civil Disobedience was for social reform.
(D) Civil Disobedience was led by Nehru while Non-Cooperation was led by Gandhi.

193. Consider the following actions taken by Mahatma Gandhi:
I. Undertaking a fast during the Ahmedabad Mill Strike.
II. Leading the Salt March to Dandi.
III. Calling off the Non-Cooperation Movement after the Chauri Chaura incident.
IV. Guiding Sardar Patel during the Bardoli Satyagraha.
V. Walking through the riot-hit villages of Noakhali.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and V only
(C) I, III, and V only
(D) All of the above

194. The Partition of India was officially declared as part of the:
(A) Mountbatten Plan
(B) Cripps Mission Plan
(C) Cabinet Mission Plan
(D) Wavell Plan

195. The Champaran Satyagraha of 1917 was the first to be launched by Gandhi in India, but he had earlier honed his technique of Satyagraha in:
(A) England
(B) Burma
(C) South Africa
(D) America

196. The slogan 'August Kranti' is associated with:
(A) The launch of the Non-Cooperation Movement
(B) The Dandi March
(C) The Bardoli Satyagraha
(D) The Quit India Movement

197. The Kheda Satyagraha was organized in which modern Indian state?
(A) Bihar
(B) Maharashtra
(C) Gujarat
(D) Uttar Pradesh

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198. Which of the following is an incorrect statement regarding the Dandi March?
(A) It was a protest against the British government's salt monopoly.
(B) It led to the immediate granting of independence to India.
(C) It was a 240-mile trek undertaken by Gandhi and his followers.
(D) It sparked a nationwide Civil Disobedience Movement.

199. Gandhi's fast in Calcutta in September 1947 had which immediate and dramatic effect?
(A) The British decided to reverse the partition.
(B) Lord Mountbatten resigned as Governor-General.
(C) The Indian and Pakistani armies agreed to a ceasefire in Kashmir.
(D) The communal riots in the city came to an abrupt halt.

200. Match the following events with the core principles or actions they demonstrated.
List I: (Event)
P. Champaran Satyagraha
Q. Ahmedabad Mill Strike
R. Non-Cooperation Movement
S. Post-Partition Riots
List II: (Core Principle/Action)
1. Boycott and withdrawal of support
2. Use of fast for communal harmony
3. Use of fast for workers' rights
4. Civil disobedience against unjust law
Codes:
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-4, R-1, S-3

201. Which of the following was NOT a site of Gandhi's early Satyagrahas in India before the first nationwide movement?
(A) Champaran
(B) Ahmedabad
(C) Bardoli
(D) Kheda

202. Read the following statements regarding Mahatma Gandhi's final years and choose the correct option.
Statement I : In his final years, Mahatma Gandhi felt increasingly sidelined in the decision-making process of the Indian National Congress.
Statement II : His unwavering opposition to the partition of India was not heeded by the frontline Congress leadership, who saw it as unavoidable.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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203. The Quit India Movement was launched from the Gowalia Tank Maidan in:
(A) Ahmedabad
(B) Delhi
(C) Calcutta (now Kolkata)
(D) Bombay (now Mumbai)

204. What was the primary aim of the Vykom Satyagraha, supported by Gandhi?
(A) Exploitation of indigo farmers
(B) Repeal of the Indian Forest Acts
(C) Rights of industrial workers
(D) Unjust land revenue policies

205. Consider the following statements about the Bardoli Satyagraha:
I. It was a no-tax movement in the Bardoli taluka of Gujarat.
II. It was launched to protest an arbitrary 30% hike in land revenue.
III. Gandhi personally led the satyagraha from the front.
IV. Its success catapulted Vallabhbhai Patel to national fame as 'Sardar'.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

206. The Vykom Satyagraha, for which Gandhi provided crucial advice, is an important milestone in the struggle against:
(A) Colonialism
(B) Economic exploitation
(C) Princely autocracy
(D) Untouchability and caste discrimination

207. The main reason for Gandhi's withdrawal of the Non-Cooperation Movement was:
(A) The Chauri Chaura incident
(B) Its failure to attract masses
(C) The passing of the Government of India Act, 1919
(D) A pact with Lord Irwin

208. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : The issue in the Kheda Satyagraha was the peasants' demand for remission of land revenue.
Reason (R) : Their crops had failed due to a severe drought, but the government insisted on collecting the full tax.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

209. What method did Gandhi employ during the Ahmedabad Mill Strike that was a first for him in India?
(A) Civil disobedience
(B) Hunger strike
(C) Boycott
(D) No-tax campaign

210. The Dandi March initiated the:
(A) Civil Disobedience Movement
(B) Non-Cooperation Movement
(C) Quit India Movement
(D) Khilafat Movement

211. Which one of the following is correctly matched?
(A) Champaran - First hunger strike of Gandhi
(B) Ahmedabad Mill Strike - First Civil Disobedience movement of Gandhi
(C) Bardoli Satyagraha - Led by Sardar Patel with Gandhi's blessings
(D) Kheda Satyagraha - First Non-Cooperation movement of Gandhi

212. Gandhi's role in the freedom struggle is unique because of his insistence on:
(A) The use of modern weapons
(B) The importance of secret societies
(C) The exclusion of masses from politics
(D) The principles of truth and non-violence

213. Consider the following statements about Mahatma Gandhi's role in the freedom struggle:
I. He successfully led the peasant struggle in Bardoli.
II. He undertook a fast during the Ahmedabad mill strike.
III. He supported the cause of temple entry at the Vykom satyagraha.
IV. He personally participated in the Independence Day celebrations in Delhi on August 15, 1947.
V. He gave the call of 'Do or Die' during the Non-Cooperation movement.
Which of the above statement(s) is/are correct?
(A) I and IV
(B) II and III
(C) I, II and V
(D) II, III and IV

214. The partition of India was a matter of profound grief for Gandhi because:
(A) It reduced the geographical size of India.
(B) It contradicted his lifelong belief in Hindu-Muslim unity.
(C) It would weaken India's military strength.
(D) It was proposed by his political rivals.

215. The "Tinkathia" system in Champaran forced peasants to grow:
(A) Cotton
(B) Jute
(C) Opium
(D) Indigo

216. Read the following statements regarding the Bardoli Satyagraha and choose the correct option.
Statement I : The Bardoli Satyagraha was a movement against the enhancement of land revenue.
Statement II : Mahatma Gandhi's role was that of a direct leader in the field, leading the processions and courting arrest.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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(C) revenue-free land grants for peasants.
(D) equitable profit-sharing between planters and cultivators.

253. What does the passage suggest was a significant outcome of Gandhi's defiance of the order to leave Champaran?
(A) It led to the immediate arrest and long-term imprisonment of all planters.
(B) It resulted in the British administration withdrawing all European planters from India.
(C) It demonstrated a novel form of political action and inspired the local people.
(D) It caused the Indian National Congress to officially adopt violence as a strategy.

254. Which concept, according to the source, was central to Gandhi's belief in the effectiveness of his actions at Champaran?
(A) The inevitability of armed revolution.
(B) The necessity of economic sanctions.
(C) The strategic advantage of political assassinations.
(D) The power of truth to appeal to the oppressor's conscience.

255. The passage presents the Champaran Satyagraha as a pivotal moment primarily because it:
(A) ended British colonial rule in the province of Bihar.
(B) secured complete economic independence for all Indian peasants.
(C) validated non-violent civil disobedience and established Gandhi's leadership.
(D) transferred ownership of all plantations to the cultivators.

Direction : Please read the following source carefully.

Following his initial success in Champaran, Gandhi's role in the freedom movement was further solidified through his leadership in two distinct but proximate agitations: the Kheda Satyagraha of 1918 and the Ahmedabad Mill Strike of the same year. The Kheda Satyagraha addressed a classic agrarian issue where peasants, suffering from crop failure, sought remission of land revenue from the government, which was unyieldingly insistent on full collection. Here, Gandhi advised the peasants to withhold payment and demonstrate non-violent defiance, a struggle that, while not a complete victory, significantly raised the political consciousness of the peasantry and demonstrated the power of collective action. In contrast, the Ahmedabad Mill Strike involved an internal dispute between Indian mill owners and their workers over wages. Gandhi's intervention was unique as it was not directed against the colonial regime but against Indian capitalists. He introduced the hunger strike, or 'fast unto death', as a tactical weapon for the first time, using it to maintain the resolve of the striking workers and to exert moral pressure on the mill owners. The successful resolution of both struggles, albeit in different arenas, showcased the versatility of Satyagraha as a method applicable to both agrarian distress against the state and industrial disputes within Indian society, thereby broadening the scope of Gandhi's political and social influence.

Based on the above source, attempt the following five questions.

256. A key distinction between the Kheda Satyagraha and the Ahmedabad Mill Strike, as highlighted in the passage, is that:
(A) Kheda involved a hunger strike, whereas Ahmedabad involved withholding taxes.
(B) Kheda was directed against the colonial government, while Ahmedabad targeted Indian capitalists.
(C) Kheda was a complete success, whereas the Ahmedabad strike was a failure.
(D) Kheda involved industrial workers, while Ahmedabad involved agrarian peasants.

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257. What novel tactical weapon did Gandhi introduce during the Ahmedabad Mill Strike?
(A) A mass march to the seat of government.
(B) A boycott of all foreign-made textiles.
(C) The organization of a parallel, worker-owned mill.
(D) The use of a hunger strike as a form of moral pressure.

258. According to the passage, the significance of Gandhi's involvement in both the Kheda and Ahmedabad struggles was that it:
(A) demonstrated the versatility of Satyagraha in different social and economic contexts.
(B) proved that Satyagraha was only effective

the people to take decisive action.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

228. Consider the following statements about the Partition of India and Gandhi:
I. Gandhi was the main architect of the Partition plan.
II. Gandhi saw Partition as a personal and political failure.
III. Gandhi celebrated independence in Delhi with Nehru and Patel.
IV. Gandhi worked to restore communal peace in the aftermath of Partition.
Which of the above statement(s) is/are correct?
(A) I and III
(B) II and IV
(C) I and IV
(D) II and III

229. Match the following events with the leader who invited or assisted Gandhi.
List I: (Event)
P. Champaran Satyagraha
Q. Ahmedabad Mill Strike
R. Kheda Satyagraha
S. Khilafat Movement
List II: (Leader)
1. Anasuya Sarabhai
2. Ali Brothers (Shaukat and Muhammad Ali)
3. Rajkumar Shukla
4. Vallabhbhai Patel
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

230. The withdrawal of the Non-Cooperation movement led to a division within the Congress, with one group wanting to:
(A) Launch another immediate mass movement.
(B) Enter the legislative councils to obstruct British policy from within.
(C) Retire from politics completely.
(D) Seek armed help from foreign countries.

231. The primary issue at the heart of the Vykom Satyagraha was:
(A) Economic exploitation
(B) Political representation
(C) Educational reform
(D) Social justice and civil rights

232. Gandhi's choice of breaking the salt law was a masterstroke of political strategy because:
(A) The salt tax was a universal grievance, uniting all classes and communities.
(B) Salt was a purely symbolic issue with no real impact.
(C) The British were not expecting a protest on this issue.
(D) It was easy to manufacture salt illegally.

233. The 'tinkathia' system is associated with which Gandhian movement?
(A) Bardoli Satyagraha
(B) Ahmedabad Mill Strike
(C) Champaran Satyagraha
(D) Kheda Satyagraha

234. Consider the following statements regarding the Quit India Movement:
I. It was launched in August 1942.
II. Gandhi was arrested on the very first day of the movement.
III. The movement was marked by widespread but decentralized and leaderless activities.
IV. The movement was entirely non-violent throughout its course.
V. The movement was a joint enterprise of the Congress and the Muslim League.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and V
(C) III, IV and V
(D) I, IV and V

235. During the Ahmedabad Mill Strike, while the workers demanded a 50% wage hike, the mill owners were willing to offer only:
(A) 10%
(B) 15%
(C) 25%
(D) 20%

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217. The primary form of struggle in the Quit India Movement, after the leaders were jailed, was:
(A) Organized and peaceful processions.
(B) A series of roundtable conferences.
(C) Spontaneous and decentralized mass action.
(D) A letter-writing campaign to the British Parliament.

218. The Khilafat issue was merged with the Non-Cooperation Movement by Gandhi primarily to:
(A) Secure a strong Hindu-Muslim alliance against the British.
(B) Gain international support for India's freedom.
(C) Address the economic grievances of Muslim artisans.
(D) Protest against the partition of Bengal.

219. Which of the following is the correct chronological order of the satyagrahas led by Gandhi?
(A) Kheda, Champaran, Ahmedabad
(B) Ahmedabad, Kheda, Champaran
(C) Champaran, Ahmedabad, Kheda
(D) Champaran, Kheda, Ahmedabad

220. The inquiry committee set up after the Bardoli Satyagraha found that the proposed revenue hike was:
(A) Justified and necessary.
(B) Unjustified and arbitrary.
(C) Minimal and acceptable.
(D) A clerical error.

221. Gandhi's role in Vykom Satyagraha illustrates his belief that:
(A) Social reform is an integral part of the struggle for freedom.
(B) Political freedom must precede social reform.
(C) Social issues should be left to religious leaders.
(D) Economic development is the solution to all social evils.

222. The Dandi March is significant in the history of the freedom struggle because:
(A) It directly led to the transfer of power.
(B) It broke the myth of British invincibility and inspired widespread defiance.
(C) It was the first time women participated in a nationalist movement.
(D) It resulted in the immediate abolition of the salt tax.

223. What was the most prominent feature of the Non-Cooperation Movement?
(A) Widespread boycott of British institutions and goods.
(B) Armed struggle in rural areas.
(C) A series of petitions to the British monarch.
(D) Negotiations for dominion status.

224. Which of the following statements about Gandhi's position on the partition is incorrect?
(A) He was a vocal opponent of the Two-Nation theory.
(B) He suggested that Jinnah could be the Prime Minister of a united India.
(C) He spent the day of independence fasting in a riot-torn area.
(D) He reluctantly accepted the partition as the only way to achieve freedom.

225. Which one of the following is not correctly matched?
(A) Non-Cooperation Movement - 1920
(B) Champaran Satyagraha - 1927
(C) Dandi March - 1930
(D) Quit India Movement - 1942

226. The Ahmedabad Mill Strike, the Kheda Satyagraha, and the Champaran Satyagraha were all:
(A) Localized struggles that helped Gandhi test his methods.
(B) Nationwide movements.
(C) Failures that taught Gandhi valuable lessons.
(D) Movements aimed at overthrowing the British rule immediately.

227. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : The Quit India Movement of 1942 was a qualitatively different and more radical movement than any previous Gandhian agitation.
Reason (R) : The 'Do or Die' mantra, given by Gandhi himself, marked a shift in tone, urging

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(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

246. The Quit India Movement is considered a turning point because:
(A) It led to a pact between Gandhi and the Viceroy.
(B) It demonstrated the will of the Indian people to achieve freedom at any cost.
(C) It was the first non-violent movement in India.
(D) It was fully supported by the Muslim League.

247. The three earliest local movements where Gandhi successfully applied his technique of Satyagraha in India were:
(A) Non-Cooperation, Civil Disobedience, Quit India
(B) Bardoli, Dandi, Vykom
(C) Kheda, Bardoli, Champaran
(D) Champaran, Ahmedabad, Kheda

248. The decision to launch the Non-Cooperation movement was a response to the British government's attitude towards:
(A) The Khilafat issue and the Jallianwala Bagh massacre.
(B) The demand for separate electorates.
(C) The failure of the Cripps Mission.
(D) The Simon Commission's report.

249. Which of the following statements about the Bardoli Satyagraha is INCORRECT?
(A) It was a peasant movement in Gujarat.
(B) It was led on the ground by Vallabhbhai Patel.
(C) Mahatma Gandhi personally led the no-tax campaign in the fields.
(D) The peasants were protesting a major hike in land revenue.

250. Gandhi's ultimate feeling about the Partition of India was one of:
(A) Deep sorrow and personal failure
(B) Triumph and success
(C) Indifference and apathy
(D) Pragmatic acceptance and relief

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Direction : Please read the following source carefully.

The Champaran Satyagraha of 1917 stands as a seminal event, marking Mahatma Gandhi's first major foray into the Indian political landscape and the initial application of his Satyagraha technique in the country. The movement was a response to the plight of indigo cultivators in the Champaran district of Bihar, who were subjected to the oppressive 'tinkathia' system by European planters. This system compelled them to cultivate indigo on a portion of their land, often at unremunerative prices. Gandhi's intervention was not spontaneous but followed a methodical process of inquiry. He insisted on gathering extensive evidence, recording statements from thousands of peasants to build a fact-based case against the planters. His approach combined firm, non-violent resistance with a readiness for negotiation and a deep-seated belief in the power of truth to sway the conscience of the oppressor. His defiance of an order to leave the district, and his subsequent readiness to face imprisonment, electrified the local populace and demonstrated a new form of political action. The success of the Champaran Satyagraha, culminating in the abolition of the coercive system, not only provided tangible relief to the peasants but also established Gandhi's leadership and validated the efficacy of non-violent civil disobedience as a potent tool against colonial injustice within the broader framework of the Indian freedom movement.

Based on the above source, attempt the following five questions.

251. According to the passage, what was the foundational step in Gandhi's methodology during the Champaran Satyagraha?
(A) Initiating a nationwide call for protest against the planters.
(B) Conducting a methodical and extensive evidence-gathering process.
(C) Immediately launching a campaign of boycotting European goods.
(D) Seeking direct military intervention from nationalist forces.

252. The 'tinkathia' system, as described in the passage, can be best understood as a system of:
(A) compulsory cultivation of a cash crop.
(B) voluntary cooperative farming.

British administration.
(C) His decision to shift focus to economic issues alone.
(D) His paramount commitment to the principle of non-violence.

265. The passage characterizes the Non-Cooperation Movement as a "significant strategic escalation" because it:
(A) moved from localized struggles to a nationwide mass campaign.
(B) was the first time Gandhi used the hunger strike.
(C) was focused exclusively on the rights of industrial workers.
(D) advocated for a violent overthrow of the colonial state.

Direction : Please read the following source carefully.

The Bardoli Satyagraha of 1928, though directly led by Sardar Vallabhbhai Patel, was an archetypal Gandhian struggle and a significant event illustrating the influence of Gandhi's role in the freedom movement. The satyagraha was launched in the Bardoli taluka of Gujarat to protest against an arbitrary and unjust enhancement of land revenue by the government. Following the Gandhian model meticulously, the preparation involved detailed socio-economic surveys, mobilization of public opinion, and the organisation of the peasantry into a disciplined, non-violent fighting force. The peasants, under firm leadership, resolved to withhold payment of the revised tax, facing immense pressure including the confiscation of their property, land, and livestock. Gandhi's role, while not one of direct, on-the-ground leadership, was foundational; he provided continuous guidance, moral support, and his name lent immense prestige and legitimacy to the struggle. The movement's success, compelling the government to appoint an inquiry commission which subsequently found the tax hike to be unjustified, was a major psychological victory. It demonstrated the power of organized peasant resistance based on Satyagraha principles and served as a crucial precursor to the larger civil disobedience campaigns that would follow, reinforcing the efficacy of non-violent methods in confronting colonial economic policies.

Based on the above source, attempt the following five questions.

266. What was the immediate cause for launching the Bardoli Satyagraha?
(A) The failure of crops due to a severe famine.
(B) An arbitrary and unjust increase in land revenue.
(C) The imposition of the 'tinkathia' system on farmers.
(D) A dispute between mill owners and workers over wages.

267. According to the passage, Gandhi's role in the Bardoli Satyagraha is best described as:
(A) direct, on-the-ground leadership of the peasants.
(B) providing foundational guidance and moral support.
(C) financial sponsorship of the entire movement.
(D) complete non-involvement and disapproval of the protest.

268. The methodology of the Bardoli Satyagraha, as described in the source, mirrored the Gandhian model by including:
(A) detailed surveys and disciplined non-violent organisation.
(B) the immediate use of armed resistance.
(C) a focus on boycotting foreign legislative councils.
(D) an appeal for intervention from the League of Nations.

269. The success of the Bardoli Satyagraha resulted in which of the following outcomes?
(A) The permanent abolition of land revenue in Gujarat.
(B) Sardar Patel being appointed as the Viceroy of India.
(C) The government appointing an inquiry which vindicated the peasants' stance.
(D) The immediate granting of independence to the Bardoli taluka.

270. The passage suggests that the Bardoli Satyagraha was significant in the larger context of the freedom movement because it:
(A) was the first successful peasant movement in Indian history.
(B) led to the Indian National Congress

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against the British.
(C) led to the immediate overthrow of the colonial government in Gujarat.
(D) showed that Gandhi's methods were exclusively for agrarian issues.

259. What was the central demand of the peasants in the Kheda Satyagraha?
(A) The right to cultivate indigo instead of food crops.
(B) A permanent reduction in all future land revenues.
(C) Remission of land revenue due to crop failure.
(D) The transfer of mill ownership to the workers.

260. The passage suggests that a primary outcome of the Kheda Satyagraha, despite not being a complete victory, was the:
(A) significant raising of the political consciousness of the peasantry.
(B) establishment of a peasant-led government in the Kheda district.
(C) immediate industrialization of the region.
(D) complete abolition of the land revenue system by the British.

Direction : Please read the following source carefully.

The Non-Cooperation Movement, initiated in 1920, represented a significant strategic escalation in Gandhi's leadership of the freedom movement. Moving beyond localized satyagrahas, this was a nationwide campaign designed to challenge the very foundations of British rule in India by withdrawing the cooperation of Indians, which Gandhi argued was essential for the functioning of the colonial state. The programme of non-cooperation was multifaceted, calling for the surrender of titles and honorary offices, and a boycott of legislative councils, law courts, government-run schools and colleges, and foreign goods. The movement aimed to paralyze the colonial administration and, in its place, foster self-reliance through the promotion of swadeshi (indigenous) goods, particularly hand-spun and hand-woven khadi, and the establishment of national schools and panchayats (local courts). It was a radical experiment in mass mobilization, uniting diverse sections of Indian society under Gandhi's leadership. While the movement was predicated on the principle of non-violence, its suspension after the Chauri Chaura incident in 1922 demonstrated Gandhi's unwavering commitment to this principle, even at the cost of tactical momentum. The Non-Cooperation Movement, therefore, was not just a political protest but a comprehensive programme for national regeneration and a powerful demonstration of the potential of mass-based, non-violent resistance.

Based on the above source, attempt the following five questions.

261. According to the passage, the fundamental premise of the Non-Cooperation Movement was that:
(A) British rule could only be overthrown by armed insurrection.
(B) seeking support from other foreign powers was essential for independence.
(C) localized protests were more effective than nationwide campaigns.
(D) the colonial state was dependent on the cooperation of Indians to function.

262. Which of the following was NOT part of the Non-Cooperation programme as described in the passage?
(A) Boycott of law courts and legislative councils.
(B) Refusal to pay land revenue and other taxes.
(C) Surrender of titles and honorary offices.
(D) Boycott of government-run schools and colleges.

263. The passage suggests that the constructive aspect of the Non-Cooperation Movement involved:
(A) forming a parallel army to fight the British.
(B) seeking financial aid from international bodies.
(C) promoting swadeshi goods and establishing national institutions.
(D) sending delegations to London for negotiations.

264. What does Gandhi's suspension of the Non-Cooperation Movement after the Chauri Chaura incident reveal about his leadership?
(A) His underestimation of the movement's popular support.
(B) His willingness to compromise with the

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236. Read the following statements regarding the Bardoli Satyagraha and choose the correct option.
Statement I : The Bardoli Satyagraha was a successful peasant movement against an unjust revenue hike.
Statement II : Mahatma Gandhi personally led the peasants in Bardoli and was given the title 'Sardar' for his efforts.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

237. Which of the following best describes Gandhi's role in the events leading to the Partition of India?
(A) A key negotiator who brokered the deal.
(B) An enthusiastic supporter who saw partition as a positive step.
(C) A marginalised figure whose advice was often ignored by key decision-makers.
(D) A neutral observer who did not take a public stance.

238. The Non-Cooperation movement was formally launched on the day of:
(A) Jallianwala Bagh Massacre
(B) The announcement of the Rowlatt Act
(C) The signing of the Treaty of Versailles
(D) The death of Bal Gangadhar Tilak

239. The Civil Disobedience Movement, started by the Dandi March, was called off after the signing of the:
(A) Gandhi-Irwin Pact
(B) Poona Pact
(C) Lucknow Pact
(D) Mountbatten Plan

240. The Champaran, Kheda, and Ahmedabad movements were significant as they:
(A) Were all movements against the salt tax.
(B) Established Gandhi as a leader of the Indian masses.
(C) Led to the immediate independence of India.
(D) Were all led by Sardar Patel.

241. What was the central agenda of the Vykom Satyagraha in which Gandhi played an advisory role?
(A) To demand a reduction in land tax.
(B) To secure access to public roads for the lower castes.
(C) To protest against the partition of Bengal.
(D) To demand better wages for plantation workers.

242. In the context of the freedom struggle, a 'no-tax campaign' was the main tool of which movement?
(A) Bardoli Satyagraha
(B) Ahmedabad Mill Strike
(C) Vykom Satyagraha
(D) Champaran Satyagraha

243. Gandhi's fast unto death in 1947 in Delhi was undertaken to:
(A) Protest against the continued presence of Lord Mountbatten.
(B) Demand the dissolution of the Constituent Assembly.
(C) Force the closure of all refugee camps.
(D) Pressure the Government of India to release Pakistan's share of financial assets and restore peace.

244. Which of the following correctly pairs a Gandhian movement with its primary cause?
(A) Dandi March - British monopoly on salt
(B) Kheda Satyagraha - Dispute over plague bonus
(C) Ahmedabad Mill Strike - Forced indigo cultivation
(D) Non-Cooperation Movement - Partition of India

245. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the correct option.
Assertion (A) : Mahatma Gandhi was not present in Delhi during the independence celebrations on 15th August 1947.
Reason (R) : He was in Noakhali and later Calcutta, trying to douse the flames of communal violence through his presence and fasts.
(A) Both A and R are true and R is the correct explanation of A.

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abandoning non-violent methods.
(C) proved that peasant movements could not succeed without Gandhi's direct leadership.
(D) served as a vital demonstration of Satyagraha's power before larger campaigns.

Direction : Please read the following source carefully.

Gandhi's role in the Vaikom (Vykom) Satyagraha of 1924-25 in the princely state of Travancore highlights the intersection of his approach to the national freedom movement with the cause of social reform. The Satyagraha was a pioneering struggle against untouchability, specifically focused on securing the right for lower-caste individuals to use the public roads surrounding the Vaikom temple. While the movement was initiated and led by local leaders like T.K. Madhavan, Gandhi's involvement was crucial in shaping its character and sustaining its momentum. He did not take direct command but played the role of a revered guide and mentor. Through his writings in 'Young India' and correspondence with the leaders, he insisted that the struggle remain strictly non-violent and patient, even in the face of severe provocation and repression from orthodox sections and the local authorities. His visit to the region and subsequent discussions with the Regent Maharani and other stakeholders added significant moral weight and pressure. Gandhi's role emphasized his conviction that Swaraj (self-rule) would be meaningless without social and spiritual regeneration, and that the fight against untouchability was an integral part of the fight for true freedom. His strategic counsel, which included advising against the direct participation of non-Hindus to frame it as an internal matter of Hindu reform, demonstrates his nuanced approach to social change within the complex fabric of Indian society.

Based on the above source, attempt the following five questions.

271. The primary objective of the Vaikom Satyagraha, as stated in the passage, was to:
(A) achieve political independence for the princely state of Travancore.
(B) protest against high taxes imposed by the temple authorities.
(C) secure the right for lower castes to use public roads near a temple.
(D) demand the entry of all castes into the sanctum sanctorum of the temple.

272. How is Gandhi's role in the Vaikom Satyagraha characterized in the passage?
(A) As the direct, on-site commander of the entire movement.
(B) As a mentor and guide who shaped the movement's non-violent character.
(C) As an indifferent observer with no significant involvement.
(D) As an opponent who believed social reform should wait until after independence.

273. Gandhi's involvement in the Vaikom Satyagraha illustrates his belief that:
(A) political freedom was the only goal worth pursuing.
(B) armed struggle was necessary for social reform.
(C) princely states should be immediately and forcefully annexed.
(D) the fight against untouchability was an essential component of the freedom struggle.

274. What specific strategic advice did Gandhi offer to the leaders of the Vaikom Satyagraha?
(A) To frame the issue as an internal Hindu reform matter by limiting some participation.
(B) To seek armed intervention from the British.
(C) To expand the protest to include economic boycotts of all upper castes.
(D) To allow only non-Hindus to lead the movement to show its secular nature.

275. The insistence on strict non-violence during the Vaikom Satyagraha, as guided by Gandhi, was intended to:
(A) provoke the authorities into a violent crackdown for international sympathy.
(B) serve as a temporary tactic until armed reinforcements could arrive.
(C) demonstrate moral and spiritual strength against provocation.
(D) limit the participation of the masses in the movement.

Direction : Please read the following source carefully.

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to Pakistan.
(B) the immediate resignation of the Nehru government.
(C) the disenfranchisement of all non-Hindus in India.
(D) the reconquest of territories given to Pakistan.

299. How did Gandhi view the payment of the cash balance to Pakistan?
(A) As a purely financial matter with no moral implications.
(B) As a mistake that would weaken India's economy.
(C) As a moral imperative for building trust between the nations.
(D) As a bribe to prevent future conflicts.

300. The passage suggests that Gandhi's assassination was a direct consequence of his:
(A) relentless campaign for Hindu-Muslim harmony after partition.
(B) opposition to the Quit India Movement.
(C) role in the Ahmedabad Mill Strike.
(D) insistence on keeping India under British rule.

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departure from the more structured and centrally controlled satyagrahas of the past. While the core principle remained non-violence, the "Do or Die" mantra was interpreted by many as a sanction for a more confrontational and less restrained form of protest. Following the immediate arrest of Gandhi and the entire Congress leadership, the movement erupted spontaneously and, in many areas, violently across the country. It involved mass protests, strikes, sabotage of communication and transport links, and the formation of parallel governments. Despite being brutally suppressed by the British, the Quit India Movement demonstrated the complete erosion of British authority and the unwavering determination of the Indian people to achieve independence, making it clear that British rule in India was no longer tenable in the long run.

Based on the above source, attempt the following five questions.

281. The Quit India Movement was launched in the immediate aftermath of:
(A) the success of the Dandi March.
(B) the formation of the Indian National Army.
(C) the end of World War II.
(D) the failure of the Cripps Mission.

282. Gandhi's "Do or Die" speech, as described in the passage, signified:
(A) a call for a violent armed struggle against the British.
(B) a shift to a more confrontational and urgent demand for independence.
(C) an instruction to surrender completely to the British authorities.
(D) a new campaign focused solely on economic boycott.

283. How did the Quit India Movement differ from earlier Gandhian movements, according to the passage?
(A) It was more centrally controlled and organized by the Congress leadership.
(B) It was the only movement that remained completely non-violent.
(C) It erupted spontaneously and was less restrained after the leaders' arrest.
(D) It was exclusively confined to the rural areas of India.

284. A significant consequence of the immediate arrest of Gandhi and the Congress leadership during the Quit India Movement was that:
(A) the movement immediately collapsed without any further activity.
(B) the British decided to grant independence a day later.
(C) the Muslim League took over the leadership of the movement.
(D) the movement became leaderless, leading to spontaneous and varied forms of protest.

285. The passage concludes that the ultimate significance of the Quit India Movement was that it:
(A) demonstrated that British rule in India was no longer sustainable.
(B) led to the immediate and peaceful transfer of power.
(C) was brutally suppressed and therefore had no impact on the British.
(D) resulted in the partition of the country into India and Pakistan.

Direction : Please read the following source carefully.

An analysis of Gandhi's role in the freedom movement reveals an evolving yet consistent application of Satyagraha, from localized disputes to nationwide campaigns. The early interventions in Champaran, Ahmedabad, and Kheda served as laboratories where the core principles of non-violent resistance were tested and refined. Champaran established the model of fact-based inquiry and peasant mobilization. The Ahmedabad Mill Strike introduced the personal sacrifice of a fast as a tool for moral suasion in an industrial conflict. Kheda demonstrated organized, non-violent defiance against unjust state revenue demands. These foundational experiences paved the way for larger movements. The Bardoli Satyagraha, while not led directly by him, was a perfect execution of his blueprint for agrarian protest, showcasing disciplined mass action. The Dandi March elevated this method to a new level of symbolic power, using a simple commodity like salt to unify the nation in a direct challenge to colonial economic exploitation. Each of these movements built upon the last, progressively expanding the scale of participation and the scope of the challenge to British authority.

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Mahatma Gandhi led several localized movements to address specific socio-economic issues before launching nationwide campaigns. The Champaran Satyagraha challenged the Tinkathia system, while the Ahmedabad Mill Strike resolved industrial wage disputes. The Kheda Satyagraha supported peasants seeking revenue relief, and the Non-Cooperation Movement addressed the Khilafat and Swaraj issues. These agitations allowed Gandhi to test his non-violent techniques across various sections of society.

10. (B) II and IV only
Mahatma Gandhi consistently opposed the partition of India, viewing it as a spiritual and political failure that contradicted his ideal of communal unity. He undertook several fasts in riot-torn areas like Calcutta and Noakhali to quell the violence between Hindus and Muslims. Despite his deep anguish, the political leadership accepted the division, and Gandhi spent independence day in prayer and mourning.

11. (D) Vallabhbhai Patel
The Bardoli Satyagraha of 1928 was a highly successful tax-revolt movement in Gujarat led by Vallabhbhai Patel. Mahatma Gandhi provided the overarching strategy and moral support from a distance, while Patel organized the peasants on the ground. The movement's success against the unjust revenue hike cemented Patel's leadership within the national movement and earned him the prestigious title of Sardar.

12. (B) Travancore
The Vykom Satyagraha took place in the princely state of Travancore, focusing on the social upliftment of marginalized castes. It aimed to secure their right to access public roads surrounding the local Shiva temple, which was previously prohibited. Mahatma Gandhi acted as a crucial advisor and mediator, helping to navigate the complex social and political landscape to achieve a peaceful resolution.

13. (B) I, II, IV and V
The Quit India Movement, launched in 1942, was characterized by its intense demand for immediate British withdrawal from India. Following the arrest of the top Congress leadership, the movement spread spontaneously across the country through underground networks and mass protests. Often called the August Kranti, it demonstrated the deep-seated desire for independence and was marked by Gandhi's powerful call of "Do or Die".

14. (D) The Champaran Satyagraha
The Champaran Satyagraha led directly to the enactment of the Champaran Agrarian Act, which provided significant relief to the local indigo farmers. By investigating the grievances of the peasants and demonstrating the power of non-violent resistance, Mahatma Gandhi forced the colonial government to abolish the exploitative Tinkathia system. This success established Satyagraha as an effective tool for social and political change.

15. (A) Kheda Satyagraha - Salt tax protest
The Kheda Satyagraha was primarily a struggle by peasants for the remission of land revenue due to widespread crop failure and famine. Unlike the Salt Satyagraha, which targeted the salt tax, Kheda focused on agricultural taxes and the government's refusal to grant relief according to its own codes. Mahatma Gandhi led the movement to ensure that the voice of farmers was heard.

16. (A) Both Statement I and Statement II are true.
The Dandi March initiated the Civil Disobedience Movement by symbolically challenging the British monopoly on salt production. Simultaneously, the Non-Cooperation Movement was launched in response to the oppressive Rowlatt Act and the tragic Jallianwala Bagh massacre. Both movements were central pillars of Mahatma Gandhi's strategy to mobilize the masses and use non-violent resistance to challenge the foundations of colonial rule.

17. (B) Formation of a parallel army to fight the British
Mahatma Gandhi's Non-Cooperation Movement focused on withdrawing support from British institutions through peaceful means. This included boycotting government schools, law courts, and legislative councils, while promoting indigenous products like Khadi. The movement explicitly rejected the use of violence or the formation of military forces, as Gandhi believed

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focusing only on independence.

292. According to the passage, Gandhi viewed the two-nation theory as:
(A) a political and spiritual falsehood.
(B) a practical solution to political deadlock.
(C) a temporary arrangement before reunification.
(D) a concept applicable only to princely states.

293. Which of the following actions did Gandhi take to prevent the partition?
(A) He organized a military force to secure India's borders.
(B) He proposed a plan for the permanent division of the Congress party.
(C) He suggested offering the premiership of a united India to Jinnah.
(D) He advocated for continued British rule to maintain unity.

294. The passage states that the acceptance of the partition plan by the Congress leadership made Gandhi feel:
(A) triumphant and relieved.
(B) proud of his political disciples.
(C) optimistic about the future of both nations.
(D) isolated and anguished.

295. Gandhi's opposition to partition was rooted in his conviction about:
(A) the economic non-viability of two separate nations.
(B) the military weakness of a divided subcontinent.
(C) the fundamental importance of Hindu-Muslim unity.
(D) the administrative difficulty of drawing borders.

Direction : Please read the following source carefully.

In the traumatic aftermath of the partition of India, Gandhi's role underwent a profound transformation. Having been sidelined in the final political negotiations leading to independence and partition, he dedicated his remaining days to dousing the flames of communal violence that engulfed the subcontinent. While the official celebrations of independence took place in Delhi, Gandhi was in the riot-affected areas of Calcutta, undertaking a fast to bring an end to the brutal killings. His moral authority and the personal risk he took proved effective, and his success in calming Calcutta was hailed as a "miracle." He then moved to Delhi, which was also in the grip of horrific communal strife, as refugees poured in and violence against the local Muslim population escalated. Here, he began what would be his final fast, with a key demand being the restoration of safety for Muslims and the payment of a cash balance contractually owed to Pakistan by the Indian government. He saw this payment not merely as a financial transaction but as a moral imperative for building trust. This act of holding the new Indian government to its ethical commitments, even towards a nation now seen as an adversary, was perceived as betrayal by some Hindu extremists. His relentless campaign for peace and Hindu-Muslim harmony in the midst of partition's carnage ultimately led to his assassination, turning him into a martyr for the cause of a united, secular India he had envisioned.
Based on the above source, attempt the following five questions.

296. What was Gandhi's primary focus during the period immediately following the partition and independence in 1947?
(A) Participating in the official independence celebrations in Delhi.
(B) Quelling communal violence in riot-affected areas.
(C) Drafting the new constitution for the Indian union.
(D) Negotiating trade agreements with the newly formed Pakistan.

297. According to the passage, why was Gandhi's success in calming the violence in Calcutta significant?
(A) It was achieved through military force.
(B) It led to the immediate reunification of Bengal.
(C) It was his first involvement in the issue of partition.
(D) It was considered a "miracle" due to the effectiveness of his moral authority.

298. One of the key demands during Gandhi's final fast in Delhi was:
(A) the payment of a contractual cash balance

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a direct leading role from the start, in Bardoli he acted as a mentor. Patel's successful leadership in this movement earned him the permanent title of Sardar.

27. (C) P-4, Q-2, R-1, S-3
Major movements in the Indian freedom struggle are associated with specific symbols and slogans. The Dandi March focused on breaking the salt law, while the Quit India Movement is famous for the "Do or Die" call. The Champaran Satyagraha addressed the exploitative Tinkathia system of indigo farming, and the Vykom Satyagraha was a significant struggle for temple entry rights for marginalized communities.

28. (B) 3/20 of their land
The Tinkathia system in Champaran mandated that local peasants cultivate indigo on three-twentieths of their land for the benefit of British planters. This system was highly exploitative and led to widespread poverty and suffering among the farmers. Mahatma Gandhi's intervention in 1917 sought to investigate these grievances and successfully pressured the government to abolish the system and provide compensation to the peasants.

29. (C) Ahmedabad Mill Strike
During the Ahmedabad Mill Strike, Mahatma Gandhi's concept of trusteeship was practically applied to resolve the industrial dispute between owners and workers. He emphasized that mill owners should act as trustees for the welfare of their laborers rather than mere exploiters. This moral framework, combined with his hunger strike, eventually led to a compromise that secured a wage increase for the workers.

30. (C) Statement I is true, but Statement II is false.
During the Kheda Satyagraha, Mahatma Gandhi advised peasants to refuse to pay land revenue because of extensive crop failure, citing the government's own revenue code. Although the government did not immediately grant all demands upon his arrival, the persistent non-violent struggle eventually led to a compromise. The authorities agreed to suspend revenue collection for that year for the poor and distressed farmers.

31. (C) I, II, III and V
The Non-Cooperation Movement sought to achieve Swaraj by combining the struggle for self-rule with the Khilafat cause. It emphasized the boycott of British goods and institutions, such as schools and courts, to undermine colonial authority. While it was initially non-violent, the movement was abruptly called off by Mahatma Gandhi after the violent Chauri Chaura incident in February 1922 to maintain moral principles.

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32. (B) The violence at Chauri Chaura
Mahatma Gandhi suspended the Non-Cooperation Movement in 1922 as a direct response to the violence at Chauri Chaura. A mob attacked a police station and killed several policemen, which Gandhi viewed as a failure of the people to adhere to non-violence. He believed that continuing the movement under such circumstances would compromise the moral foundation of the struggle for India's independence.

33. (B) He opposed the division, famously stating it would occur over his dead body.
Mahatma Gandhi was a fierce opponent of the proposal to partition India, famously declaring that the division of the country would occur over his dead body. He viewed the prospect of separate nations based on religion as a spiritual and political disaster. Despite his best efforts to foster communal harmony and prevent division, the political leadership eventually moved forward with the partition plan.

34. (A) The August Revolution
The Quit India Movement is famously referred to as the August Revolution because it was launched in August 1942. This movement marked the final massive struggle for independence, characterized by widespread protests and Gandhi's call for the British to leave India immediately. It was a decisive turning point that demonstrated the absolute determination of the Indian people to achieve complete and final self-rule.

35. (C) Bardoli Satyagraha
Sardar Vallabhbhai Patel earned the title "Sardar" during the Bardoli Satyagraha of 1928, a recognition given to him by the local women for his strong leadership. He organized the peasants in a successful tax-revolt against an unjust revenue hike, demonstrating exceptional

ANSWERS

1. (B) Indigo cultivators
The Champaran Satyagraha of 1917 was Mahatma Gandhi's first major civil disobedience movement in India, aimed at helping farmers in Bihar. These peasants were oppressed by the Tinkathia system, which forced them to grow indigo on a specific portion of their land for British planters. Gandhi's successful intervention led to the abolition of this exploitative system and empowered the local peasantry.

2. (A) Both Statement I and Statement II are true.
The Ahmedabad Mill Strike of 1918 involved a dispute over the withdrawal of a plague bonus for textile workers. Mahatma Gandhi stepped in to support the laborers, advising them to demand a wage increase and maintain non-violence. He undertook his first hunger strike in India to strengthen the workers' commitment and pressure the mill owners into accepting a fair settlement for all.

3. (C) Peasants of Kheda demanded remission of revenue due to crop failure.
The Kheda Satyagraha was a response to the severe economic distress of peasants in Gujarat due to crop failure. Although the government revenue code allowed for tax relief, authorities continued to demand full payment. Mahatma Gandhi organized the farmers to non-violently refuse tax payments until the government granted remission. This movement solidified the bond between the nationalist leadership and the rural population.

4. (D) Quit India Movement
Mahatma Gandhi issued the "Do or Die" call during the launch of the Quit India Movement in August 1942. This slogan urged the Indian people to exert their maximum effort to achieve immediate independence from British rule, even at the cost of their lives. It marked a decisive and intense phase of the struggle, signaling that nothing less than freedom was acceptable.

5. (C) Gandhi directly initiated and led the Satyagraha from its inception.
The Vykom Satyagraha was a social reform movement in the princely state of Travancore aimed at gaining temple entry rights for lower castes. Mahatma Gandhi played a vital advisory role, guiding local leaders through non-violent strategies. Although he did not initiate the protest, his involvement and discussions with the state authorities were crucial in eventually securing the right to use temple roads.

6. (A) Both A and R are true and R is the correct explanation of A.
Mahatma Gandhi suspended the Non-Cooperation Movement in February 1922 following the violent incident at Chauri Chaura. A mob set fire to a police station, leading to several deaths, which Gandhi saw as a violation of his core principle of non-violence. He believed that the masses were not yet adequately trained for a peaceful struggle and prioritized moral integrity over political gains.

7. (D) To defy the British Salt Act, which imposed a tax on salt.
The Dandi March was a strategic act of civil disobedience launched by Mahatma Gandhi to protest the British monopoly on salt. By walking to the coast and symbolically making salt from seawater, he defied an unjust law that affected every Indian. This simple yet powerful gesture successfully galvanized the entire nation and marked the beginning of the widespread Civil Disobedience Movement across India.

8. (A) 35%
Following Mahatma Gandhi's intervention and his hunger strike during the Ahmedabad Mill Strike, an agreement was reached between the workers and the mill owners. The dispute over the plague bonus and wage increments was referred to a tribunal for arbitration. Ultimately, the laborers were granted a thirty-five percent wage hike, which balanced their economic needs with the owners' industrial interests and constraints.

9. (A) P-3, Q-4, R-1, S-2

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The Dandi March, also known as the Salt Satyagraha of 1930, was a watershed moment in the Indian freedom movement, masterfully orchestrated by Mahatma Gandhi. It was a direct-action campaign of tax resistance and non-violent protest against the British salt monopoly, which was a deeply symbolic and economically burdensome policy affecting every Indian household. The march itself, a 24-day, 240-mile trek from Sabarmati Ashram to the coastal village of Dandi, was a piece of political theatre designed to galvanize the nation and attract international attention. The choice of salt as the central issue was a strategic masterstroke, as it was a simple, relatable grievance that cut across class, caste, and religious lines, transforming the abstract concept of independence into a tangible fight against a specific injustice. Upon reaching Dandi, Gandhi and his followers broke the salt law by producing salt from seawater, an act of defiance that triggered a massive wave of civil disobedience across India. Millions participated by making their own salt, boycotting liquor shops, and refusing to pay taxes. The Dandi March was not merely about the salt tax; it was a powerful assertion of India's right to self-determination and a demonstration of how a non-violent mass movement could challenge the authority of a mighty empire.

Based on the above source, attempt the following five questions.

276. The passage highlights the choice of salt as a "strategic masterstroke" primarily because:
(A) it was a simple and universal grievance that united different sections of society.
(B) salt was a valuable export commodity for the British.
(C) Gandhi had a personal interest in the salt manufacturing industry.
(D) the British had no military means to protect their salt monopoly.

277. According to the passage, the act of Gandhi producing salt from seawater at Dandi was significant because it was:
(A) the first time anyone had successfully produced salt from the sea.
(B) a scientific experiment to demonstrate new production techniques.
(C) a commercial venture to create a new source of income for the Congress.
(D) an act of defiance that initiated a nationwide civil disobedience movement.

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278. The Dandi March is described as a "piece of political theatre" to emphasize its role in:
(A) generating national mobilization and international attention through a dramatic act.
(B) providing entertainment to the rural population along the route.
(C) being a fictional event created for propaganda purposes.
(D) its lack of any real political or economic impact.

279. The ultimate purpose of the Dandi March, as implied by the passage, was to:
(A) exclusively focus on reforming the British salt tax policy.
(B) promote the health benefits of natural sea salt over manufactured salt.
(C) assert India's right to self-determination by challenging British authority.
(D) establish a new trade route from Sabarmati to Dandi.

280. Which of the following was a direct consequence of the Dandi March described in the passage?
(A) A massive, nationwide wave of civil disobedience.
(B) The immediate withdrawal of the British from India.
(C) The replacement of the salt tax with an income tax.
(D) The declaration of Dandi as the new capital of India.

Direction : Please read the following source carefully.

The Quit India Movement, launched in August 1942, represented the final and most decisive mass struggle led by Gandhi in the Indian freedom movement. It was initiated in the context of World War II, with the failure of the Cripps Mission to offer a satisfactory solution for Indian independence. In a significant shift of tone, Gandhi delivered his famous "Do or Die" speech, urging the Indian people to act as if they were free and to disrupt the British administration through all possible non-violent means. This call marked a

that true strength lay in moral resistance and the power of non-violent collective action.

18. (A) Refusal to pay enhanced land revenue demanded by the government
The Bardoli Satyagraha was triggered by the colonial government's decision to arbitrarily increase land revenue by thirty percent. This hike placed an unbearable burden on the local peasants, leading them to organize a tax-revolt under the leadership of Vallabhbhai Patel. The movement successfully demonstrated the efficacy of non-violent protest in achieving economic justice and compelled the authorities to reduce the revenue hike significantly.

19. (C) I, IV, III, II
The chronological sequence of major Gandhian movements began with the Champaran Satyagraha in 1917, followed by the nationwide Non-Cooperation Movement in 1920. The Dandi March initiated the Civil Disobedience Movement in 1930, and the struggle culminated with the Quit India Movement in 1942. Each stage represented a growing intensity in the Indian people's demand for freedom and the evolution of Satyagraha.

20. (D) A distant but crucial source of inspiration, guidance, and support.
During the Bardoli Satyagraha, Mahatma Gandhi chose to serve as a guide and source of inspiration rather than leading the movement directly on the ground. He entrusted the primary leadership to Vallabhbhai Patel, while providing strategic advice and moral support through his writings and speeches. This approach allowed regional leaders to emerge while maintaining the movement's alignment with Gandhi's broader non-violent principles.

21. (C) A deep personal and political tragedy which he opposed till the end.
Mahatma Gandhi viewed the partition of India as a profound tragedy that undermined his lifelong efforts to achieve communal harmony. He remained a staunch opponent of the division until the very end, often describing it as a vivisection of the country. His deep sorrow was reflected in his decision to spend independence day in prayer and fasting rather than celebrating the transfer of power.

22. (A) Both A and R are true and R is the correct explanation of A.
Mahatma Gandhi's first major hunger strike in India occurred during the Ahmedabad Mill Strike to support textile workers. This fast served a dual purpose: it put moral pressure on the mill owners to accept arbitration and strengthened the resolve of the striking workers. Gandhi used this technique to ensure that the strike remained non-violent and that the participants remained united in their demands.

23. (D) Remission of land tax.
The Kheda Satyagraha centered on the peasants' demand for the remission of land revenue because their crops had failed. According to the government's own rules, farmers were entitled to relief under such circumstances, but the authorities insisted on full payment. Mahatma Gandhi supported the farmers in their non-violent refusal to pay, ultimately forcing the government to provide relief to the poorest cultivators.

24. (B) I, II and III only
The Champaran Satyagraha of 1917 was Mahatma Gandhi's first major political experiment in India, focusing on the plight of indigo cultivators. Rajkumar Shukla was instrumental in bringing Gandhi to the region to investigate the oppressive Tinkathia system. While the movement successfully abolished the system, it did not lead to immediate independence, but it did establish Gandhi as a powerful leader of the masses.

25. (C) Non-Cooperation Movement
The slogan "Swaraj within a year" was a central feature of the Non-Cooperation Movement launched by Mahatma Gandhi in 1920. He believed that if the Indian people completely withdrew their cooperation from the British government through non-violent means, self-rule could be achieved quickly. This promise galvanized millions to participate in the movement by boycotting colonial institutions and promoting indigenous goods and services.

26. (A) Bardoli Satyagraha
The Bardoli Satyagraha of 1928 was unique because it was led on the ground by Vallabhbhai Patel, while Mahatma Gandhi provided essential guidance and support from a distance. Unlike Champaran or Ahmedabad, where Gandhi took

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The common thread running through them was Gandhi's unwavering insistence on non-violence (Ahimsa) and truth (Satya), which formed the twin pillars of his entire political philosophy and his strategy for India's liberation.

Based on the above source, attempt the following five questions.

286. The passage portrays Gandhi's early movements in Champaran, Ahmedabad, and Kheda as:
(A) complete failures that forced a change in strategy.
(B) experimental laboratories for refining the principles of Satyagraha.
(C) unrelated events with no common philosophical basis.
(D) large-scale national campaigns from their very inception.

287. According to the passage, what did the Ahmedabad Mill Strike introduce to the methodology of Satyagraha?
(A) The strategy of boycotting legislative councils.
(B) The use of a fast as a tool for moral pressure.
(C) The tactic of withholding land revenue payments.
(D) The mobilisation of peasants against plantation owners.

288. The passage suggests that the Bardoli Satyagraha is significant because it represented:
(A) a successful implementation of the established Gandhian blueprint for protest.
(B) Gandhi's first direct leadership role in a major movement.
(C) a departure from the principles of non-violence.
(D) the first use of industrial action in the freedom struggle.

289. What does the passage identify as the "twin pillars" of Gandhi's political strategy?
(A) Economic boycott and political negotiation.
(B) Military action and international diplomacy.
(C) Non-violence (Ahimsa) and Truth (Satya).
(D) Peasant mobilization and industrial strikes.

290. How did the Dandi March represent an evolution of Gandhian methods, according to the source?
(A) It was the first time Gandhi directly challenged the British.
(B) It abandoned non-violence in favour of direct action.
(C) It focused solely on the urban working class, ignoring peasants.
(D) It elevated the use of symbolic action to mobilize the entire nation.

Direction : Please read the following source carefully.

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Gandhi's relationship with the partition of India is one of profound tragedy and ideological opposition. Throughout the freedom struggle, his core political and spiritual objective was not just independence from British rule, but the creation of a united, harmonious India where Hindus and Muslims could coexist as brothers. He viewed the two-nation theory, which posited that Hindus and Muslims were separate nations, as a denial of his entire life's work and a spiritual and political falsehood. As the prospect of partition became increasingly real in the final years of the British Raj, Gandhi stood as its most formidable opponent. He repeatedly declared that any division of the country would have to happen over his dead body. He undertook perilous tours through riot-torn regions, engaged in fasts to quell communal passions, and made fervent appeals to both Congress and Muslim League leaders to find a way to preserve unity. His suggestions, such as offering the premiership of a united India to Mohammad Ali Jinnah, were radical attempts to avert the division. The eventual acceptance of the partition plan by the Congress leadership, against his advice, left him feeling isolated and deeply anguished, viewing it as a failure of his principles of non-violence and inter-faith unity to triumph over the forces of communalism.

Based on the above source, attempt the following five questions.

291. What was Gandhi's fundamental ideological stance on the partition of India, as described in the passage?
(A) He was a pragmatic supporter who saw it as a necessary evil.
(B) He was the original author of the two-nation theory.
(C) He was a profound and steadfast opponent of the division.
(D) He was indifferent to the issue of partition,

organizational skills. Mahatma Gandhi supported the movement as a guide, while Patel managed the operations on the ground, securing a major victory.

36. (D) Make salt from seawater, thus breaking the British Salt Law.
The primary purpose of the Dandi March was to challenge the British salt monopoly by manufacturing salt from seawater. Mahatma Gandhi chose salt because it was a basic necessity for every Indian, making the salt tax a universal grievance. By breaking the law non-violently, he successfully mobilized the masses and signaled the start of a nationwide campaign of civil disobedience against colonial rule.

37. (C) He acted as a mediator and advisor, influencing both the satyagrahis and the authorities.
In the Vykom Satyagraha, Mahatma Gandhi acted as a high-level mediator and advisor rather than a direct participant in the daily protests. He visited the region to hold discussions with the satyagrahis, local leaders, and the state authorities, including the Queen of Travancore. His involvement helped broaden the movement's impact and eventually led to a compromise that secured rights for the lower castes.

38. (B) The mill owners immediately agreed to Gandhi's proposal for arbitration.
In the Ahmedabad Mill Strike, the mill owners did not immediately agree to Mahatma Gandhi's proposal for arbitration. Initially, they were only willing to offer a twenty percent wage increase, while the workers demanded more to compensate for the withdrawal of the plague bonus. It was only after Gandhi undertook a fast and the strike continued that the owners eventually accepted the arbitration process.

39. (D) III, I, II, IV
The correct order of the movements is based on their historical occurrence. The Champaran Satyagraha in 1917 was Gandhi's first major movement in India, supporting indigo farmers in Bihar. It was followed in 1918 by the Ahmedabad Mill Strike concerning workers' wages, and then the Kheda Satyagraha where peasants resisted tax collection after crop failure. Much later, the Bardoli Satyagraha took place in 1928 under Vallabhbhai Patel. Therefore, the sequence is III, I, II, IV.

40. (A) Both A and R are true and R is the correct explanation of A.
The Dandi March was a highly symbolic act that used salt to connect the abstract idea of freedom with a concrete, everyday grievance. By choosing a commodity used by all Indians, Mahatma Gandhi was able to mobilize a vast and diverse population against British rule. The march garnered global attention and demonstrated the power of non-violent civil disobedience to challenge the colonial administration.

41. (B) II and IV only
During the partition of India, Mahatma Gandhi undertook a fast in Calcutta to bring an end to the horrific communal riots. On the day of independence, he was in Noakhali, a riot-torn region, focusing on healing the wounds of violence rather than participating in the official festivities in Delhi. His actions during this period reflected his lifelong commitment to peace and communal harmony.

42. (A) The peasants' inability to pay high taxes due to a famine.
The Kheda Satyagraha of 1918 was triggered by the peasants' inability to pay high land taxes after a severe famine and crop failure. According to the revenue code, the government was supposed to grant remission, but it refused to do so. Mahatma Gandhi led the farmers in a non-violent refusal to pay, demanding that the authorities fulfill their own legal obligations.

43. (D) The Champaran and Kheda Satyagrahas
The Champaran and Kheda Satyagrahas were pivotal events that established Mahatma Gandhi as a prominent national leader in the Indian freedom struggle. These localized movements allowed him to demonstrate the effectiveness of Satyagraha in addressing the grievances of the rural masses. His success in these early agitations provided him with the necessary credibility and support to later launch nationwide movements for independence.

44. (A) P-4, Q-3, R-1, S-2
Different leaders played specialized roles in the Gandhian movements. While Mahatma Gandhi

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leadership of Vallabhbhai Patel during the agitation earned him the national recognition and the title of Sardar.

80. (C) Statement I is true, but Statement II is false.
The Dandi March was a protest against the British monopoly on salt and the tax levied on it, which affected every Indian regardless of their economic status. Mahatma Gandhi chose salt as a symbol because it was a basic necessity, making the struggle relatable to the poor and common masses. By manufacturing salt non-violently, he successfully challenged the legitimacy of colonial laws.

81. (A) He provided the initial spark with the 'Do or Die' slogan before being arrested.
Mahatma Gandhi's role in the Quit India Movement was to provide the initial inspiration and the powerful "Do or Die" slogan. Although he was arrested along with other senior leaders almost immediately after the movement was launched, his call sparked a massive, spontaneous uprising across the country. The struggle continued in a decentralized manner, demonstrating the intense desire of the masses for freedom.

82. (A) Fasting (hunger strike)
The Ahmedabad Mill Strike was a significant milestone because it was the first time Mahatma Gandhi used a hunger strike as a political weapon in India. He undertook this fast to strengthen the commitment of the striking workers and to put moral pressure on the mill owners. This technique of self-suffering proved effective in resolving the deadlock and securing a fair settlement.

83. (B) I and III
In 1947, Mahatma Gandhi remained a staunch opponent of the partition of India, viewing it as a failure of his lifelong mission. During the days surrounding independence, he avoided celebrations in Delhi and instead focused on restoring communal harmony through fasts in riot-torn areas like Calcutta. His primary goal was to protect minorities and stop the horrific violence between different religious communities.

84. (D) Khilafat issue
The Non-Cooperation Movement was launched with the dual goal of attaining Swaraj and addressing the colonial government's response to the Khilafat issue. By supporting the grievances of Muslims regarding the Ottoman Caliphate, Mahatma Gandhi aimed to foster a strong united front against British rule. This strategy successfully brought together diverse communities to demand self-rule and justice for recent colonial atrocities.

85. (C) The movement was ultimately unsuccessful in alleviating the farmers' grievances.
The Champaran Satyagraha of 1917 was Mahatma Gandhi's first Satyagraha in India and was ultimately successful in addressing the farmers' grievances. It led to the abolition of the oppressive Tinkathia system after an inquiry commission, which included Gandhi as a member, confirmed the exploitation of the peasants. Any claim that the movement was unsuccessful is factually incorrect, as it achieved its goals.

86. (D) A is false but R is true.
Mahatma Gandhi intervened in the Ahmedabad Mill Strike not at the request of the owners, but to support the workers who were facing economic hardship. While the mill owners wanted to minimize the wage hike, Gandhi advocated for a fair settlement that addressed the laborers' needs. His involvement was based on his commitment to social justice and the welfare of industrial workers.

87. (C) Peasants against the government's land revenue policy.
The Kheda Satyagraha was primarily a struggle by peasants against the colonial government's rigid land revenue policy during a time of extensive crop failure. Mahatma Gandhi organized the farmers to refuse payment of taxes non-violently until the authorities granted remission. This movement successfully highlighted the plight of the rural poor and demonstrated the power of collective action in challenging unjust administration.

88. (A) Quit India Movement
The Quit India Movement was launched in response to several factors, including the failure of the Cripps Mission to offer a satisfactory plan for Indian self-rule. Additionally, the growing threat of a Japanese invasion during World War II created a sense of urgency for immediate

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Mahatma Gandhi was a fierce critic of the partition, famously referring to it as the vivisection of the country. To prevent the division, he even proposed to Lord Mountbatten that Muhammad Ali Jinnah be made the first Prime Minister of a united India. He remained deeply distressed by the communal politics that led to the split and worked tirelessly to promote unity.

54. (B) It was the first instance of Gandhi using civil disobedience in India.
The Champaran Satyagraha is historically significant because it was the first instance where Mahatma Gandhi successfully used the technique of civil disobedience in India. By non-violently challenging the oppressive indigo cultivation system, he demonstrated that ordinary people could resist colonial power. This success gave him national prominence and provided a model for future mass movements that eventually led to India's complete independence.

55. (D) Both were centered around the non-payment of land revenue.
The Kheda Satyagraha of 1918 and the Bardoli Satyagraha of 1928 were both centered on the grievances of peasants regarding land revenue. In both cases, farmers were struggling with unjust tax demands from the colonial government, either due to crop failure or arbitrary hikes. These movements used non-violent resistance and the refusal to pay taxes as their primary tools to achieve relief.

56. (A) Both A and R are true and R is the correct explanation of A.
The Quit India Movement is often called a spontaneous revolution because the sudden arrest of all prominent Congress leaders left the masses without formal direction. Despite the lack of central leadership, ordinary people across the country took charge, organizing protests and underground activities. Gandhi's "Do or Die" slogan provided the necessary inspiration for this decentralized and intense struggle for immediate freedom.

57. (C) April 6, 1930
Mahatma Gandhi's historic Dandi March began from his Sabarmati Ashram on March 12, 1930, and concluded at the coastal town of Dandi on April 6, 1930. The twenty-four-day journey was undertaken to symbolically break the British salt law by manufacturing salt from seawater. This event successfully mobilized the nation and marked the official commencement of the widespread Civil Disobedience Movement against colonial rule.

58. (A) He advocated for the use of violence in the Quit India Movement.
Throughout the Indian freedom struggle, Mahatma Gandhi consistently advocated for non-violent resistance and Satyagraha. He never supported the use of violence, even during the intense Quit India Movement of 1942. Instead, his strategies focused on civil disobedience, boycotts, and mass mobilization based on truth and Ahimsa. Any suggestion that he promoted violent means contradicts his core philosophical and political principles.

59. (D) III, II, I, IV
The chronological sequence of these major events begins with the Ahmedabad Mill Strike in 1918, followed by the tragic Chauri Chaura incident in 1922 which ended the Non-Cooperation Movement. The Dandi March took place in 1930, initiating the Civil Disobedience Movement, and the struggle culminated with the Quit India Movement, also known as the August Kranti, in 1942. Each event shaped the struggle.

60. (B) A moral force based on truth and non-violence.
Mahatma Gandhi's concept of Satyagraha is best understood as a moral force rooted in truth and non-violence. It is not merely a political strategy or passive resistance, but a way of life that seeks to convert the opponent through self-suffering. In the context of the freedom struggle, it provided a powerful tool for mass mobilization against British colonial rule and social injustices.

61. (B) P-3, Q-4, R-2, S-1
Different Gandhian movements are associated with specific terms and slogans. The Kheda Satyagraha focused on issues related to the Revenue Code, while the Non-Cooperation Movement promised "Swaraj in a year". The Quit India Movement is famous for the "Do or Die" call, and the Champaran Satyagraha addressed the exploitative Tinkathia system. These concepts

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115. (A) He actively participated in the official Independence Day celebrations in Delhi.
On the day India gained independence, Mahatma Gandhi did not participate in the official celebrations in Delhi. Instead, he was in Calcutta, where he spent the day fasting and praying to bring an end to the horrific communal violence. His actions reflected his deep anguish over the partition and his lifelong commitment to fostering peace and harmony among religious communities.

116. (D) Social reform within the nationalist agenda
The Vykom Satyagraha was a landmark event that integrated social reform into the nationalist agenda by challenging the practice of untouchability. By seeking equal access to public roads for all castes, the movement highlighted that political freedom would be incomplete without social justice. Mahatma Gandhi's support for this cause demonstrated his belief that internal reform was essential for a unified nation.

117. (A) Both A and R are true and R is the correct explanation of A.
In the Kheda Satyagraha, Mahatma Gandhi advised peasants to withhold land revenue based on the government's own legal provisions. The revenue code allowed for tax remission if crop yields fell below one-fourth of the normal production due to natural disasters. Gandhi sought to ensure that the colonial administration fulfilled its legal obligations to protect farmers who were suffering from extreme economic distress.

118. (B) Charkha (spinning wheel)
The Charkha, or spinning wheel, became a powerful symbol of the Non-Cooperation Movement, representing self-reliance and the rejection of foreign-made goods. Mahatma Gandhi encouraged Indians to spin their own yarn and wear Khadi to undermine the British economic monopoly on textiles. This practice served as a tool for economic empowerment and a visual expression of the nation's struggle for independent self-rule.

119. (D) A compromise was reached, and workers received a 35% wage increase.
The Ahmedabad Mill Strike concluded with a compromise after Mahatma Gandhi undertook a hunger strike to support the workers. Both the mill owners and the laborers agreed to submit their dispute to arbitration to reach a fair settlement. Consequently, the workers received a thirty-five percent wage increase, which successfully resolved the conflict over the plague bonus and improved their economic conditions.

120. (C) P-4, Q-2, R-1, S-3
Gandhian movements addressed various socio-economic issues: Champaran focused on the exploitative indigo system, while Bardoli challenged unjust land revenue hikes. The Ahmedabad Mill Strike was an industrial dispute over wages, and the Vykom Satyagraha sought temple entry rights and social justice. These campaigns allowed Mahatma Gandhi to address the specific grievances of different sections of Indian society through non-violent resistance.

121. (C) Civil Disobedience Movement
The Dandi March was the inaugural event of the Civil Disobedience Movement, a large-scale nationwide campaign against British rule. By symbolically manufacturing salt, Mahatma Gandhi launched a broad struggle that included the defiance of unjust laws and the boycott of government institutions. This movement successfully mobilized various sections of society and became a crucial phase in the quest for complete Indian independence.

122. (A) The emergence of an underground leadership and parallel governments.
A defining feature of the Quit India Movement was the emergence of an underground leadership and the establishment of parallel governments in some regions. After the arrest of the senior Congress leaders, local activists took charge, maintaining the momentum of the struggle through secret networks. This phase demonstrated the deep-seated resistance and the organizational capacity of the Indian people during the agitation.

123. (B) I, III, and IV
Mahatma Gandhi transformed the Indian National Congress into a mass-based party by engaging ordinary citizens in the freedom struggle. His political philosophy was rooted

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defiance. This movement involved the deliberate violation of unjust colonial laws and a mass boycott of government institutions to demand complete self-rule for India.

71. (D) Ahmedabad Mill Strike
The principle of trusteeship is most closely associated with the Ahmedabad Mill Strike, where Mahatma Gandhi intervened in an industrial dispute. He argued that mill owners should not view themselves as absolute masters but as trustees of the wealth produced by the workers. This concept aimed to resolve conflicts between labor and capital through moral persuasion and a sense of mutual responsibility.

72. (A) Both A and R are true and R is the correct explanation of A.
Mahatma Gandhi supported the Khilafat Movement primarily to forge a strong alliance between Hindus and Muslims against British colonial rule. He recognized that the grievances of Muslims regarding the Ottoman Caliphate could be unified with the demand for Swaraj. By building this common front, he aimed to create a more inclusive and powerful mass movement that could effectively challenge British authority.

73. (C) The arbitrary enhancement of land revenue by 30%
The Bardoli Satyagraha of 1928 was triggered by the British government's arbitrary decision to increase land revenue by thirty percent in the region. This enhancement was deemed unjust by the local peasants, leading them to launch a major tax-revolt under the leadership of Vallabhbhai Patel. The movement successfully compelled the government to set up an inquiry and eventually reduce the revenue hike.

74. (B) III and IV
The Vykom Satyagraha took place in the princely state of Travancore and focused on gaining access to public roads for marginalized castes near a local temple. Mahatma Gandhi played a vital role as an advisor and mediator, helping to find a resolution through peaceful negotiation with the state authorities. This movement was a significant step in the broader struggle against social discrimination.

75. (D) 3, 1, 2, 4
Mahatma Gandhi's involvement in major movements followed a clear chronological order, starting with the Champaran Satyagraha in 1917 and the Kheda Satyagraha in 1918. He later led the Dandi March in 1930, which initiated the Civil Disobedience Movement. Finally, the struggle reached its peak with the launch of the Quit India Movement in 1942, representing the final push for independence.

76. (B) Bombay
The All India Congress Committee passed the historic Quit India Resolution during its session held in Bombay in August 1942. This meeting at the Gowalia Tank Maidan marked the official start of the movement, where Mahatma Gandhi delivered his famous "Do or Die" speech. The resolution demanded the immediate end of British rule and authorized a mass struggle for India's freedom.

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77. (C) Rajkumar Shukla
Rajkumar Shukla, a local peasant from Bihar, was the key figure who persuaded Mahatma Gandhi to visit Champaran and investigate the plight of indigo cultivators. He followed Gandhi to various meetings across India until Gandhi agreed to witness the exploitative Tinkathia system firsthand. This visit eventually led to the first successful Satyagraha on Indian soil and brought Gandhi into national prominence.

78. (A) P-4, Q-2, R-1, S-3
Different Gandhian Satyagrahas addressed specific grievances: Champaran focused on forced indigo cultivation under the Tinkathia system, while Ahmedabad dealt with a wage hike dispute in textile mills. Kheda was centered on revenue remission due to crop failure, and Bardoli addressed the arbitrary enhancement of land revenue. Each movement used non-violent resistance to secure justice for the affected groups against authorities.

79. (A) Both (B) and (C).
The Bardoli Satyagraha was a major success that forced the British government to reduce the land revenue enhancement and set up an inquiry. This victory also directly contributed to the momentum of the broader nationalist struggle, leading towards the Civil Disobedience Movement. Furthermore, the exceptional

Tinkathia system. The British planters were forced to abandon their forced indigo cultivation and refund a portion of the illegally collected money to the peasants. This outcome was a major victory for Mahatma Gandhi's non-violent methods and provided significant relief to the oppressed farmers of Bihar.

98. (D) Kheda Satyagraha - Tinkathia System
In the history of the Indian freedom struggle, various movements are linked to specific issues. The Kheda Satyagraha was centered on revenue remission due to crop failure, not the Tinkathia system, which was the primary issue of the Champaran Satyagraha. Other movements are correctly paired, such as Quit India with "Do or Die" and the Dandi March with the Salt Satyagraha.

99. (C) 1, 3, 4, 2
Mahatma Gandhi's movements followed a specific chronological order based on key invitations and alliances. It began with Rajkumar Shukla's invitation to Champaran in 1917, followed by Anasuya Sarabhai's request in Ahmedabad in 1918. The alliance with the Ali Brothers for the Khilafat cause took place around 1920, and the Bardoli Satyagraha occurred later in 1928 under the guidance of Gandhi.

100. (D) Mass mobilization and non-violent resistance.
Mahatma Gandhi's role in the freedom struggle was defined by his focus on mass mobilization and non-violent resistance. He transformed the movement from an elite-led political dialogue into a broad mass struggle that included peasants, workers, and women. By using strategies like Satyagraha and boycott, he sought to challenge British colonial rule through the moral power of the Indian people.

101. (A) I and II only
During the Ahmedabad Mill Strike of 1918, laborers demanded a thirty-five percent wage increase to compensate for the withdrawal of the plague bonus. The mill owners were initially only willing to offer a twenty percent hike, leading to a deadlock. Mahatma Gandhi intervened and undertook a hunger strike to support the workers' demands and ensure the industrial dispute was resolved through arbitration.

102. (A) Both A and R are true and R is the correct explanation of A.
The Bardoli Satyagraha was a resounding success because the British government eventually accepted that the arbitrary revenue hike was unjustified. Following a persistent tax-revolt by the peasants and an official inquiry, the authorities were forced to scale back the increase significantly. This victory demonstrated the power of organized non-violent resistance and elevated the political status of the movement's leader, Vallabhbhai Patel.

103. (D) The force born of truth and love or non-violence.
Mahatma Gandhi coined the term Satyagraha to describe a unique form of non-violent resistance rooted in the power of truth and love. It is not merely passive resistance, but an active moral force aimed at converting the opponent through self-suffering. This philosophy guided all of his major political movements and provided a disciplined method for the masses to challenge colonial injustice.

104. (A) In Champaran he was a direct leader, whereas in Vykom his role was more advisory and mediatory.
In the Champaran Satyagraha, Mahatma Gandhi acted as a direct leader who personally investigated grievances and organized the peasants on the ground. In contrast, during the Vykom Satyagraha, his role was primarily advisory and mediatory, providing moral support and guiding local leaders through negotiations with the state authorities. This difference highlights how Gandhi adapted his involvement based on the local context.

105. (A) Both Statement I and Statement II are true.
The Quit India Movement is often described as leaderless because the British government arrested all top Congress officials immediately after its launch. Without a centralized command, the movement became spontaneous and decentralized across the country. Gandhi's "Do or Die" call was interpreted by many as an urgent plea for decisive action, leading to diverse and sometimes uncoordinated forms of resistance.

106. (A) P-3, Q-4, R-2, S-1

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independence. Mahatma Gandhi believed that only an independent India could effectively defend itself and manage its affairs.

89. (A) P-3, Q-4, R-1, S-2
Key movements in the Indian freedom struggle were launched in specific years: Champaran Satyagraha in 1917, the nationwide Non-Cooperation Movement in 1920, the Dandi March in 1930, and the final Quit India Movement in 1942. These dates mark the evolution of the struggle from localized grievances to a mass demand for complete independence, following Mahatma Gandhi's unique non-violent strategies across the nation.

90. (A) Bardoli Satyagraha
The concept of a no-tax campaign was a central feature of the Bardoli Satyagraha in 1928, where peasants refused to pay an unjust land revenue hike. This movement was characterized by disciplined non-violent resistance and strong local organization under Vallabhbhai Patel. The refusal to pay taxes served as a direct challenge to colonial authority and eventually forced the government to grant concessions.

91. (C) Statement I is false, but Statement II is true.
In the Vykom Satyagraha, Mahatma Gandhi did not act as a supreme commander directing every move on the ground. Instead, he provided moral guidance and held talks with the Queen of Travancore and other authorities to find a solution. He advised the local satyagrahis to maintain patience and non-violence, emphasizing that social reform required a change of heart through persistent effort.

92. (B) The active and deliberate breaking of laws.
The Civil Disobedience Movement was distinct from earlier campaigns because it involved the active and deliberate breaking of unjust laws, starting with the salt law. While the Non-Cooperation Movement focused on withdrawing support from British institutions, Civil Disobedience took a more assertive approach by defying colonial authority directly. This strategy aimed to demonstrate that the British rule could not survive without consent.

93. (C) I, II and IV
Mahatma Gandhi led several pivotal movements, including the Champaran Satyagraha and the Quit India Movement, and he supported the Khilafat cause to promote unity. However, he did not lead the Bardoli Satyagraha on the ground, as that was the role of Vallabhbhai Patel, and Gandhi never served as the Prime Minister of independent India. His role was primarily moral and strategic.

94. (D) He was in Calcutta, fasting and praying to stop communal violence.
On August 15, 1947, while India celebrated its independence, Mahatma Gandhi was in Calcutta dedicating himself to restoring communal peace. He undertook a fast and prayed to stop the horrific violence that had erupted between religious communities during the partition. His absence from the official festivities in Delhi highlighted his deep concern for humanity and his anguish over the country's division.

95. (A) The anger over the Jallianwala Bagh massacre and the unjust Rowlatt Act.
The Non-Cooperation Movement was primarily driven by deep public anger over the Jallianwala Bagh massacre and the introduction of the unjust Rowlatt Act. Mahatma Gandhi sought to channel this resentment into a non-violent mass movement to achieve Swaraj and address the colonial government's atrocities. By boycotting British institutions, the movement aimed to undermine the foundations of colonial rule through collective action.

96. (B) The Mountbatten Plan for the division of India
Mahatma Gandhi described the partition of India as a "vivisection of the motherland" after the announcement of the Mountbatten Plan. He viewed the division of the country along communal lines as a failure of his lifelong mission to achieve unity. Despite his deep moral opposition, the plan was accepted by the political leadership as a necessary condition for the transfer of power.

97. (B) The Tinkathia system was abolished and peasants received compensation.
Following the Champaran Satyagraha, the government-appointed inquiry committee recommended the abolition of the exploitative

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define the unique goals and strategies of each campaign.

62. (D) To strengthen the resolve of the striking workers and maintain non-violence.
During the Ahmedabad Mill Strike, Mahatma Gandhi undertook a fast to strengthen the resolve of the striking workers and ensure they remained committed to non-violence. He was concerned that the laborers might lose heart or resort to violence during the prolonged industrial dispute. The hunger strike also put moral pressure on the mill owners, eventually leading to a successful resolution through arbitration.

63. (A) Social reform and removal of untouchability.
The Vykom Satyagraha represents Mahatma Gandhi's deep concern for social reform and the removal of untouchability within Indian society. By supporting the rights of lower castes to access public roads near a temple, he highlighted that true freedom must include social equality. This movement demonstrated that the struggle for independence was inextricably linked to the internal reform of traditional religious and social practices.

64. (C) Statement I is true, but Statement II is false.
During the Non-Cooperation Movement, Mahatma Gandhi and the Congress leadership actively promoted the use of Khadi and encouraged the boycott of foreign cloth. Public bonfires of imported textiles became a common sight, symbolizing the rejection of British economic dominance. The movement sought to foster self-reliance and empower local weavers, making the spinning wheel a powerful symbol of the national struggle.

65. (B) I, II and III only
In the Bardoli Satyagraha, Mahatma Gandhi played a crucial advisory role, asking Vallabhbhai Patel to lead the peasant movement on the ground. Gandhi supported the cause through his writings in 'Young India' and promised to take direct command if Patel were arrested. This strategic collaboration allowed Gandhi to influence the struggle's direction while empowering Patel to manage the direct field agitation successfully.

66. (A) Dedicate himself to healing the wounds and fostering peace between the two new nations.
Following the finality of the partition, Mahatma Gandhi dedicated himself to healing the deep wounds caused by communal violence and fostering peace between the two new nations. He spent his time in riot-affected areas, undertaking fasts to restore harmony and protect minorities. His ultimate goal was to ensure that the people of both India and Pakistan could live together in peace.

67. (C) Damaging railway lines and communication systems.
The Non-Cooperation Movement advocated for peaceful forms of protest, such as surrendering government titles and boycotting British institutions like schools and courts. It also included the promotion of Swadeshi goods and the non-payment of taxes in some areas. Mahatma Gandhi explicitly prohibited damaging property, such as railway lines or communication systems, as such violent acts were contrary to the principles of Satyagraha.

68. (D) Salt Satyagraha
The Dandi March is widely known as the Salt Satyagraha because it focused on challenging the British salt monopoly and the unjust tax on this basic necessity. By manufacturing salt at the coast, Mahatma Gandhi launched a nationwide campaign of civil disobedience. This event became a defining moment in the freedom struggle, symbolizing the power of non-violent resistance against colonial economic policies.

69. (A) I, II and III
Mahatma Gandhi led several successful localized Satyagrahas that addressed diverse grievances across India. The Champaran movement challenged European indigo planters, while the Kheda Satyagraha focused on the government's refusal to grant revenue remission. The Ahmedabad struggle was an industrial dispute against Indian mill owners. These agitations allowed Gandhi to build a broad base of support and test his non-violent techniques.

70. (B) The Dandi March
The Civil Disobedience Movement was officially launched in 1930 with the historic Dandi March. Mahatma Gandhi led his followers to the coast to symbolically break the British salt law, which became the signal for a nationwide campaign of

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Key locations in the freedom struggle are associated with specific Gandhian activities: Champaran saw the first Civil Disobedience movement, while Dandi was the culmination of the Salt March. The Kheda Satyagraha was the site of the first no-tax campaign, and Ahmedabad witnessed Gandhi's first major hunger strike in India. Each of these events played a vital role in shaping his strategies.

107. (A) The government should not collect land revenue from farmers whose crops have failed.
The fundamental principle of the Kheda Satyagraha was the demand for tax justice during times of natural calamity. Mahatma Gandhi argued that the colonial government should adhere to its own revenue code, which provided for tax remission when crop yields were extremely low. By supporting the peasants' refusal to pay, he sought to uphold the moral rights of the rural poor.

108. (B) Civil Disobedience Movement
The Dandi March served as the official starting point for the nationwide Civil Disobedience Movement in 1930. By symbolically manufacturing salt in defiance of the British monopoly, Mahatma Gandhi launched a broad struggle that included the defiance of various unjust colonial laws and the boycott of government institutions. This movement successfully mobilized various sections of society and became a crucial phase in the quest for complete Indian independence.

109. (C) He undertook a fast unto death.
Mahatma Gandhi utilized hunger strikes as a powerful tool to resolve intense conflicts and promote communal harmony throughout the freedom struggle. Whether in industrial disputes like the Ahmedabad strike or during the post-partition riots, his fasts were aimed at exerting moral pressure and bringing about a change of heart. This method of self-suffering was central to his non-violent philosophy.

110. (B) I, II, IV and V
The Non-Cooperation Movement involved various forms of peaceful resistance, including the boycott of British products and legislative councils. It also promoted the use of Khadi and was supported by leaders of the Khilafat cause to foster Hindu-Muslim unity. The movement was eventually withdrawn following the Chauri Chaura incident, but it remains a significant milestone in India's struggle for independence and Swaraj.

111. (A) Achieve independence or perish in the attempt.
Mahatma Gandhi's "Do or Die" slogan during the Quit India Movement was intended to inspire Indians to give their ultimate effort for independence. He urged the nation to either achieve complete freedom or perish in the attempt, reflecting the extreme urgency of the situation in 1942. This call galvanized the masses to engage in a decisive struggle against British colonial rule.

112. (B) Bardoli
The success of the Bardoli Satyagraha in 1928 established Vallabhbhai Patel as a key national figure within the Indian National Congress. His exceptional organizational skills and leadership during the tax-revolt earned him the title of Sardar from the local people. This victory demonstrated the power of disciplined non-violent protest and solidified Patel's role as a major leader in the independence movement.

113. (B) Calcutta
The Indian National Congress formally ratified the decision to launch the Non-Cooperation Movement during a special session held in Calcutta in 1920. This historic meeting marked the official adoption of Mahatma Gandhi's strategy to challenge British rule through non-violent non-cooperation. The movement aimed to achieve Swaraj by boycotting colonial institutions and promoting self-reliance, significantly expanding the base of the nationalist struggle.

114. (A) 50 percent
During the initial phase of the Ahmedabad Mill Strike, the workers demanded a fifty percent wage increase to compensate for the economic hardship caused by the withdrawal of the plague bonus. Mahatma Gandhi intervened to study the situation and later suggested a more balanced thirty-five percent increase. This adjustment was intended to ensure a fair settlement that both laborers and owners could accept.

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provided the overarching strategy for major agitations like the Civil Disobedience Movement, Vallabhbhai Patel led the Bardoli Satyagraha on the ground. Rajkumar Shukla was instrumental in bringing Gandhi to Champaran to help indigo farmers, and Anasuya Sarabhai invited him to lead the industrial strike of the Ahmedabad mill workers.

45. (A) Champaran Satyagraha
The Champaran Satyagraha of 1917 marked the first large-scale application of Mahatma Gandhi's principle of Satyagraha on Indian soil. It focused on the grievances of indigo farmers who were oppressed by the British planters. This successful movement proved that non-violent civil disobedience could effectively challenge colonial injustice, laying the foundation for all future mass movements led by Gandhi during the freedom struggle.

46. (C) Statement I is true, but Statement II is false.
The Bardoli Satyagraha was a successful tax-revolt movement in Gujarat, but Mahatma Gandhi did not act as the primary field commander. Instead, he provided moral support and guidance from a distance, while Vallabhbhai Patel led the peasants on the ground. Gandhi wrote in his journal and assured the peasants of his support, but he allowed Patel to manage the direct agitation.

47. (A) Post-Partition riots - Fast to restore communal harmony.
Mahatma Gandhi frequently used fasting as a moral and political tool to achieve specific goals. In the aftermath of the partition, he undertook fasts in Calcutta and Delhi to restore communal harmony and stop the violence between religious communities. This practice was consistent with his belief in the power of self-suffering to bring about a change of heart in others and promote peace.

48. (B) Non-Cooperation Movement
The Chauri Chaura incident in 1922 led to the immediate suspension of the Non-Cooperation Movement by Mahatma Gandhi. He was deeply disturbed by the violence committed by a mob against police officials, as it contradicted his principle of absolute non-violence. Gandhi believed that the movement had lost its moral character and that the people were not yet ready for a disciplined struggle.

49. (B) I, II and IV
The Quit India Movement began in August 1942 after the Congress passed the resolution in Bombay. The British government immediately arrested the entire senior leadership, which led to a lack of central control. Consequently, the movement was marked by spontaneous mass protests and widespread underground activity. Gandhi's "Do or Die" call inspired the nation to strive for immediate freedom through intense resistance.

50. (A) He saw it as an opportunity to unite Hindus and Muslims against the British.
Mahatma Gandhi supported the Khilafat issue to foster Hindu-Muslim unity against British rule. He saw the grievance over the treatment of the Ottoman Caliph as a unique opportunity to bring the two major communities together on a common platform. By intertwining the Khilafat cause with the demand for Swaraj, he aimed to build a more powerful and united nationalist movement in India.

51. (C) To secure the rights of untouchables to use public roads near a temple.
The Vykom Satyagraha was a significant social reform movement supported by Mahatma Gandhi to secure the rights of marginalized castes. Its primary aim was to gain access to the public roads near the Shiva temple in Vykom, which were previously restricted. This struggle highlighted the importance of addressing internal social injustices like untouchability as an integral part of the broader movement for freedom.

52. (D) The quantum of a 'plague bonus' and wage hike
The Ahmedabad Mill Strike of 1918 was an industrial dispute centered on the withdrawal of a plague bonus and the workers' demand for a wage hike. Mahatma Gandhi intervened to support the laborers, advising them to maintain non-violence and demand a thirty-five percent increase. He used his first hunger strike in India to resolve the deadlock, eventually leading both parties to arbitration.

53. (B) I and IV

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in truth and non-violence, and he believed that social reform was just as important as political independence. By addressing issues like untouchability and economic self-reliance, he created a holistic movement that aimed for a complete transformation.

124. (B) Peasants of Kheda
Mahatma Gandhi launched the Kheda Satyagraha in 1918 to support the local peasants who were struggling with unjust tax demands. Despite widespread crop failure, the colonial authorities insisted on collecting full land revenue, causing immense hardship. By organizing a non-violent refusal to pay, Gandhi sought to secure relief for the farmers and highlight the government's failure to follow its own rules.

125. (C) The salt tax affected every single Indian, rich or poor, making it a universal grievance.
Mahatma Gandhi chose salt as the central symbol for his campaign because the salt tax was a universal grievance that affected every Indian. Since salt is a basic necessity for both the rich and the poor, its taxation became an easily understood symbol of colonial oppression. This choice allowed him to unite a diverse population against a common and tangible injustice.

126. (A) Both Statement I and Statement II are true.
During the Bardoli Satyagraha, Mahatma Gandhi provided overarching moral support and strategic guidance from a distance, while Vallabhbhai Patel led the actual agitation on the ground. This partnership was highly effective, as Patel's direct leadership organized the peasants into a disciplined tax-revolt. Both leaders worked in tandem to ensure the movement remained non-violent and successfully achieved its goals for the farmers.

127. (A) Ahmedabad Mill Strike
Mahatma Gandhi successfully utilized the principle of arbitration during the Ahmedabad Mill Strike to resolve the conflict between workers and owners. By agreeing to have a third party decide on the wage hike, both sides were able to reach a fair settlement without further hostility. This approach reflected Gandhi's belief in resolving disputes through peaceful negotiation and mutual understanding between parties.

128. (B) The Chauri Chaura incident
Mahatma Gandhi called off the Non-Cooperation Movement in 1922 following the Chauri Chaura incident, where a violent mob killed several police officers. He believed that the movement was losing its essential non-violent character and that the people needed more training in disciplined resistance. This decision was based on his firm commitment to moral principles over immediate political success in the struggle.

129. (C) I, III and IV
The Champaran Satyagraha of 1917 was Mahatma Gandhi's first experiment with Satyagraha in India and successfully led to the abolition of the Tinkathia system. Key leaders like Rajendra Prasad and J.B. Kripalani worked closely with Gandhi during this struggle in Bihar. The movement demonstrated the power of non-violent investigation and resistance in securing justice for oppressed peasants against the British planters.

130. (A) 3, 1, 2, 4
Mahatma Gandhi's major activities followed a chronological order, starting with the Ahmedabad Mill Strike in 1918. This was followed by the Vykom Satyagraha in 1924, which focused on social reform and temple entry rights. The Bardoli Satyagraha occurred later in 1928, and the struggle culminated with the Quit India Movement in 1942, representing the final push for independence.

131. (C) Shaming the perpetrators of violence and restoring communal harmony.
Mahatma Gandhi's fasts during the communal riots of 1947 in Calcutta and Delhi were intended to shame the perpetrators of violence and restore harmony. He used his personal suffering as a tool to bring about a change of heart in those involved in the conflict. These hunger strikes were successful in cooling communal tensions and protecting vulnerable minorities during the partition.

132. (D) A system forcing peasants to cultivate indigo on 3/20th of their land.
The Tinkathia system was an exploitative practice in Champaran that required peasants to cultivate indigo on three-twentieths of their land for British planters. This system caused significant

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Mahatma Gandhi delivered the powerful "Do or Die" slogan during the launch of the Quit India Movement in 1942. This call was intended to inspire the Indian people to make their ultimate effort for independence from British rule. It signaled a more assertive and determined phase of the struggle, where the nation was ready for immediate and complete self-government.

188. (B) I, II and III only
The Non-Cooperation Movement was launched in 1920 and sought to achieve Swaraj through non-violent means. It successfully promoted the boycott of British goods and institutions and aimed to unite Hindus and Muslims through the Khilafat issue. The movement was eventually suspended after the violent Chauri Chaura incident, but it remains a landmark event in the history of the freedom struggle.

189. (C) Spiritual and political guide
Mahatma Gandhi's role in the Vykom Satyagraha is best understood as that of a spiritual and political guide. He provided essential moral support and strategic advice to the local leaders who were fighting for temple entry rights and social justice. His involvement helped to maintain the movement's non-violent character and successfully brought national attention to the issue of social reform.

190. (D) The non-payment of land revenue by peasants.
The Bardoli Satyagraha of 1928 and the Kheda Satyagraha of 1918 were both centered on the grievances of peasants regarding the non-payment of land revenue. In both movements, farmers protested against unjust tax demands by the colonial government during times of economic hardship. These agitations demonstrated the power of non-violent collective action by the rural population in seeking economic justice.

191. (C) Statement I is true, but Statement II is false.
During the Quit India Movement of 1942, the struggle often took a spontaneous and sometimes violent turn because the top leadership had been arrested by the British. Mahatma Gandhi's "Do or Die" call was intended as a plea for intense but non-violent resistance. However, without a central authority to guide the masses, the movement evolved into a decentralized mass uprising.

192. (B) Civil Disobedience involved deliberate law-breaking while Non-Cooperation focused on non-cooperation with the state.
A key difference between the Non-Cooperation and Civil Disobedience movements was that the latter involved the deliberate and non-violent breaking of unjust laws. While the first focused on withdrawing cooperation from the British state, the second took a more direct approach by defying specific colonial regulations, like the salt law. Both movements were essential components of Gandhi's strategy for independence.

193. (D) All of the above
Mahatma Gandhi undertook several significant actions during the freedom struggle, including his hunger strike in Ahmedabad and leading the Salt March to Dandi. He also called off the Non-Cooperation Movement to uphold non-violence and provided vital guidance to Patel during the Bardoli Satyagraha. In his final years, he worked tirelessly to restore communal peace in riot-affected regions like Noakhali.

194. (A) Mountbatten Plan
The partition of India was officially declared as part of the Mountbatten Plan in 1947, which outlined the terms for the transfer of power. This plan included the division of the country into two separate nations, India and Pakistan, based on religious majorities. Despite Mahatma Gandhi's moral opposition, the plan was accepted by the major political parties as the solution.

195. (C) South Africa
Before launching the Champaran Satyagraha in India, Mahatma Gandhi had already refined his unique technique of Satyagraha during his time in South Africa. He used non-violent resistance to fight against racial discrimination and unjust laws, gaining valuable experience in mass organization. This earlier success provided him with the skills and confidence to lead similar struggles against British colonial rule.

196. (D) The Quit India Movement
The slogan "August Kranti" is famously associated with the Quit India Movement, which was launched by Mahatma Gandhi and the Congress

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The failure of the Cripps Mission in 1942 was the immediate trigger for the launch of the Quit India Movement. The mission failed to offer a satisfactory plan for Indian self-government, leading Mahatma Gandhi and the Congress to conclude that a mass struggle was necessary. The movement demanded the immediate end of British rule to allow Indians to manage their own defense.

142. (B) II and III
In the Vykom Satyagraha, the movement sought to secure access to public roads for marginalized castes, a cause that Mahatma Gandhi strongly supported. While he did not personally lead the marches, his visit to the region and his negotiations with state authorities were crucial in resolving the conflict. His advisory role helped maintain the non-violent character of this important social reform.

143. (A) Both Statement I and Statement II are true.
The resolution for the Non-Cooperation Movement was officially passed at the Nagpur Session of the Congress in 1920. This movement aimed to achieve Swaraj by combining nationalist goals with the Khilafat issue to foster Hindu-Muslim unity. By adopting this unified strategy, the Congress successfully expanded the base of the freedom struggle and challenged the colonial government through widespread non-violent non-cooperation.

144. (B) Quit India Movement
Mahatma Gandhi gave the powerful "Do or Die" call during the Quit India Movement in August 1942. This slogan was intended to inspire the Indian people to put forth their ultimate effort for independence, regardless of the consequences. It signaled a new and more determined phase of the struggle, where the nation was prepared for a final push toward complete freedom.

145. (B) Efforts to restore peace and harmony through personal risk and fasting.
During the partition riots, Mahatma Gandhi's philosophy was best demonstrated by his efforts to restore communal peace through personal risk and fasting. He traveled to violent areas to protect minorities and promote harmony between different religious communities. His commitment to non-violence and his willingness to suffer for the cause of peace were central to his response to this national crisis.

146. (A) It demonstrated the power of non-violent civil disobedience in India.
The most significant contribution of the Champaran Satyagraha was that it demonstrated the practical power of non-violent civil disobedience in India. By successfully challenging the exploitative indigo system, Mahatma Gandhi proved that ordinary people could effectively resist colonial injustice without resorting to violence. This victory provided a successful model for future mass movements and established Gandhi as a major national leader.

147. (C) The government agreed to a compromise by suspending the tax for the poor peasants.
The Kheda Satyagraha ended with a compromise in which the colonial government agreed to suspend land revenue collection for the poor and distressed peasants. Although the authorities did not formally admit to the crop failure, the agreement provided much-needed relief to those most affected by the economic crisis. This resolution was a victory for Mahatma Gandhi's non-violent methods and organized resistance.

148. (D) Quit India Movement
The August Kranti Maidan in Mumbai is famous for being the site where the Quit India Movement was officially launched in August 1942. During a historic session of the All India Congress Committee, Mahatma Gandhi delivered his "Do or Die" speech, calling for an immediate end to British rule. This location remains a significant symbol of the final mass struggle.

149. (A) I, III, and IV
The Bardoli Satyagraha was a successful peasant movement against an arbitrary land revenue hike, led on the ground by Vallabhbhai Patel. Patel's effective leadership in organizing the tax-revolt earned him the title of Sardar and brought him national fame. The movement successfully forced the government to reduce the revenue increase, demonstrating the power of disciplined non-violent resistance by rural masses.

150. (A) Both A and R are true and R is the correct explanation of A.

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against this exploitative practice led to its abolition and provided significant relief to the local farming community.

169. (B) II and IV
Several major events in the freedom struggle are correctly associated with their causes and leaders. The Quit India Movement was launched following the failure of the Cripps Mission, and the Champaran Satyagraha was Mahatma Gandhi's first experiment in mass civil disobedience in India. However, the Non-Cooperation Movement was not withdrawn after the Jallianwala massacre, and Patel led the Bardoli agitation.

170. (A) The Jallianwala Bagh Massacre
The Jallianwala Bagh massacre was a horrific event that served as a direct precursor to the launch of the Non-Cooperation Movement. The brutal colonial violence in Amritsar, combined with the restrictive Rowlatt Act, created deep public anger across the country. Mahatma Gandhi sought to channel this resentment into a peaceful mass movement to demand self-rule and justice for the atrocities committed.

171. (C) Statement I is true, but Statement II is false.
Mahatma Gandhi viewed the partition of India as a personal failure and a spiritual tragedy that undermined his ideal of national unity. On the day of independence, he did not participate in the official celebrations or hoist the flag at the Red Fort. Instead, he spent the day in prayer and fasting to promote peace and harmony among the communities.

172. (B) The deliberate and non-violent breaking of specific laws.
The central tactic of the Civil Disobedience Movement was the deliberate and non-violent breaking of specific unjust laws, such as the salt law. By defying colonial authority in this way, Mahatma Gandhi and his followers sought to undermine the legitimacy of British rule. This strategy successfully mobilized millions of people and demonstrated the power of non-violent resistance on a national scale.

173. (A) All of the above.
The success of the Bardoli Satyagraha led to the restoration of confiscated lands to the peasants and a significant reduction in the land revenue hike. It also resulted in an official inquiry by the Maxwell-Broomfield commission, which justified the farmers' grievances. Furthermore, Vallabhbhai Patel's exceptional leadership during the movement earned him the permanent title of Sardar from the Indian people.

174. (B) He opposed the partition relentlessly and undertook fasts to quell the resulting violence.
Mahatma Gandhi relentlessly opposed the partition of India and undertook fasts to quell the communal violence that accompanied the division. He viewed the split as a tragic failure of his lifelong mission to achieve Hindu-Muslim unity. Despite his deep personal anguish, he dedicated his final months to protecting minorities and fostering peace in the aftermath of the country's historic transition.

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175. (A) Ahmedabad Mill Strike
Mahatma Gandhi used a hunger strike as a political weapon for the first time in India during the Ahmedabad Mill Strike of 1918. He undertook this fast to support the workers' demands for a wage increase and to ensure they remained committed to non-violence. This method proved effective in breaking the deadlock and forcing the mill owners to accept arbitration.

176. (D) The peasants were demanding revenue remission due to extensive crop failure.
The Kheda Satyagraha was caused by the peasants' demand for land revenue remission due to widespread crop failure and economic distress. Although the local revenue code allowed for relief, the British government insisted on collecting full taxes. Mahatma Gandhi led the farmers in a non-violent struggle to ensure that the authorities followed their own rules and provided necessary support to them.

177. (B) 4, 3, 2, 1
Mahatma Gandhi's major movements followed a clear chronological order, beginning with the Champaran Satyagraha in 1917. This was followed by the nationwide Non-Cooperation Movement in 1920 and the Civil Disobedience Movement, initiated by the Dandi March in 1930. The final phase of the struggle for independence culminated with the launch of the massive Quit India Movement in August 1942.

Movement against British rule. By symbolically breaking the salt law, Mahatma Gandhi provided a powerful signal for people across the country to engage in diverse forms of non-violent resistance. This movement successfully mobilized millions and significantly increased the pressure on the colonial government to grant self-rule.

160. (B) II and III
Mahatma Gandhi was a fierce opponent of the partition and suggested to Lord Mountbatten that Muhammad Ali Jinnah be made the Prime Minister of a united India to avert division. He spent independence day fasting and praying for communal harmony in Noakhali, focusing on peace rather than celebration. His actions reflected his deep anguish over the failure of his mission of unity.

161. (A) Indigo farmers
The Champaran Satyagraha of 1917 focused on the grievances of indigo farmers who were oppressed by the exploitative Tinkathia system. British planters forced these peasants to grow indigo on a portion of their land, leading to widespread economic hardship. Mahatma Gandhi's successful intervention led to an official inquiry and the eventual abolition of this unjust practice, marking a victory for Satyagraha.

162. (A) Both A and R are true and R is the correct explanation of A.
During the Ahmedabad Mill Strike, Mahatma Gandhi used a combination of a Satyagraha pledge by the workers and his own hunger strike to achieve a resolution. The fast was intended to maintain the workers' unity and resolve while also putting moral pressure on the mill owners. This strategy ensured that the dispute was settled through non-violent means and a fair compromise.

163. (C) No-tax campaign
The Bardoli Satyagraha is a classic example of a successful no-tax campaign where peasants organized to refuse an unjust land revenue hike. Led by Vallabhbhai Patel with the moral support of Mahatma Gandhi, the movement demonstrated the power of collective non-violent resistance. This victory forced the colonial government to reduce the tax and set a precedent for future agricultural agitations.

164. (A) P-3, Q-4, R-1, S-2
Different Gandhian movements fall into distinct categories: the Ahmedabad strike was an industrial dispute, while the Kheda Satyagraha was a peasant movement. The Vykom Satyagraha focused on social reform through the struggle for temple entry, and the Quit India Movement was a political mass upsurge for independence. These diverse campaigns allowed Gandhi to address various facets of Indian society through Satyagraha.

165. (C) The strict adherence to non-violence
Mahatma Gandhi's suspension of the Non-Cooperation Movement after the Chauri Chaura incident demonstrated his absolute commitment to the principle of non-violence. He believed that the success of the struggle depended on the moral discipline of the participants. By calling off the agitation when it turned violent, he showed that he prioritized ethical means over immediate political gains for the movement.

166. (B) Quit India Movement
The Quit India Movement of 1942 was the last major mass struggle led by Mahatma Gandhi before India achieved independence. It was a decisive call for the British to leave the country and saw unprecedented participation from people across all regions. This movement marked the final phase of the freedom struggle and demonstrated the unshakeable resolve of the nation for self-rule.

167. (D) A moral guide and mediator
Mahatma Gandhi's role in the Vykom Satyagraha can be best characterized as that of a moral guide and mediator. He provided essential advice to the local leaders and held high-level discussions with the state authorities to achieve a peaceful resolution. His involvement helped to broaden the movement's appeal and highlighted the importance of social reform within the broader independence struggle.

168. (A) Champaran in Bihar
The Tinkathia system was prevalent in the Champaran region of Bihar, where it forced peasants to cultivate indigo for British planters. This system was the central issue of Mahatma Gandhi's first Satyagraha in India in 1917. His successful investigation and non-violent protest

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economic hardship and suffering for the farmers, as they were forced to prioritize indigo over food crops. Mahatma Gandhi's intervention in 1917 led to an official inquiry and the eventual abolition of this system.

133. (C) Intensity and the 'do or die' nature of the struggle.
The Quit India Movement of 1942 was characterized by its unprecedented intensity and the "Do or Die" spirit among the masses. Unlike earlier campaigns, it was a more urgent and direct challenge to British rule, demanding an immediate transfer of power. The movement saw widespread spontaneous actions and a determined push for freedom, reflecting a new level of national consciousness.

134. (B) Vykom Satyagraha
While many of Mahatma Gandhi's Satyagrahas addressed economic grievances like unjust taxes or low wages, the Vykom Satyagraha was primarily a social reform movement. It focused on the civil rights of marginalized castes and their right to use public roads near a temple. This agitation highlighted the importance of achieving social equality alongside the political struggle for national independence.

135. (A) Both A and R are true and R is the correct explanation of A.
Mahatma Gandhi was deeply pained by the partition of India because it represented a failure of his lifelong ideal of Hindu-Muslim unity. He had spent decades working to bring the two communities together, believing that a united India was essential for a peaceful future. The division along religious lines was a spiritual tragedy for him, marking a somber end to the struggle.

136. (A) A full-fledged no-tax campaign across India from the very beginning.
The Non-Cooperation Movement included a variety of peaceful protests, such as boycotting British institutions and promoting Khadi. While a no-tax campaign was considered, it was not launched on a nationwide scale from the very beginning. Instead, the movement focused on withdrawing cooperation from the colonial government in schools, courts, and councils to demonstrate the people's desire for self-rule and Swaraj.

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137. (C) Its main aim was to demand separate electorates for the depressed classes.
The Dandi March was a symbolic act of defiance against the salt tax, but its main aim was not to demand separate electorates. Instead, it was designed to challenge the British salt monopoly and mobilize the masses for the Civil Disobedience Movement. Mahatma Gandhi used the march to highlight the injustice of colonial laws that affected the everyday lives of Indians.

138. (A) Bardoli Satyagraha - No-tax campaign
The Bardoli Satyagraha is a classic example of a successful no-tax campaign in which peasants refused to pay an unjust revenue hike. Under the leadership of Vallabhbhai Patel and the guidance of Mahatma Gandhi, the movement demonstrated the power of disciplined non-violent resistance. This agitation achieved its economic goals and also served as a major political milestone for the independence movement.

139. (B) P-2, Q-3, R-1, S-4
Different leaders were closely associated with Mahatma Gandhi in his various movements. Rajkumar Shukla invited him to Champaran, while Anasuya Sarabhai requested his help in Ahmedabad. During the Kheda Satyagraha, Vallabhbhai Patel served as a key lieutenant, and later, he became the supreme field leader for the Bardoli Satyagraha. These collaborations were essential for the success of each localized agitation.

140. (B) Testing his strategies of Satyagraha on Indian soil.
Mahatma Gandhi's early involvement in the Champaran, Ahmedabad, and Kheda agitations allowed him to test and refine his strategies of Satyagraha on Indian soil. These localized struggles provided him with valuable experience in mass mobilization and non-violent negotiation. By successfully addressing specific grievances, he built a strong foundation of support and credibility for launching later nationwide movements for independence.

141. (C) Cripps Mission

178. (A) Supreme advisor and strategist, guiding Vallabhbhai Patel.
During the Bardoli Satyagraha of 1928, Mahatma Gandhi acted as the supreme advisor and strategist, providing essential guidance to Vallabhbhai Patel. While Patel managed the daily operations and organized the peasants on the ground, Gandhi offered moral support and publicized the cause nationally. This effective collaboration allowed the movement to achieve a major victory against the unjust colonial land revenue hike.

179. (B) It led to Gandhi's decision to suspend the Non-Cooperation Movement.
The Chauri Chaura incident was a pivotal moment in the freedom struggle that led Mahatma Gandhi to suspend the Non-Cooperation Movement. The violence committed by a mob against police officials was a direct violation of his principle of non-violence. Gandhi believed that continuing the agitation under such circumstances would compromise the moral integrity and the ultimate success of the independence movement.

180. (A) P-2, Q-3, R-4, S-1
Different movements reflected various aspects of Mahatma Gandhi's leadership and methods. The Champaran Satyagraha was a civil disobedience against unjust laws, while the Ahmedabad Mill Strike involved leading an industrial labor dispute. Bardoli was a successful no-tax campaign under Patel's command with Gandhi's guidance, and Vykom saw Gandhi acting as a mediator and advisor for the cause of social reform.

181. (C) August 1942
The Quit India Movement is widely known as the August Kranti because it was officially launched in August 1942. This mass uprising represented the final major struggle for Indian independence and was characterized by Gandhi's call for the British to leave immediately. The movement demonstrated the unprecedented determination of the Indian people to achieve complete self-rule regardless of the consequences.

182. (B) He saw partition as the final victory of his non-violent struggle.
Mahatma Gandhi was deeply anguished by the partition of India and never viewed it as a victory for his non-violent struggle. Instead, he saw the division as a failure of his efforts to foster communal unity. He felt helpless in the face of the political decisions made by others and spent his final days working to quell communal violence.

183. (D) Non-violent civil disobedience
The success of the Champaran Satyagraha in 1917 established non-violent civil disobedience as a powerful and effective tool in the Indian freedom struggle. By non-violently challenging the exploitative indigo system, Mahatma Gandhi proved that ordinary people could successfully resist colonial injustice. This victory provided a template for future mass movements and solidified Gandhi's position as a central leader for independence.

184. (A) Non-Cooperation Movement
The demand for "Swaraj in one year" was a prominent slogan of the Non-Cooperation Movement launched by Mahatma Gandhi in 1920. He believed that if the Indian people completely stopped cooperating with British institutions through non-violent means, self-rule could be achieved quickly. This promise served to mobilize a massive number of people across the country for the nationalist cause.

185. (A) Both A and R are true and R is the correct explanation of A.
The Dandi March was an iconic act of civil disobedience because it involved the deliberate and non-violent violation of the British Salt Act. Mahatma Gandhi chose this specific law because it was widely considered unjust and affected the daily lives of all Indians. By symbolically manufacturing salt, he challenged the authority of the colonial government and sparked a nationwide movement.

186. (A) Ahmedabad Mill Strike
The Ahmedabad Mill Strike was an industrial dispute between textile workers and mill owners in which Mahatma Gandhi intervened as a mediator. He supported the laborers' demand for a wage increase following the withdrawal of the plague bonus. This strike was significant for Gandhi's first use of a hunger strike in India to resolve conflict and ensure a fair settlement.

187. (D) Quit India Movement

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Several nationalist leaders criticized Mahatma Gandhi's decision to withdraw the Non-Cooperation Movement after the Chauri Chaura incident. They felt that stopping a mass movement at its peak, when it was putting significant pressure on the British, was a major strategic mistake. However, Gandhi remained firm in his belief that the movement must be suspended if it lost its non-violent character.

151. (D) Champaran Satyagraha
The Champaran Satyagraha of 1917 was the first major political agitation led by Mahatma Gandhi after his return to India. It took place well before the nationwide Non-Cooperation Movement, the Dandi March, and the final Quit India struggle. This early success in Bihar established his leadership and demonstrated the effectiveness of non-violent resistance in addressing the grievances of the Indian people.

152. (A) Tragic and helpless opponent
Mahatma Gandhi's role in the partition of India can be described as that of a tragic and helpless opponent who saw his lifelong mission of unity fail. He remained deeply pained by the division of the country and the subsequent communal violence. Despite his immense moral influence, the political forces and communal tensions eventually led to a result he strongly resisted.

153. (C) Plague Bonus
The Ahmedabad Mill Strike was triggered by a dispute over the withdrawal of a plague bonus that had been given to textile workers. The laborers demanded a wage hike to compensate for the lost bonus and high inflation, while the owners offered a much smaller amount. Mahatma Gandhi intervened to support the workers' demands for fair wages through non-violent collective action.

154. (A) Vallabhbhai Patel
Vallabhbhai Patel was a key associate of Mahatma Gandhi during the Kheda Satyagraha and later became a prominent national leader. His work during this movement in Gujarat allowed him to demonstrate his organizational skills and his commitment to the peasant cause. Patel's partnership with Gandhi during these early agitations laid the groundwork for his later leadership in the freedom struggle.

155. (D) It was marked by widespread, spontaneous, and sometimes violent actions by the masses.
The Quit India Movement of 1942 was characterized by widespread, spontaneous, and decentralized actions by the masses across India. Following the arrest of the top Congress leadership, ordinary citizens took charge of the struggle, leading to diverse forms of resistance and even some violent incidents. This movement reflected the intense and uncontainable desire of the Indian people for immediate self-rule.

156. (A) Secure the right to use public roads around the Vykom temple for all castes.
The Vykom Satyagraha was primarily focused on social justice, seeking to secure the right for all castes to use the public roads around the Vykom temple. This movement was an important part of the broader effort to end untouchability and promote equality within Indian society. Mahatma Gandhi's involvement highlighted that the struggle for freedom included a commitment to social reform.

157. (C) Statement I is false, but Statement II is true.
The Dandi March was a twenty-four-day journey covering two hundred and forty miles, undertaken by Mahatma Gandhi to protest the unjust British salt laws. By symbolically manufacturing salt at the coast, he launched the Civil Disobedience Movement. The march was not related to forest laws, but focused specifically on the salt tax as a symbol of colonial exploitation of common necessities.

158. (D) Withdrawing all forms of cooperation from the colonial administration.
The Non-Cooperation Movement aimed to bring about the collapse of British rule by withdrawing all forms of cooperation from the colonial administration. This involved boycotting government institutions, schools, and courts, and refusing to use foreign products. Mahatma Gandhi believed that if the Indian people stopped assisting the British, the colonial system would become unsustainable and would eventually lead to Swaraj.

159. (A) The launch of the Civil Disobedience Movement across India
A direct consequence of the Dandi March was the launch of the nationwide Civil Disobedience

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in August 1942. This movement represented a decisive and intense struggle for immediate independence from British rule. It is remembered for the widespread mass participation and the powerful determination of the Indian people to achieve their final goal of freedom.

197. (C) Gujarat
The Kheda Satyagraha of 1918 took place in the modern Indian state of Gujarat, focusing on the grievances of the local farming community. Mahatma Gandhi supported the peasants in their demand for revenue remission due to extensive crop failure caused by famine. This movement was a significant part of his early efforts to organize rural resistance against colonial economic policies.

198. (B) It led to the immediate granting of independence to India.
The Dandi March was a symbolic protest against the British salt monopoly, but it did not lead to the immediate granting of independence to India. Instead, it served as a powerful catalyst for a nationwide Civil Disobedience Movement that lasted for several years. This event demonstrated the effectiveness of non-violent defiance and significantly weakened the foundations of British colonial authority.

199. (D) The communal riots in the city came to an abrupt halt.
Mahatma Gandhi's fast in Calcutta in September 1947 had a dramatic and immediate effect in stopping the communal riots in the city. His self-suffering for the sake of peace forced the violent groups to reconsider their actions and agree to restore harmony. This hunger strike demonstrated his incredible moral influence and his unwavering commitment to protecting all communities from religious violence.

200. (A) P-4, Q-3, R-1, S-2
Gandhian movements demonstrated various core principles: Champaran was a civil disobedience against unjust law, while the Ahmedabad Mill Strike used fasting for workers' rights. The Non-Cooperation Movement emphasized the boycott and withdrawal of support from colonial institutions, and the post-partition struggle utilized fasts to restore communal harmony. Each action reflected Gandhi's deep-seated belief in non-violence and moral resistance for justice.

201. (C) Bardoli
Bardoli was not a site of Mahatma Gandhi's early Satyagrahas before his first nationwide movement, as the Bardoli Satyagraha occurred much later in 1928. His initial localized agitations in India were in Champaran, Ahmedabad, and Kheda between 1917 and 1918. These early movements allowed him to establish his leadership and refine his non-violent techniques before launching the nationwide Non-Cooperation Movement.

202. (A) Both Statement I and Statement II are true.
In his final years, Mahatma Gandhi felt increasingly sidelined as the frontline Congress leadership moved forward with decisions he opposed, such as the partition of India. Although he remained a deeply respected moral figure, his vision for a united country was not heeded by political leaders who saw division as unavoidable. This period reflected the growing tension between his ideals and politics.

203. (D) Bombay (now Mumbai)
The Quit India Movement was officially launched from the Gowalia Tank Maidan in the city of Bombay in August 1942. It was at this location that Mahatma Gandhi delivered his famous "Do or Die" speech to a massive crowd, calling for an end to British rule. This site remains a historic landmark and a symbol of the nation's struggle.

204. (B) Repeal of the Indian Forest Acts
The Vykom Satyagraha was a social reform movement focused on achieving rights for marginalized communities, particularly their right to use public roads near temples. Mahatma Gandhi provided essential guidance for this cause, which aimed to challenge the practice of untouchability and social discrimination. This movement highlighted the importance of social equality as an integral part of the broader Indian freedom struggle.

205. (B) I, II and IV
The Bardoli Satyagraha was a successful no-tax movement in Gujarat that protested an arbitrary and significant hike in land revenue. Mahatma Gandhi provided essential strategic guidance and moral support, while Vallabhbhai Patel led the

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actual agitation on the ground. The movement's victory over the colonial authorities cemented Patel's national reputation and earned him the prestigious title of Sardar from the people.

206. (D) Untouchability and caste discrimination
The Vykom Satyagraha is recognized as an important milestone in the struggle against untouchability and caste discrimination within Indian society. Mahatma Gandhi's advisory role in this movement demonstrated his commitment to social justice and the internal reform of religious traditions. By seeking equal rights for lower castes, the agitation emphasized that true freedom required the elimination of deep-seated social inequalities.

207. (A) The Chauri Chaura incident
Mahatma Gandhi's main reason for calling off the Non-Cooperation Movement in 1922 was the violent Chauri Chaura incident. He believed that the movement had strayed from its essential path of non-violence and that the masses were not yet prepared for a disciplined peaceful struggle. For Gandhi, the moral character of the resistance was far more important than any immediate political gains.

208. (A) Both A and R are true and R is the correct explanation of A.
In the Kheda Satyagraha, the central issue was the peasants' demand for the remission of land revenue because their crops had failed due to severe drought and famine. Although the government's own regulations allowed for tax relief under such conditions, the authorities continued to demand payment. Mahatma Gandhi led the farmers in a non-violent refusal to pay, seeking fair treatment.

209. (B) Hunger strike
Mahatma Gandhi employed a hunger strike for the first time as a political tool in India during the Ahmedabad Mill Strike of 1918. He used this method of self-suffering to support the workers' demands and ensure that both the laborers and the mill owners remained committed to a non-violent resolution. This technique proved successful in achieving a fair compromise for laborers.

210. (A) Civil Disobedience Movement
The Dandi March initiated the nationwide Civil Disobedience Movement in 1930, marking a new phase of intense mass resistance against British rule. By symbolically manufacturing salt, Mahatma Gandhi launched a broad campaign that included the boycott of foreign products and the defiance of various unjust colonial laws. This movement successfully mobilized millions of Indians and increased the pressure for complete self-government.

211. (C) Bardoli Satyagraha - Led by Sardar Patel with Gandhi's blessings
The Bardoli Satyagraha was led by Vallabhbhai Patel with the guidance and moral support of Mahatma Gandhi, making it a highly successful tax-revolt. Other movements are often incorrectly described; for example, Ahmedabad was Gandhi's first hunger strike, while Champaran was his first major Satyagraha in India. These agitations were vital testing grounds for his principles of non-violence and organized collective action.

212. (D) The principles of truth and non-violence
Mahatma Gandhi's role in the freedom struggle was unique because he insisted on the principles of truth and non-violence as the foundation for all political action. He rejected the use of weapons and secret societies, focusing instead on mass mobilization through peaceful resistance. By emphasizing moral integrity and self-suffering, he aimed to achieve independence while also transforming Indian society internally.

213. (B) II and III
Mahatma Gandhi undertook a hunger strike during the Ahmedabad Mill Strike to support the workers and also provided crucial advice for the cause of temple entry during the Vykom Satyagraha. These actions reflect his dual focus on economic justice and social reform. However, he did not personally lead the Bardoli Satyagraha or participate in the independence day celebrations in Delhi.

214. (B) It contradicted his lifelong belief in Hindu-Muslim unity.
The partition of India caused profound grief to Mahatma Gandhi because it directly contradicted his lifelong belief in the necessity of Hindu-Muslim unity. He viewed the division as a failure of his spiritual and political ideals and a tragedy

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for the entire subcontinent. His commitment to a unified India remained unshakeable, even as political realities led to the eventual split.

215. (D) Indigo
The Tinkathia system in Champaran forced local peasants to grow indigo on three-twentieths of their land for the benefit of British planters. This system was the central focus of Mahatma Gandhi's first Satyagraha in India, as it caused immense poverty and suffering for the farmers. His successful intervention led to an inquiry and the eventual abolition of this highly exploitative practice.

216. (C) Statement I is true, but Statement II is false.
The Bardoli Satyagraha was a successful peasant movement against an unjust enhancement of land revenue, but Mahatma Gandhi was not the direct field leader. Instead, he provided moral support and guidance while Vallabhbhai Patel managed the actual agitation on the ground. Gandhi publicized the movement and encouraged the participants from a distance, allowing local leadership to flourish and achieve a major victory for the farmers.

217. (C) Spontaneous and decentralized mass action.
After the senior leaders were arrested during the Quit India Movement, the primary form of struggle became spontaneous and decentralized mass action. Without a central authority, people across the country organized their own protests, strikes, and underground resistance activities. This phase demonstrated the deep-seated desire for freedom and the ability of ordinary Indians to challenge British rule through uncoordinated efforts.

218. (A) Secure a strong Hindu-Muslim alliance against the British.
Mahatma Gandhi merged the Khilafat issue with the Non-Cooperation Movement primarily to secure a strong alliance between Hindus and Muslims against British colonial rule. He saw the grievances of Muslims as a unique opportunity to create a unified front for the demand of Swaraj. This strategy aimed to build a more inclusive and powerful mass movement for national independence.

219. (C) Champaran, Ahmedabad, Kheda
Mahatma Gandhi's involvement in regional agitations followed a specific chronological order, starting with the Champaran Satyagraha in 1917. This was followed by the Ahmedabad Mill Strike and then the Kheda Satyagraha, both occurring in 1918. Each of these localized movements allowed him to test his strategies of non-violent resistance across different sections of society, from farmers to industrial workers.

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220. (B) Unjustified and arbitrary.
The inquiry committee set up following the Bardoli Satyagraha concluded that the British government's proposed land revenue hike was unjustified and arbitrary. This official finding supported the grievances of the local peasants and validated the non-violent tax-revolt led by Vallabhbhai Patel. As a result, the authorities were forced to significantly scale back the revenue increase and restore confiscated lands.

221. (A) Social reform is an integral part of the struggle for freedom.
Mahatma Gandhi's role in the Vykom Satyagraha illustrates his firm belief that social reform is an integral and essential part of the struggle for national freedom. By supporting the cause of temple entry and the rights of marginalized castes, he emphasized that a unified nation must be built on the foundation of social equality and the removal of internal injustices.

222. (B) It broke the myth of British invincibility and inspired widespread defiance.
The Dandi March was significant because it broke the myth of British invincibility and inspired widespread non-violent defiance across India. By symbolically challenging the salt monopoly, Mahatma Gandhi successfully mobilized millions of people and signaled the beginning of the Civil Disobedience Movement. This event demonstrated the moral power of Satyagraha and its ability to challenge the legitimacy of colonial rule.

223. (A) Widespread boycott of British institutions and goods.
The most prominent feature of the Non-Cooperation Movement was the widespread boycott of British products and institutions, such as schools and courts. This campaign aimed to undermine the colonial administration by

of different religious communities was the very soul of the nation. Promoting harmony and brotherhood between these groups was seen as the most critical objective of the entire freedom struggle. Without this unity, the concept of a free and vibrant country would be lost.

296. (B) Quelling communal violence in riot-affected areas.
After the division was finalized, the primary focus shifted to halting the brutal cycle of communal riots. Instead of attending political ceremonies, the effort was directed toward visiting affected areas and using moral influence to restore peace. This work involved direct intervention in centers of conflict to protect vulnerable populations and promote reconciliation during a time of extreme crisis.

297. (D) It was considered a "miracle" due to the effectiveness of his moral authority.
The ability to bring peace to a volatile region through personal moral force and a fast was widely recognized as an extraordinary achievement. This success demonstrated that non-violent influence could be more effective than military intervention in quelling communal passions. It highlighted the continued relevance and power of ethical leadership in the face of widespread social and political collapse.

298. (A) the payment of a contractual cash balance to Pakistan.
During the final protest in the capital, one objective was ensuring the new government fulfilled its financial obligations to the newly formed neighbor. This demand was framed as an ethical necessity to foster future trust and cooperation between the two states. It emphasized the importance of maintaining integrity and fairness, even in the midst of intense communal conflict.

299. (C) As a moral imperative for building trust between the nations.
Fulfilling financial promises to a newly separate state was seen as a moral necessity rather than just a legal or economic transaction. It was believed that acting with honor and fairness was essential for establishing a foundation of trust. By insisting on this payment, the leader aimed to demonstrate that ethical principles must guide the actions of a new nation.

300. (A) relentless campaign for Hindu-Muslim harmony after partition.
The tragic end was a direct result of a tireless commitment to communal harmony and the protection of all religious groups. These efforts for peace and unity were met with hostility from those who held extremist views. Ultimately, the dedication to a secular and inclusive vision for the country led to a fatal confrontation with those opposing such a society.

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symbol of colonial exploitation. This strategic move allowed him to mobilize a diverse population for a common struggle against British rule.

233. (C) Champaran Satyagraha
The Tinkathia system is closely associated with the Champaran Satyagraha, which was Mahatma Gandhi's first major political movement in India. This exploitative system forced peasants to grow indigo for British planters, leading to widespread economic hardship. Gandhi's successful intervention led to an inquiry and the eventual abolition of this practice, marking a significant victory for his principles of Satyagraha.

234. (A) I, II and III
The Quit India Movement was launched in August 1942 and was marked by widespread, decentralized, and leaderless activities following the arrest of the top Congress leadership. Mahatma Gandhi was among those arrested on the very first day of the struggle. The movement demonstrated the unshakeable determination of the masses to achieve immediate independence from British rule through intense resistance.

235. (D) 20%
During the Ahmedabad Mill Strike, the mill owners were initially willing to offer only a twenty percent wage increase, while the workers demanded much more. Mahatma Gandhi intervened and later suggested a thirty-five percent hike, which he considered a fair compromise. This settlement was eventually accepted through arbitration, successfully resolving the industrial dispute and providing much-needed relief to the laborers.

236. (C) Statement I is true, but Statement II is false.
The Bardoli Satyagraha was a successful peasant movement against an unjust land revenue hike, but it was led on the ground by Vallabhbhai Patel, not Mahatma Gandhi. Gandhi provided moral support and guidance, while Patel organized the tax-revolt and earned the title of Sardar from the local people. This agitation demonstrated the power of disciplined non-violent resistance in achieving economic justice.

237. (C) A marginalised figure whose advice was often ignored by key decision-makers.
Mahatma Gandhi's role in the events leading to the partition was that of a marginalized figure whose advice was often ignored by key decision-makers. Although he was a deeply respected moral leader, the political leadership and communal tensions eventually led to a division he strongly opposed. Gandhi spent his time working to restore peace rather than negotiating the final partition plan.

238. (D) The death of Bal Gangadhar Tilak
The Non-Cooperation Movement was formally launched on the same day that the prominent nationalist leader Bal Gangadhar Tilak passed away. This event added a sense of solemnity and national unity to the start of the campaign against British rule. Mahatma Gandhi sought to channel the collective grief of the nation into a non-violent mass movement for the demand of Swaraj.

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239. (A) Gandhi-Irwin Pact
The Civil Disobedience Movement was suspended following the signing of the Gandhi-Irwin Pact in 1931. This agreement included several concessions from the British government, such as the release of political prisoners and the permission for local people to manufacture salt. In exchange, Mahatma Gandhi agreed to call off the agitation and participate in the Second Round Table Conference in London.

240. (B) Established Gandhi as a leader of the Indian masses.
The Champaran, Kheda, and Ahmedabad movements were significant because they established Mahatma Gandhi as a major leader of the Indian masses. These early localized Satyagrahas allowed him to demonstrate the effectiveness of his non-violent techniques in addressing various socio-economic grievances. His success in these struggles provided him with the national credibility and support needed for later large-scale independence movements.

241. (B) To secure access to public roads for the lower castes.
The central agenda of the Vykom Satyagraha was to secure the right for marginalized castes to use the public roads surrounding the local temple. Mahatma Gandhi played a vital advisory role in this social reform movement, which aimed to challenge the practice of untouchability and

277. (D) an act of defiance that initiated a nationwide civil disobedience movement.
The symbolic act of harvesting a prohibited substance from the ocean served as a direct challenge to the imperial monopoly. This peaceful violation of the law acted as a catalyst, sparking a wave of similar acts of defiance throughout the country. It transformed the protest into a massive movement of civil disobedience, demonstrating widespread public rejection of colonial authority.

278. (A) generating national mobilization and international attention through a dramatic act.
The long trek was a carefully planned event intended to create a powerful visual narrative that would capture the imagination of the entire country. By using a dramatic and highly visible journey, the movement succeeded in attracting global media attention and mobilizing the masses. This strategic visibility turned a specific economic protest into a widely recognized symbol of resistance.

279. (C) assert India's right to self-determination by challenging British authority.
While the protest focused on a specific tax, its deeper goal was to assert the nation's fundamental right to govern itself. By openly defying an imperial law, the movement sought to undermine the perceived legitimacy of foreign rule. This action served as a powerful declaration that the people were ready to challenge authority to achieve ultimate political independence.

280. (A) A massive, nationwide wave of civil disobedience.
This campaign led to a massive and spontaneous eruption of peaceful defiance across the entire nation. Millions of people participated in various forms of protest, including making their own salt and boycotting foreign products. This widespread participation demonstrated the immense power of non-violent mass mobilization and significantly increased the pressure on the colonial administration to reconsider its policies.

281. (D) the failure of the Cripps Mission.
The movement was initiated after a British mission failed to provide a viable path toward independence during a global conflict. This lack of progress in negotiations convinced the leadership that a more decisive and urgent form of mass action was necessary. The refusal to grant significant political concessions became the final catalyst for launching this final, intense struggle.

282. (B) a shift to a more confrontational and urgent demand for independence.
The famous call for action reflected a heightened sense of urgency and a shift toward a more confrontational stance against the administration. It urged people to act with the spirit of a free nation and to be prepared for the ultimate sacrifice in their quest for independence. This message signaled that the time for structured, slow-paced negotiations had passed.

283. (C) It erupted spontaneously and was less restrained after the leaders' arrest.
This campaign was characterized by a lack of centralized control, especially after the primary leaders were quickly detained by the authorities. Consequently, the movement took on a more spontaneous and varied character across different regions. It became less restrained compared to earlier, more structured protests, often involving creative and sometimes less disciplined forms of resistance by the masses.

284. (D) the movement became leaderless, leading to spontaneous and varied forms of protest.
The sudden removal of the top leadership left the general population to organize and direct their own efforts. This led to an unplanned and widespread surge of various activities, ranging from strikes to the establishment of local parallel administrations. The absence of formal guidance resulted in a decentralized but powerful wave of resistance that the colonial government struggled to manage.

285. (A) demonstrated that British rule in India was no longer sustainable.
The intense and widespread nature of the protests revealed that the continuation of foreign administration was no longer feasible. It proved that the population had reached a point of total non-cooperation and that the imperial government had lost its effective control over the country. This realization made the eventual transfer of power an inevitable outcome of mass defiance.

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religious lines as a tragedy that led to horrific communal violence and displacement. Despite the achievement of independence, Gandhi spent the period in mourning and prayer for peace and harmony.

251. (B) Conducting a methodical and extensive evidence-gathering process.
The movement relied on a systematic inquiry that involved documenting the experiences of thousands of local farmers. This rigorous approach allowed for the construction of a factual, evidence-based case against the existing agricultural practices. By prioritizing data and direct testimony, a solid foundation was laid for non-violent resistance, ensuring the struggle was supported by undeniable social realities.

252. (A) compulsory cultivation of a cash crop.
Under this arrangement, farmers were legally bound to dedicate a specific portion of their land to the cultivation of indigo. The crops were often purchased at prices that were not economically viable for the growers. This compulsory production of a specific cash crop exemplified the exploitative economic structures that favored colonial interests over the welfare of local peasants.

253. (C) It demonstrated a novel form of political action and inspired the local people.
Choosing to remain in the district despite official orders signaled a significant shift in political methodology. This act of peaceful defiance transformed the struggle from a local dispute into a powerful demonstration of civil disobedience. It served to galvanize the local population, proving that individuals could effectively challenge colonial authority through courageous and non-violent personal commitment to justice.

254. (D) The power of truth to appeal to the oppressor's conscience.
The philosophy behind the movement emphasized the profound impact of adhering to the truth to influence the opponent's moral perspective. It was believed that firm, non-violent resistance, coupled with an unwavering commitment to honesty, could eventually touch the conscience of the oppressor. This moral force was viewed as far more effective and sustainable than any physical confrontation.

255. (C) validated non-violent civil disobedience and established Gandhi's leadership.
This event served as the initial validation of non-violent civil disobedience as a potent political instrument. By achieving tangible relief for the oppressed, it confirmed the effectiveness of new methods in the struggle for justice. Furthermore, it firmly established a new leadership style, demonstrating how local grievances could be integrated into the broader framework of the national movement.

256. (B) Kheda was directed against the colonial government, while Ahmedabad targeted Indian capitalists.
The struggle in Kheda was an agrarian agitation directed toward the colonial government regarding land revenue demands. In contrast, the industrial dispute in Ahmedabad was centered on a conflict between Indian workers and Indian factory owners over wages. This difference highlights the application of non-violent resistance against both external imperial authorities and internal socio-economic injustices.

257. (D) The use of a hunger strike as a form of moral pressure.
During the industrial dispute, a unique strategy involving the personal sacrifice of a fast was employed. This method was designed to sustain the determination of the workers and apply moral pressure on the mill owners. By choosing this path, the leader demonstrated that non-violent tactics could be adapted to exert ethical influence in complex labor-management conflicts.

258. (A) demonstrated the versatility of Satyagraha in different social and economic contexts.
These twin agitations showcased that the principles of non-violent resistance could be successfully applied to diverse settings, including rural agricultural issues and urban industrial conflicts. By navigating both challenges against the colonial state and internal capitalists, the movement proved its broad utility. This adaptability significantly expanded the influence of these methods across various layers of Indian society.

259. (C) Remission of land revenue due to crop failure.
Following widespread crop failure, farmers sought a temporary suspension or reduction

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discrimination. This agitation highlighted the importance of social justice within the broader context of the freedom struggle.

242. (A) Bardoli Satyagraha
A no-tax campaign was the primary tool used during the Bardoli Satyagraha of 1928, where peasants organized to refuse an unjust land revenue hike. Led by Vallabhbhai Patel with the moral support of Mahatma Gandhi, the movement demonstrated the power of collective non-violent resistance. This agitation successfully forced the government to grant concessions and provided a model for future agricultural struggles.

243. (D) Pressure the Government of India to release Pakistan's share of financial assets and restore peace.
Mahatma Gandhi's fast unto death in 1947 in Delhi was undertaken to restore communal harmony and pressure the government to release Pakistan's share of financial assets. He used his personal suffering to shame those involved in religious violence and to demand a fair treatment of all parties during the partition. This action was successful in cooling communal tensions and promoting a spirit of peace.

244. (A) Dandi March - British monopoly on salt
The Dandi March is correctly paired with its primary cause, which was the British monopoly on salt and the tax on this necessity. Mahatma Gandhi chose salt as a symbol of colonial oppression that affected every Indian. Other movements, such as Kheda and Ahmedabad, focused on revenue remission and wage hikes, respectively, reflecting the diverse grievances addressed through his Satyagraha.

245. (A) Both A and R are true and R is the correct explanation of A.
Mahatma Gandhi was absent from the official independence celebrations in Delhi on August 15, 1947, because he was in Calcutta working to restore communal peace. He spent the day fasting and praying to stop the horrific violence that had broken out during the partition. His actions reflected his deep anguish over the division of the country and his commitment to non-violence.

246. (B) It demonstrated the will of the Indian people to achieve freedom at any cost.
The Quit India Movement is considered a major turning point because it demonstrated the absolute will of the Indian people to achieve freedom at any cost. This mass uprising showed the British that they could no longer govern India without the consent of its citizens. The intense and widespread participation across the country marked the beginning of the final phase of independence.

247. (D) Champaran, Ahmedabad, Kheda
Mahatma Gandhi successfully applied his unique technique of Satyagraha in India for the first time during the localized struggles in Champaran, Ahmedabad, and Kheda. These movements between 1917 and 1918 allowed him to address the specific grievances of farmers and industrial workers through non-violent resistance. These early successes provided a strong foundation for the later nationwide movements he led for independence.

248. (A) The Khilafat issue and the Jallianwala Bagh massacre.
The decision to launch the Non-Cooperation Movement was a response to the colonial government's handling of the Khilafat issue and the Jallianwala Bagh massacre. Mahatma Gandhi sought to address these injustices and demand Swaraj by mobilizing the masses in a peaceful withdrawal of support from British institutions. This movement successfully brought diverse communities together for the common cause of national freedom.

249. (C) Mahatma Gandhi personally led the no-tax campaign in the fields.
Mahatma Gandhi did not personally lead the no-tax campaign in the fields during the Bardoli Satyagraha. Instead, he provided moral support and guidance while Vallabhbhai Patel managed the actual agitation and organized the peasants on the ground. Gandhi publicized the movement and encouraged the participants from a distance, allowing local leadership to flourish and achieve a major victory for the farmers.

250. (A) Deep sorrow and personal failure
Mahatma Gandhi's ultimate feeling regarding the partition of India was one of deep sorrow and personal failure, as it undermined his lifelong mission of unity. He viewed the division along

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The approach utilized in this struggle emphasized thorough preparation, including social and economic research to validate the farmers' claims. It also relied on organizing the local population into a disciplined and non-violent group ready to face hardships. This methodical preparation and focus on organized resistance closely followed established principles, ensuring that the movement remained peaceful and highly effective.

269. (C) The government appointing an inquiry which vindicated the peasants' stance.
The persistent and peaceful resistance eventually forced the administration to establish an official body to re-examine the situation. This inquiry ultimately supported the farmers' position by concluding that the tax increase was not justified. This victory provided tangible economic relief and served as a major psychological win, proving that organized non-violent action could successfully overturn unjust government policies.

270. (D) served as a vital demonstration of Satyagraha's power before larger campaigns.
This specific struggle acted as a crucial laboratory for testing and refining the techniques of mass non-violent resistance before they were applied on a larger scale. It proved that a well-organized and disciplined peasantry could successfully challenge economic injustice. The success in this taluka reinforced the credibility of these methods, paving the way for more expansive civil disobedience campaigns.

271. (C) secure the right for lower castes to use public roads near a temple.
The movement focused on addressing a specific social injustice where certain communities were prohibited from using common pathways around a religious site. By advocating for the right of lower-caste individuals to access these public spaces, the struggle challenged the deep-rooted practice of untouchability. This localized effort aimed to secure basic civil rights through a sustained and non-violent protest.

272. (B) As a mentor and guide who shaped the movement's non-violent character.
Within this social reform struggle, the leader acted as a guiding force rather than a direct commander. Through public writings and personal correspondence, he provided strategic advice that ensured the movement remained patient and non-violent. His mentorship was vital in maintaining the moral high ground, even when participants faced significant provocation from those defending traditional social hierarchies.

273. (D) the fight against untouchability was an essential component of the freedom struggle.
The involvement in this agitation reflected a firm conviction that achieving self-rule required the removal of internal social evils like untouchability. It was believed that political independence would be incomplete without a corresponding spiritual and social transformation. Consequently, the fight for civil rights and social equality was seen as an inseparable part of the broader quest for national freedom.

274. (A) To frame the issue as an internal Hindu reform matter by limiting some participation.
The strategy recommended was to treat the issue as an internal matter of religious reform by limiting the direct involvement of those outside the community. This was intended to keep the focus on correcting social injustices within the specific tradition. By framing the struggle this way, the aim was to maximize the moral pressure on the orthodox sections.

275. (C) demonstrate moral and spiritual strength against provocation.
Adhering to a peaceful approach was essential for demonstrating the moral and spiritual endurance of the protesters against systemic repression. This discipline was meant to highlight the injustice of the situation without resorting to aggression, thereby winning over public opinion and swaying the conscience of the authorities. It proved that internal strength was a powerful tool for change.

276. (A) it was a simple and universal grievance that united different sections of society.
Selecting a basic necessity that every household required was a brilliant move to unite various segments of the population. Since the tax on this common item affected everyone regardless of their background, it provided a relatable and universal grievance. This choice allowed the movement to transcend social divisions and build a broad-based coalition against colonial economic policies.

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withdrawing all forms of cooperation from the Indian people. Mahatma Gandhi encouraged self-reliance and the use of indigenous products like Khadi to foster a sense of national identity.

224. (D) He reluctantly accepted the partition as the only way to achieve freedom.
Mahatma Gandhi never reluctantly accepted the partition as the only way to achieve freedom; instead, he remained a vocal opponent of the division until the end. He viewed the split as a spiritual tragedy and famously suggested that Jinnah could be the Prime Minister of a united India to avert it. His deep anguish was evident in his actions during independence.

225. (B) Champaran Satyagraha - 1927
Major events in the freedom struggle occurred in specific years, with the Champaran Satyagraha taking place in 1917, not 1927. Other milestones include the nationwide Non-Cooperation Movement in 1920, the Dandi March in 1930, and the Quit India Movement in 1942. Each of these agitations played a vital role in the evolution of the struggle for independence under Gandhi's leadership.

226. (A) Localized struggles that helped Gandhi test his methods.
The Ahmedabad Mill Strike, the Kheda Satyagraha, and the Champaran Satyagraha were all localized struggles that allowed Mahatma Gandhi to test and refine his non-violent methods. These early agitations provided him with valuable experience in mass mobilization and negotiation before he launched nationwide movements. By successfully addressing specific local grievances, he built a strong foundation of support across India.

227. (A) Both A and R are true and R is the correct explanation of A.
The Quit India Movement of 1942 was a qualitatively different and more radical struggle compared to earlier Gandhian agitations. Mahatma Gandhi's powerful "Do or Die" mantra signaled a shift in tone, urging the Indian people to take decisive and final action to achieve immediate independence. This movement reflected an intense national consciousness and a determined push for complete self-government.

228. (B) II and IV
Mahatma Gandhi viewed the partition of India as a profound personal and political failure that contradicted his ideal of unity. In the aftermath of the division, he dedicated himself to restoring communal peace through fasts and personal interventions in riot-affected areas. His actions during this period highlighted his unwavering commitment to harmony and the protection of all religious communities.

229. (A) P-3, Q-1, R-4, S-2
Various leaders were instrumental in assisting or inviting Mahatma Gandhi to different movements. Rajkumar Shukla brought him to Champaran, while Anasuya Sarabhai requested his leadership in Ahmedabad. Vallabhbhai Patel was a key figure in the Kheda Satyagraha, and the Ali Brothers formed an alliance with him for the Khilafat Movement. These partnerships were essential for the success of each agitation.

230. (B) Enter the legislative councils to obstruct British policy from within.
The withdrawal of the Non-Cooperation Movement led to a split within the Congress, with some leaders wanting to enter the legislative councils. This group, known as the Swarajists, believed that they could obstruct British policy and work for independence from within the colonial system. This strategy represented a different approach to the struggle compared to Gandhi's focus on mass agitation.

231. (D) Social justice and civil rights
The primary issue at the heart of the Vykom Satyagraha was social justice and the civil rights of marginalized castes. The movement sought to end the exclusionary practices of traditional religious institutions by gaining access to public roads near a temple. Mahatma Gandhi's support for this cause highlighted the importance of social equality as a component of the freedom struggle.

232. (A) The salt tax was a universal grievance, uniting all classes and communities.
Mahatma Gandhi's choice of the salt law for his campaign was a masterstroke because it was a universal grievance that united all classes and communities. Since salt is a basic necessity, its taxation affected everyone, making it an ideal

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286. (B) experimental laboratories for refining the principles of Satyagraha.
These initial localized agitations are described as critical testing grounds where the core techniques of non-violent resistance were developed and improved. Each struggle provided valuable lessons on how to organize the masses and use moral pressure effectively. These early experiences were essential for establishing the foundational strategies that would later be applied to larger, nationwide campaigns.

287. (B) The use of a fast as a tool for moral pressure.
In this industrial setting, a new technique was introduced that focused on personal sacrifice to influence the ethical stance of the opposing party. This approach used a hunger strike as a tactical tool to maintain worker solidarity and exert moral pressure. It demonstrated that Satyagraha could be successfully adapted to address conflicts between different groups within the domestic economy.

288. (A) a successful implementation of the established Gandhian blueprint for protest.
This agrarian protest is highlighted as a successful application of a pre-existing model for non-violent resistance. It showcased how disciplined organization and firm adherence to peaceful principles could achieve specific socio-economic goals. By following this established blueprint, the movement confirmed the reliability of these methods and their potential to succeed even without the direct presence of the primary leader.

289. (C) Non-violence (Ahimsa) and Truth (Satya).
The entire political philosophy and strategy for resistance were built upon two fundamental concepts. The first was an unwavering commitment to non-violence in both thought and action. The second was a dedication to the power of truth as the ultimate moral force. Together, these elements provided the ethical and practical framework for every mass movement in the struggle.

290. (D) It elevated the use of symbolic action to mobilize the entire nation.
This campaign demonstrated a significant evolution by utilizing a simple, daily commodity to create a powerful national symbol of defiance. It used the act of making salt as a dramatic and relatable way to mobilize the entire country against an unjust monopoly. This strategic use of symbolic action effectively unified diverse populations and attracted worldwide attention to the cause.

291. (C) He was a profound and steadfast opponent of the division.
The leader was a fierce opponent of any plan to divide the country, viewing it as a contradiction of his lifelong work. He believed in the essential unity of all citizens and resisted the idea that different religious communities constituted separate nations. His opposition was deeply rooted in both spiritual beliefs and a vision for a harmonious, pluralistic society.

292. (A) a political and spiritual falsehood.
The concept that religious identity alone defined a nation was rejected as a fundamental error and a political untruth. It was seen as an artificial division that ignored centuries of shared history and cultural integration. By viewing this theory as a falsehood, the leader remained committed to the idea that a unified state was the only true path forward.

293. (C) He suggested offering the premiership of a united India to Jinnah.
In a final, radical attempt to maintain national unity, a proposal was made to offer the highest political office of the united country to the leader of the opposing faction. This gesture was intended to address political grievances and prevent the traumatic division of the subcontinent. It reflected a willingness to make significant compromises to preserve the integrity of the nation.

294. (D) isolated and anguished.
When the political leadership eventually decided to move forward with the division, it caused a sense of deep personal sorrow and detachment. The decision was felt as a failure of the principles of non-violence and unity to overcome communal tensions. This outcome left the individual feeling disconnected from the final political steps taken by his long-term associates in the movement.

295. (C) the fundamental importance of Hindu-Muslim unity.
The resistance to the division was primarily based on a steadfast belief that the coexistence

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of the required land tax. The authorities had remained inflexible, insisting on the full collection of revenue despite the severe agrarian distress. The demand for remission was rooted in the basic need for economic survival and relief from a rigid administrative system during a crisis.

260. (A) significant raising of the political consciousness of the peasantry.
While the struggle did not achieve all its immediate objectives, it played a vital role in awakening the political awareness of the rural population. It taught the peasantry the importance of collective action and non-violent defiance against unjust demands. This psychological shift was a significant achievement, preparing the masses for more extensive participation in future national liberation campaigns.

261. (D) the colonial state was dependent on the cooperation of Indians to function.
The movement was built on the understanding that colonial administration functioned effectively only through the active participation and cooperation of the local population. By withdrawing this support, the very foundation of the imperial structure could be challenged. This strategic insight suggested that non-violent resistance could paralyze the government by simply refusing to assist in its various institutional operations.

262. (B) Refusal to pay land revenue and other taxes.
The movement focused on withdrawing cooperation from various state-supported institutions, such as educational centers, legal courts, and legislative bodies, while also rejecting foreign-made goods and official titles. Although tax refusal was part of later campaigns, it was not a primary feature of this specific nationwide escalation. The strategy prioritized cultural disengagement to achieve national self-reliance.

263. (C) promoting swadeshi goods and establishing national institutions.
Beyond mere protest, the movement encouraged the development of indigenous alternatives to colonial systems. This involved promoting the use of hand-spun cloth to achieve economic independence and establishing local schools and courts. By creating these national institutions, the struggle sought to empower the population and foster a spirit of self-sufficiency that was essential for true national regeneration.

264. (D) His paramount commitment to the principle of non-violence.
The decision to halt the nationwide campaign following an outbreak of violence underscored a deep-seated belief that means are just as important as ends. It demonstrated that the commitment to non-violent principles was absolute and could not be compromised for tactical gains. This choice highlighted a leadership style that prioritized moral integrity over the momentum of a political protest.

265. (A) moved from localized struggles to a nationwide mass campaign.
This campaign marked a major transition from addressing specific, localized grievances to launching a comprehensive, nationwide movement. By uniting diverse social groups under a common banner of non-cooperation, the struggle significantly expanded its reach and impact. This shift transformed the nature of the independence movement, making it a truly mass-based challenge to the core of colonial authority.

266. (B) An arbitrary and unjust increase in land revenue.
The protest was primarily triggered by a government decision to implement a significant and unjustified hike in land tax. This economic burden was imposed without proper consideration of the farmers' financial situation. The arbitrary nature of this revenue enhancement led the local population to seek a non-violent way to resist the policy and demand a fair reassessment.

267. (B) providing foundational guidance and moral support.
While not leading the day-to-day operations on the ground, the prominent figurehead provided the essential ideological framework and moral backing for the movement. His continuous advice and national stature granted the local struggle significant prestige and external legitimacy. This guidance ensured that the protest adhered strictly to disciplined principles, making it a highly effective model for agrarian resistance.

268. (A) detailed surveys and disciplined non-violent organisation.

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CHAPTER 10
Peace and Conflict Studies

1. Which of the following best defines a coercive approach to peace?
(A) Achieving peace through mutual dialogue and understanding.
(B) Achieving peace through the threat or use of force, sanctions, or pressure.
(C) Achieving peace by fostering intercultural education and respect.
(D) Achieving peace by addressing the root causes of structural inequality.

2. What is the central tenet of a non-coercive approach to peace?
(A) The reliance on voluntary agreement, cooperation, and reconciliation.
(B) The establishment of military superiority to deter aggression.
(C) The use of economic incentives to reward compliance with peace terms.
(D) The implementation of legally binding international treaties enforced by a global court.

3. Given below are two statements. Read the statements and select the correct option:
Statement I : The 'Culture of Peace' concept emphasizes changing values, beliefs, and behaviors to reject violence.
Statement II : The 'Culture of Peace' primarily focuses on military disarmament and arms control treaties.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

4. Which of the following is NOT considered an attribute of war?
(A) Organized, armed conflict between groups.
(B) A political objective or goal.
(C) A significant scale of violence and destruction.
(D) The presence of a neutral third-party mediator.

5. Match the items in List I with those in List II:
List I: (Concept)
P. Coercive Peace
Q. Non-Coercive Peace
R. Culture of Peace
S. Structural Violence
List II: (Description)
1. Fostering values of non-violence and social justice
2. Peace enforced by power, such as deterrence
3. Harm caused by social systems and institutions
4. Peace achieved through dialogue and reconciliation
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-2, R-4, S-1

6. Which of the following is considered a primary cause of conflict at the individual level of analysis?
(A) The anarchic nature of the international system.
(B) The aggressive nature of human beings or specific leaders.
(C) The economic competition between capitalist states.
(D) The sovereignty of nation-states.

7. The concept of 'Pacifism' is best described as:
(A) The advocacy for a strong military to ensure peace through deterrence.
(B) The strategic use of non-violent protests to achieve specific political goals.
(C) The diplomatic process of negotiating peace treaties between warring nations.
(D) The opposition to war and violence as a means of settling disputes.

8. Consider the following statements regarding the legacy of peace builders:

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42. Which of the following methods of conflict resolution is most formal and binding?
(A) Negotiation
(B) Mediation
(C) Adjudication
(D) Dialogue

43. Which of the following scenarios is the best example of 'Track-II Diplomacy'?
(A) A group of academics and retired diplomats from hostile nations meeting to discuss potential solutions to their conflict.
(B) The UN Secretary-General meeting with leaders of two warring countries.
(C) A trade embargo imposed by a coalition of countries.
(D) A formal peace treaty signed by foreign ministers.

44. Which of the following peace builders was awarded the Nobel Peace Prize for his role in ending apartheid?
(A) Mahatma Gandhi
(B) Martin Luther King (Jr.)
(C) Daisaku Ikeda
(D) Nelson Mandela

45. Consider the following statements about violence:
A. State violence refers to acts of violence committed by non-state actors.
B. Structural violence is embedded in social and political institutions.
C. Terrorism is a form of violence that typically targets civilians for political ends.
D. The use of police force to suppress a peaceful protest can be considered state violence.
E. Structural violence always involves direct physical harm.
Which of the above statements are correct?
(A) A, B, and E only
(B) B, C, and D only
(C) A and E only
(D) C, D, and E only

46. The concept of "total war" is a type of war characterized by:
(A) A conflict that is resolved within a very short timeframe.
(B) The mobilization of a society's entire resources for the war effort.
(C) A war fought exclusively at sea.
(D) A conflict between two states with no other allies involved.

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47. The primary purpose of Peace Building activities is to:
(A) Separate warring factions with a buffer zone.
(B) Punish the aggressor in a conflict.
(C) Create a self-sustaining structure that prevents the recurrence of violence.
(D) Provide emergency humanitarian aid during a conflict.

48. Arrange the following historical events in chronological order:
1. The formal end of Apartheid in South Africa.
2. The March on Washington for Jobs and Freedom led by Martin Luther King (Jr.).
3. The Salt March (Dandi March) led by Mahatma Gandhi.
4. The founding of the Green Peace movement.
Choose the correct sequence:
(A) 3, 2, 4, 1
(B) 2, 3, 1, 4
(C) 3, 4, 2, 1
(D) 1, 2, 3, 4

49. Which of the following is a primary attribute of terrorism?
(A) It is always state-sponsored.
(B) It abides by international laws of armed conflict.
(C) It engages in open combat with national militaries.
(D) It seeks to achieve its aims through the generation of fear.

50. Consider the following actions and identify which align with the principles of a "Culture of Peace":
A. Increasing the national military budget for advanced weaponry.
B. Implementing a school curriculum that promotes tolerance and understanding of different cultures.
C. Passing laws that restrict freedom of speech and assembly.
D. Engaging in an economic trade war with a neighboring country.

(A) Peacekeeping relies on military forces, while peace building uses only civilian advisors.
(B) Peacekeeping contains active conflict, while peace building addresses underlying causes.
(C) Peacekeeping is always coercive, while peace building is strictly non-coercive.
(D) Peacekeeping is state-funded, while peace building is funded by global banks.

17. The role of 'Shanti Sena' (Peace Brigade), conceptualized by Gandhi, is primarily to:
(A) Act as an armed auxiliary to the national army.
(B) Intervene non-violently in riots and conflicts to restore peace.
(C) Function as a secret service to gather intelligence on threats.
(D) Provide logistical support to UN Peacekeeping missions.

18. Match the items in List I with those in List II:
List I: (Peace Builder)
P. Mahatma Gandhi
Q. Martin Luther King (Jr.)
R. Nelson Mandela
S. Daisaku Ikeda
List II: (Key Concept/Movement)
1. Human Revolution
2. Anti-Apartheid Struggle
3. Satyagraha
4. Civil Rights Movement
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-1, S-2

19. In conflict resolution, 'Adjudication' refers to:
(A) A process where a neutral third party facilitates a decision between disputants.
(B) An informal discussion between conflicting parties to find a common ground.
(C) A formal process where a judge or arbitrator makes a binding decision based on law.
(D) The use of non-official actors to carry out diplomatic tasks.

20. A situation where a country's development policies lead to the marginalization and impoverishment of a specific ethnic minority, causing widespread malnutrition and lack of access to healthcare, is an example of:
(A) State Terrorism
(B) Direct Violence
(C) Cultural Violence
(D) Structural Violence

21. 'Track-II Diplomacy' is a method of conflict resolution that involves:
(A) Formal negotiations between heads of state.
(B) Military-to-military talks between opposing forces.
(C) Non-governmental, informal, and unofficial contacts and activities.
(D) Binding arbitration by the International Court of Justice.

22. Consider the following statements about the causes of war:
A. Economic competition for resources can be a major cause of war.
B. Ideological differences, such as democracy versus communism, have historically led to wars.
C. Internal political instability can lead leaders to initiate external conflicts to create national unity.
D. The establishment of robust international laws completely eliminates the possibility of war.
E. Wars are solely caused by the psychological disorders of national leaders.
Which of the above statements are correct?
(A) A, B, and C only
(B) D and E only
(C) A, D, and E only
(D) B, C, and D only

23. A core principle of the Green Peace Movement's activism is:
(A) Lobbying exclusively through official government channels.
(B) Prioritizing economic growth over environmental protection.
(C) Advocating for the nationalization of all natural resources.
(D) Bearing witness, which involves non-violently exposing environmental destruction.

24. Which of the following theories of war suggests that conflicts arise from the lack of a central global authority to regulate state behavior?

non-democratic ones.

60. Consider the following statements regarding agencies and concepts related to conflict resolution:
A. UN Peace Keeping primarily involves monitoring ceasefires and separating forces.
B. Peace Building focuses on long-term solutions and addressing root causes of conflict.
C. Peace Education aims to cultivate non-violent attitudes and skills.
D. Shanti Sena is a concept for an armed international police force.
E. Adjudication results in a non-binding recommendation for the conflicting parties.
Which of the above statements are correct?
(A) A, B, and C only
(B) D and E only
(C) A, D, and E only
(D) C, D, and E only

61. The concept of 'Human Security' broadens the definition of security to include threats like:
(A) Military invasion and interstate war only.
(B) Poverty, disease, and environmental degradation.
(C) Rival political ideologies.
(D) The balance of power between states.

62. A key feature of the Green Peace Movement's campaigns is:
(A) The use of armed protest to protect endangered species.
(B) Strict adherence to lobbying within legal frameworks only.
(C) The use of media-savvy, direct non-violent action to garner public attention.
(D) The focus on local, community-level gardening projects exclusively.

63. Which type of war is characterized by conflict between non-state actors, or between a state and a non-state actor, within the borders of a single state?
(A) Interstate War
(B) Total War
(C) Hegemonic War
(D) Intrastate War (Civil War)

64. Nelson Mandela and F.W. de Klerk jointly received the Nobel Peace Prize for their work in:
(A) The peaceful termination of the apartheid regime.
(B) Ending the Vietnam War.
(C) Initiating the Green Peace movement.
(D) Resolving the Cuban Missile Crisis.

65. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : Track-II Diplomacy can be a valuable tool in conflicts where official relations between parties have broken down.
Reason (R) : Because it is unofficial, Track-II Diplomacy allows for exploration of potential solutions without committing the governments involved.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

66. Which of the following statements about terrorism is incorrect?
(A) It is a tactic used by both state and non-state actors.
(B) It is a recent phenomenon that only emerged in the 21st century.
(C) Its goal is often to create a climate of fear to achieve political objectives.
(D) It deliberately blurs the line between combatants and non-combatants.

67. The "I Have a Dream" speech by Martin Luther King (Jr.) was a pivotal moment in which movement?
(A) The Anti-Apartheid Movement
(B) The U.S. Civil Rights Movement
(C) The Campaign for Nuclear Disarmament
(D) The Green Peace Movement

68. What is the fundamental principle of 'adjudication' as a conflict resolution method?
(A) Compromise between parties.
(B) Facilitation by a neutral party.
(C) Application of law to reach a binding decision.
(D) Informal dialogue and relationship building.

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(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

33. Match the items in List I with those in List II:
List I: (Agency/Method)
P. UN Peacekeeping
Q. Adjudication
R. Track-II Diplomacy
S. Shanti Sena
List II: (Primary Function in Conflict Resolution)
1. Unofficial dialogue by non-state actors
2. Non-violent intervention by civilian peace brigades
3. Deployment of troops to monitor ceasefires
4. Binding decision by a legal authority
(A) P-4, Q-3, R-2, S-1
(B) P-2, Q-1, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-2, R-4, S-3

34. A key contemporary global issue regarding the quest for peace is the:
(A) Decline in international trade.
(B) Proliferation of weapons of mass destruction (WMDs).
(C) Resurgence of monarchical forms of government.
(D) Universal adoption of a single global language.

35. The concept of "Human Security" shifts the focus of security from the state to the:
(A) Individual and communities.
(B) Global economic system.
(C) Military alliances.
(D) Environment.

36. Which of the following is an incorrect statement about the nature of conflict?
(A) Conflict is an inherent and unavoidable part of human society.
(B) Conflict can arise from perceived or actual differences in interests or values.
(C) Conflict always leads to violent and destructive outcomes.
(D) Conflict can be a catalyst for positive social change if managed constructively.

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37. Martin Luther King (Jr.) was a central figure in the Civil Rights Movement, advocating for change through:
(A) Armed revolution.
(B) Political secession.
(C) Secret negotiations with segregationist leaders.
(D) Non-violent civil disobedience.

38. The main objective of the Green Peace Movement is to:
(A) Promote nuclear energy as a clean alternative.
(B) Advocate for space exploration.
(C) Ensure environmental protection and conservation.
(D) Secure workers' rights in the manufacturing sector.

39. Daisaku Ikeda is recognized as a peace builder primarily for his work in:
(A) Leading an armed independence movement.
(B) Promoting peace, culture, and education through a Buddhist-based global movement.
(C) Brokering the Camp David Accords.
(D) Founding the Green Peace Movement.

40. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : UN Peacekeeping operations are sometimes criticized for being ineffective in situations where there is no peace to keep.
Reason (R) : Peacekeeping missions are traditionally based on the consent of the parties and non-use of force except in self-defense, which limits their ability to act in active war zones.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

41. What is a key cause of conflict?
(A) Differing ideologies, resources, or goals.
(B) Universal agreement on values.
(C) Equitable distribution of resources.
(D) Strong international governance.

79. The role of 'Shanti Sena' as envisioned by Gandhi and Vinoba Bhave was that of a/an:
(A) Armed militia to protect villages.
(B) Intelligence agency for the government.
(C) Unarmed, non-violent peace force.
(D) Diplomatic corps for foreign relations.

80. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : A Culture of Peace is not merely the absence of war.
Reason (R) : It encompasses a dynamic process of promoting dialogue, understanding, social justice, and respect for human rights.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Which of the following is NOT a method of conflict resolution?
(A) Peace Education
(B) Adjudication
(C) Peace Building
(D) Arms Race

82. One of the main attributes of war is that it is a/an:
(A) Unorganized and spontaneous event.
(B) Instrument of policy.
(C) Exclusively non-violent process.
(D) Activity without any casualties.

83. A key difference between 'Human Security' and 'National Security' is that:
(A) Human security is concerned with military threats, while national security is concerned with economic threats.
(B) Human security is a new concept, while national security is an outdated one.
(C) Human security focuses on the individual, while national security focuses on the state.
(D) Human security is promoted by non-governmental organizations, while national security is promoted by governments.

84. The Gandhian concept of 'Satyagraha' can be best translated as:
(A) Political cunning.
(B) Absolute pacifism.
(C) Economic self-sufficiency.
(D) Insistence on Truth or Truth-force.

85. Consider the following statements regarding peace movements:
A. Pacifism is the absolute opposition to war and violence.
B. The Green Peace Movement focuses on human rights violations.
C. The Civil Rights Movement in the USA used violent methods to achieve its goals.
D. The Campaign for Nuclear Disarmament advocates for the development of tactical nuclear weapons.
E. The Green Peace Movement is known for its non-violent direct-action campaigns.
Which of the above statements are correct?
(A) B and C only
(B) A and E only
(C) A, B, and C only
(D) C, D, and E only

86. What is the role of a mediator in conflict resolution?
(A) To impose a legally binding solution on the parties.
(B) To act as a neutral third party who facilitates communication and helps parties reach a voluntary agreement.
(C) To represent one of the parties and advocate for their interests.
(D) To gather intelligence on the opposing party for strategic advantage.

87. Which of the following is a characteristic of 'state violence'?
(A) It is carried out by rebel groups.
(B) It is always a response to an external attack.
(C) It is perpetrated by the state or its agents against its own or other populations.
(D) It is an unplanned and spontaneous act.

88. The contemporary quest for peace is challenged by global issues such as:
(A) Increased global literacy rates.
(B) The proliferation of democratic governments.
(C) Advances in medical technology.
(D) The rise of international terrorism.

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Which of the above statements are correct?
(A) A and C only
(B) B only
(C) B and D only
(D) A, B and D only

51. "An unjust social system that results in unequal life chances and premature death for a segment of the population" is a description of:
(A) State Violence
(B) Structural Violence
(C) Conventional War
(D) Terrorism

52. Given below are two statements. Read the statements and select the correct option:
Statement I : The Civil Rights Movement in the USA, led by figures like Martin Luther King (Jr.), drew significant inspiration from Mahatma Gandhi's philosophy of non-violent resistance.
Statement II : The primary tactic used by the Civil Rights Movement was armed insurrection against state governments.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

53. The Campaign for Nuclear Disarmament (CND) is an example of what kind of movement?
(A) A state-sponsored military alliance.
(B) A nationalist secessionist group.
(C) A peace movement focused on a specific issue of disarmament.
(D) A religious fundamentalist organization.

54. The term 'Pacifism' originates from the belief that:
(A) Peace can only be achieved through strength.
(B) Economic interdependence prevents war.
(C) Democratic states do not fight each other.
(D) War and violence are morally unjustifiable.

55. Match the items in List I with those in List II:
List I: (Term)
P. State Violence
Q. Structural Violence
R. Terrorism
S. Coercive Peace
List II: (Example/Definition)
1. A rebel group bombing a public market to influence government policy.
2. Laws and economic policies that lead to high infant mortality in a poor community.
3. A military junta torturing political dissidents.
4. A ceasefire maintained by the threat of overwhelming military retaliation.
(A) P-1, Q-4, R-2, S-3
(B) P-2, Q-1, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-3, R-1, S-2

56. All of the following are considered agencies or methods of conflict resolution EXCEPT:
(A) UN Peace Keeping
(B) Adjudication
(C) Military Conquest
(D) Track-II Diplomacy

57. The legacy of Mahatma Gandhi as a peace builder is most profoundly associated with the concept of:
(A) Satyagraha
(B) Realpolitik
(C) Collective Security
(D) Deterrence

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58. What is the most significant difference between mediation and adjudication in conflict resolution?
(A) Mediation is voluntary, whereas adjudication is always compulsory.
(B) Mediation is used for international conflicts, while adjudication is for domestic ones.
(C) A mediator is appointed by the state, while an adjudicator is chosen by the parties.
(D) A mediator facilitates a decision, whereas an adjudicator imposes a legally binding judgment.

59. A primary cause of war is the "security dilemma," which suggests that:
(A) Actions taken by one state to increase its security are perceived as a threat by other states.
(B) States with strong economies are more likely to be attacked.
(C) Alliances are inherently unstable and lead to conflict.
(D) Democratic states are more secure than

A. Mahatma Gandhi's Satyagraha was based on truth and non-violence.
B. Martin Luther King (Jr.) led the anti-apartheid movement in South Africa.
C. Nelson Mandela was a key figure in the U.S. Civil Rights Movement.
D. Daisaku Ikeda is known for advocating peace through military intervention.
E. Martin Luther King (Jr.) was heavily influenced by Gandhi's non-violent methods.

Which of the above statements are correct?
(A) A and E only
(B) B, C, and D only
(C) A, D, and E only
(D) B and C only

9. What was the primary goal of the Civil Rights Movement in the U.S.A. during the 1950s and 1960s?
(A) To achieve total political independence from the federal government.
(B) To promote the establishment of a separate state for minorities.
(C) To secure legal rights and end racial segregation and discrimination.
(D) To advocate for a complete nuclear disarmament on a global scale.

10. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : The Green Peace Movement often employs direct, non-violent action to highlight environmental issues.
Reason (R) : The movement believes that public awareness and confrontation are necessary to bring about policy change on issues like climate change and deforestation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

11. Which of the following is NOT a method of conflict resolution?
(A) Negotiation
(B) Mediation
(C) Adjudication
(D) Escalation

12. Arrange the following peace builders based on their primary period of activism, from earliest to latest:
1. Martin Luther King (Jr.)
2. Mahatma Gandhi
3. Nelson Mandela
4. Daisaku Ikeda

Choose the correct sequence:
(A) 2, 1, 4, 3
(B) 1, 2, 3, 4
(C) 2, 1, 3, 4
(D) 3, 4, 1, 2

13. The concept of 'Structural Violence' refers to:
(A) Violence resulting directly from high-intensity military combat operations.
(B) Physical harm inflicted by official state agencies like the military police.
(C) Harm and injustice embedded in social, political, and economic systems.
(D) Psychological trauma and stress experienced by victims of global terrorism.

14. Which of the following best exemplifies 'State Violence'?
(A) A protest group blockading a government building.
(B) A corporation polluting a local water source.
(C) A paramilitary group attacking civilian targets.
(D) A government using its police or military to suppress dissent.

15. Consider the following statements regarding the Campaign for Nuclear Disarmament (CND):
A. It is a government agency under the United Nations.
B. It advocates for the unilateral nuclear disarmament of specific countries.
C. Its primary method involves lobbying for stronger military alliances.
D. It originated in the United Kingdom during the Cold War.

Which of the above statement(s) is/are correct?
(A) A and C only
(B) B only
(C) B and D only
(D) A, B, and D only

16. What is the fundamental difference between UN Peacekeeping and Peace Building?

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69. In the context of understanding peace, the opposite of a "Culture of Peace" is often described as a:
(A) Culture of Dialogue
(B) Culture of Commerce
(C) Culture of War and Violence
(D) Culture of Diplomacy

70. Consider the following statements regarding Daisaku Ikeda's philosophy of peace:
A. The promotion of nuclear deterrence as the only path to peace.
B. The belief in an inner, human revolution within each individual as the foundation for world peace.
C. The advocacy for a world government with a powerful standing army.
D. The idea that peace can only be achieved through economic dominance.
Which of the above statement(s) is/are correct?
(A) A and C only
(B) B only
(C) B and D only
(D) A, C and D only

71. A non-coercive approach to peace would prioritize which of the following actions?
(A) Imposing economic sanctions.
(B) Launching preemptive military strikes.
(C) Issuing ultimatums with a threat of force.
(D) Building trust through cultural exchange and joint projects.

72. Given below are two statements. Read the statements and select the correct option:
Statement I : State violence refers exclusively to acts of war against another country.
Statement II : The use of excessive force by police against a country's own citizens is also a form of state violence.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

73. The primary function of UN Peacekeeping forces is typically to:
(A) Engage in offensive combat operations to defeat an aggressor.
(B) Administer the government of a failed state.
(C) Monitor ceasefires and create buffer zones between combatants.
(D) Enforce economic sanctions mandated by the Security Council.

74. The Civil Rights Movement in the USA primarily fought against:
(A) Colonial rule.
(B) Nuclear proliferation.
(C) Environmental pollution.
(D) Racial segregation and disenfranchisement.

75. Match the items in List I with those in List II:
List I: (Peace Movement/Campaign)
P. Pacifism
Q. Civil Rights Movement (USA)
R. Campaign for Nuclear Disarmament
S. Green Peace Movement
List II: (Primary Focus)
1. Ending racial segregation
2. General opposition to all war
3. Protecting the natural environment
4. Abolishing nuclear weapons
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-4, R-2, S-1

76. The "problem of war" involves analyzing its:
(A) Benefits for economic growth.
(B) Causes, types, and attributes.
(C) Aesthetic value in art and literature.
(D) Inevitability as a human condition.

77. Which of the following is the best example of structural violence?
(A) A soldier shooting an enemy in combat.
(B) A society where poor public education in certain neighborhoods limits future opportunities.
(C) A police officer arresting a protestor.
(D) A terrorist setting off a bomb in a public place.

78. The legacy of Nelson Mandela is intrinsically linked to the concept of:
(A) Pacifism
(B) Reconciliation
(C) Revolution
(D) Isolationism

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(A) Marxist Theory
(B) Realist Theory
(C) Liberal Theory
(D) Feminist Theory

25. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : Mahatma Gandhi's concept of peace was not merely the absence of war, but a positive state of social justice and harmony (Sarvodaya).
Reason (R) : Gandhi believed that structural violence, such as poverty and discrimination, was a form of himsa (violence) that must be eliminated to achieve true peace.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

26. Which of the following is an example of a coercive approach to maintaining peace?
(A) Cultural exchange programs between two rival nations.
(B) The establishment of a 'Truth and Reconciliation Commission' after a civil war.
(C) Joint scientific research projects between former adversaries.
(D) One country imposing trade sanctions on another to stop its nuclear program.

27. 'Peace Education' in the context of conflict resolution aims to:
(A) Equip individuals with skills and values to prevent conflict and build a culture of peace.
(B) Train soldiers in more effective combat techniques.
(C) Promote the history and victories of one's own nation.
(D) Focus solely on teaching the legal frameworks of international treaties.

28. The problem of terrorism is distinct from conventional warfare primarily because it often involves:
(A) Declaration of war by a sovereign state.
(B) Large-scale battles between national armies.
(C) Targeting non-combatants to create fear and political influence.
(D) Adherence to the Geneva Conventions regarding prisoners of war.

29. Which of the following is NOT a core component of the "Culture of Peace" as promoted by UNESCO?
(A) Maintaining a strong military deterrent.
(B) Fostering democratic participation.
(C) Promoting sustainable economic and social development.
(D) Ensuring respect for all human rights.

30. Consider the following statements regarding the key attributes of modern warfare:
A. The use of advanced technology and cyber warfare.
B. The increasing involvement of non-state actors.
C. The deliberate targeting of civilian infrastructure.
D. The exclusive reliance on ground troops in trench warfare.
Which of the above statements are correct?
(A) A and B only
(B) A, B, and C only
(C) D only
(D) B and D only

31. Nelson Mandela's approach to peace and reconciliation in post-apartheid South Africa is best characterized by:
(A) A focus on retribution against former oppressors.
(B) The establishment of a Truth and Reconciliation Commission to address past injustices.
(C) The division of the country into separate states for different racial groups.
(D) A complete refusal to engage in dialogue with the former ruling party.

32. Given below are two statements. Read the statements and select the correct option:
Statement I : Pacifism is a homogenous ideology with a single, universally accepted approach to non-violence.
Statement II : Some pacifists may accept the use of force in self-defense, while others maintain an absolute opposition to all forms of violence.

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89. Given below are two statements. Read the statements and select the correct option:
Statement I : Peace Building activities, such as reforming security sectors and promoting economic development, often occur after a conflict has subsided.
Statement II : The sole purpose of Peace Building is to provide emergency food and shelter.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

90. Consider the following theories explaining the causes of war:
A. Realist theories focusing on the anarchic international system and state power.
B. Liberal theories highlighting the lack of democracy and economic interdependence.
C. Marxist theories emphasizing economic competition and imperialism.
D. Constructivist theories pointing to the role of norms and identities.
Which of the above statements are considered theories of war?
(A) A and B only
(B) C and D only
(C) A, B, and C only
(D) A, B, C, and D are all considered theories of war.

91. Which peace builder is most associated with the "Truth and Reconciliation Commission" as a tool for national healing?
(A) Mahatma Gandhi
(B) Nelson Mandela
(C) Martin Luther King (Jr.)
(D) Daisaku Ikeda

92. The concept of a 'Culture of Peace' was formally promoted and defined by which international organization?
(A) The World Trade Organization (WTO)
(B) The North Atlantic Treaty Organization (NATO)
(C) The United Nations Educational, Scientific and Cultural Organization (UNESCO)
(D) The International Monetary Fund (IMF)

93. The problem of terrorism poses a unique challenge to traditional notions of security because:
(A) It is perpetrated by states with large armies.
(B) It is always confined within the borders of a single country.
(C) It strictly follows the rules of engagement defined by the Geneva Conventions.
(D) It often involves non-state actors and unconventional, asymmetric tactics.

94. 'Coercive approaches' to peace include all of the following EXCEPT:
(A) Inter-faith dialogue
(B) Military intervention
(C) Economic sanctions
(D) Arms embargoes

95. Arrange the following in the chronological order of their occurrence:
1. Martin Luther King (Jr.) receives the Nobel Peace Prize.
2. Nelson Mandela is released from prison.
3. Mahatma Gandhi leads the non-cooperation movement.
4. The Campaign for Nuclear Disarmament (CND) is founded.
Choose the correct sequence:
(A) 3, 4, 1, 2
(B) 4, 3, 1, 2
(C) 3, 1, 4, 2
(D) 1, 3, 4, 2

96. A key contribution of Daisaku Ikeda to peace studies is his emphasis on:
(A) The necessity of a global military force.
(B) The power of individual transformation for achieving world peace.
(C) The primacy of national interest in foreign policy.
(D) The role of economic coercion in diplomacy.

97. An example of a non-coercive approach to peace is:
(A) Threatening a trade war.
(B) Establishing joint educational programs between former enemy states.
(C) A naval blockade.
(D) A preemptive drone strike.

98. Match the items in List I with those in List II:

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(A) Lobbying governments for stricter environmental laws.
(B) Non-violent direct action to protest environmental harm.
(C) All of the above.
(D) Public awareness campaigns about issues like climate change and deforestation.

119. The concept of Shanti Sena is an example of a:
(A) Coercive approach to peace.
(B) UN-mandated military force.
(C) Formal diplomatic strategy.
(D) Non-coercive, civilian-based peace intervention.

120. Match the items in List I with those in List II:
List I: (Term)
P. "I Have a Dream"
Q. Satyagraha
R. Anti-Apartheid leadership
S. Soka Gakkai International (SGI)
List II: (Associated Figure)
1. Nelson Mandela
2. Mahatma Gandhi
3. Daisaku Ikeda
4. Martin Luther King (Jr.)
(A) P-4, Q-2, R-1, S-3
(B) P-2, Q-4, R-3, S-1
(C) P-4, Q-1, R-2, S-3
(D) P-1, Q-2, R-3, S-4

121. The most defining attribute of terrorism is its:
(A) Use of conventional armies.
(B) Adherence to international law.
(C) Intention to provoke fear and terror for political ends.
(D) Goal of economic profit.

122. A 'Peace Education' curriculum would likely include all of the following EXCEPT:
(A) Techniques for effective military combat.
(B) Training in negotiation and mediation.
(C) Lessons on human rights and social justice.
(D) Activities to foster empathy and intercultural understanding.

123. A key legacy of Martin Luther King (Jr.) is the demonstration that:
(A) Violence is the most effective tool for social change.
(B) International mediation is always necessary to resolve domestic conflicts.
(C) Social change is impossible against an oppressive state.
(D) Non-violent civil disobedience can bring about significant political and social reform.

124. What is the concept of a 'just war'?
(A) A theory that argues all war is immoral.
(B) A doctrine that sets out conditions under which a war can be ethically justified.
(C) A type of war fought only for economic gain.
(D) A war that results in no civilian casualties.

125. Which of the following is an example of a non-coercive peace-making effort?
(A) Bombing a country to force a regime change.
(B) Imposing a trade embargo.
(C) Facilitating a dialogue between leaders of warring ethnic groups.
(D) Threatening military action if demands are not met.

126. A 'theory of war' attempts to explain:
(A) How to win a war most efficiently.
(B) The history of all wars ever fought.
(C) The proper rules of engagement during combat.
(D) The fundamental reasons and dynamics behind the occurrence of wars.

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127. Which of the following statements about pacifism is correct?
(A) It is a philosophical and political stance against war and violence.
(B) It always involves complete withdrawal from political life.
(C) It is a unified movement with a single leader.
(D) It is a synonym for appeasement.

128. The contemporary global issue of the 'Quest for Peace' is complicated by:
(A) The universal acceptance of pacifism.
(B) The existence of nuclear weapons and the doctrine of deterrence.
(C) The elimination of all forms of nationalism.
(D) The establishment of a single world government.

129. Nelson Mandela's leadership in post-apartheid South Africa is an example of:
(A) A coercive approach to peace.

108. Which of these methods involves non-official actors and is often used when formal diplomatic channels are closed?
(A) Adjudication
(B) UN Peacekeeping
(C) Track-II Diplomacy
(D) Coercive Diplomacy

109. The systematic denial of access to education and healthcare for a particular ethnic group by a state is a form of:
(A) Structural violence
(B) Interstate war
(C) Direct violence
(D) Terrorism

110. Consider the following statements regarding the core principles of UN Peacekeeping:
A. Consent of the main parties to the conflict.
B. Impartiality in dealing with all parties.
C. Non-use of force except in self-defence and defence of the mandate.
D. The objective of achieving military victory for one side.
E. The mandatory participation of all permanent members of the Security Council.
Which of the above statements are correct?
(A) A, B and C only
(B) A, D and E only
(C) C, D and E only
(D) B, C and D only

111. The term 'war' generally refers to:
(A) Any form of disagreement between two individuals.
(B) A state of organized, large-scale armed conflict.
(C) A legal dispute before a court.
(D) A political campaign between rival parties.

112. A 'Culture of Peace' is best fostered through:
(A) Military parades and displays of strength.
(B) Education, tolerance, and sustainable development.
(C) The creation of military alliances.
(D) The suppression of dissenting opinions.

113. The main difference between coercive and non-coercive approaches to peace is the:
(A) Number of countries involved.
(B) Use of force or threat of force.
(C) Role of the United Nations.
(D) Duration of the peace agreement.

114. The Civil Rights Movement in the U.S.A. can be categorized as a:
(A) Campaign for nuclear disarmament.
(B) Secessionist movement.
(C) Major peace movement using non-violent methods.
(D) Religious crusade.

115. Consider the following statements regarding Peace Building:
A. It is a short-term emergency relief operation.
B. It aims to address the root causes of violent conflict.
C. It can include activities like disarmament, demobilization, and reintegration of ex-combatants.
D. It seeks to build sustainable peace and prevent conflict recurrence.
Which of the above statements are correct?
(A) A and B only
(B) A, C and D only
(C) B, C and D only
(D) A and D only

116. A primary goal of the Campaign for Nuclear Disarmament is to:
(A) Promote the peaceful use of nuclear energy.
(B) Ensure that only democratic nations possess nuclear weapons.
(C) Develop more effective nuclear weapons for deterrence.
(D) Achieve a world free of nuclear weapons.

117. Given below are two statements. Read the statements and select the correct option:
Statement I : Terrorism and state violence are mutually exclusive categories.
Statement II : A state can commit acts of terrorism against its own citizens or the citizens of another state.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

118. The Green Peace Movement's activities include which of the following?

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List I: (Conflict Resolution Method)
P. Negotiation
Q. Mediation
R. Adjudication
S. Peace Building
List II: (Characteristic)
1. A neutral third-party facilitates, but the decision is made by the parties.
2. Parties discuss directly with each other to reach a solution.
3. A long-term process to address root causes and prevent conflict recurrence.
4. A third party imposes a binding decision based on law.
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

99. The use of torture by state police on political prisoners is an example of:
(A) Structural Violence
(B) Track-II Diplomacy
(C) State Violence
(D) Peace Education

100. The concept of conflict resolution implies that:
(A) Conflicts can be completely and permanently eliminated.
(B) Conflicts are inherently negative and must be suppressed.
(C) One party must win and the other must lose.
(D) The underlying causes of a conflict are addressed to reach a mutually acceptable solution.

101. Which of the following is NOT a typical cause of war?
(A) Territorial disputes
(B) Economic competition
(C) Global consensus on human rights
(D) Ethnic and religious hatred

102. Given below are two statements. Read the statements and select the correct option:
Statement I : The Green Peace Movement exclusively uses litigation and court challenges to achieve its environmental goals.
Statement II : A signature tactic of the Green Peace Movement is non-violent direct action, such as physically obstructing whaling ships.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

103. 'Human Security' is a people-centered approach that contrasts with the traditional state-centered notion of:
(A) Economic Security
(B) Food Security
(C) Environmental Security
(D) National Security

104. In post-apartheid South Africa, Nelson Mandela's government emphasized:
(A) Retribution and punishment for past crimes.
(B) National unity and reconciliation.
(C) Permanent segregation of communities.
(D) Alliance with other revolutionary states.

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105. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : Peace Education is a critical component of long-term peace building.
Reason (R) : It aims to transform the mindsets that lead to violence by promoting skills in critical thinking, empathy, and non-violent conflict resolution.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. The defining characteristic of pacifism is:
(A) A desire for political power.
(B) A belief in military strength.
(C) A focus on economic development.
(D) A commitment to non-violence.

107. Which of the following peace builders heavily influenced Martin Luther King, Jr.'s philosophy of non-violent resistance?
(A) Mahatma Gandhi
(B) Nelson Mandela
(C) Daisaku Ikeda
(D) Henry David Thoreau

(B) A successful application of peace building and reconciliation.
(C) A focus on victor's justice.
(D) The failure of Track-II diplomacy.

130. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : Structural violence is often invisible and can be difficult to identify compared to direct physical violence.
Reason (R) : It is embedded within societal structures and manifests as unequal power and unequal life chances, rather than as a direct physical attack.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

131. In conflict resolution, negotiation is a process where:
(A) A third party imposes a solution.
(B) A court of law decides the outcome.
(C) The parties in dispute communicate directly to try and find a solution.
(D) Unofficial actors meet to build trust.

132. A primary cause of conflict is the existence of:
(A) Universal harmony and agreement.
(B) Strong international institutions.
(C) A global culture of peace.
(D) Incompatible goals or values.

133. The 'nature' of conflict can be described as:
(A) Always violent and destructive.
(B) A static, unchanging situation.
(C) A dynamic process that can escalate or de-escalate.
(D) A phenomenon exclusive to international relations.

134. Which agency is most associated with 'Peacekeeping' operations?
(A) The World Bank
(B) The International Red Cross
(C) Amnesty International
(D) The United Nations

135. Consider the following statements regarding the legacy of peace builders:
A. Mahatma Gandhi's 'Satyagraha' influenced movements worldwide.
B. Martin Luther King (Jr.) focused on non-violent protest to achieve civil rights.
C. Nelson Mandela prioritized retribution over reconciliation after apartheid.
D. Daisaku Ikeda promotes peace through individual inner transformation.
E. All four figures advocated for military solutions as a first resort.
Which of the above statements are correct?
(A) C and E only
(B) A, B, and D only
(C) A, C, and E only
(D) B, C, and D only

136. A government systematically using its legal and police powers to marginalize and impoverish a minority group is an example of:
(A) Only Terrorism.
(B) Both State Violence and Structural Violence.
(C) Only Track-II Diplomacy.
(D) Only UN Peacekeeping.

137. Which of the following best describes the goal of the Green Peace Movement?
(A) To achieve world peace through nuclear disarmament.
(B) To ensure the ability of the Earth to nurture life in all its diversity.
(C) To secure civil rights for all citizens.
(D) To promote a single global government.

138. Given below are two statements. Read the statements and select the correct option:
Statement I : The concept of a 'Culture of Peace' is primarily concerned with military strategy and tactics.
Statement II : A 'Culture of Peace' involves promoting values of tolerance, solidarity, social justice, and human rights.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

139. A "type" of war could be classified based on which of the following criteria?
(A) The actors involved (e.g., interstate vs.

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160. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : The definition of security has been broadened from national security to human security.
Reason (R) : This shift reflects a growing recognition that threats to individuals, such as famine, disease, and repression, are as important as threats to state sovereignty.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

161. A 'limited war' is a type of war fought for:
(A) The complete subjugation or destruction of the enemy state.
(B) A specific, limited objective, short of total victory.
(C) The establishment of a new global order.
(D) Exclusively economic motives.

162. The Campaign for Nuclear Disarmament (CND) is an example of a:
(A) Governmental body.
(B) Military alliance.
(C) Non-governmental organization (NGO).
(D) Political party.

163. The method of Adjudication is different from Mediation because its outcome is:
(A) Voluntary and non-binding.
(B) Facilitated by a neutral party.
(C) Based on informal discussion.
(D) Legally binding and enforceable.

164. 'State violence' can be directed:
(A) Both internally against its own citizens and externally against other states/peoples.
(B) Only against other states.
(C) Only against its own citizens.
(D) Only by non-state actors.

165. Consider the following statements regarding the attributes and types of war:
A. Total War involves the full mobilization of national resources.
B. Asymmetric War involves conflict between actors with vastly different levels of power.
C. Cyber Warfare is a modern domain of conflict.
D. War is always a declared conflict between two sovereign states.
E. Intrastate War (Civil War) occurs within a single country.
Which of the above statements are correct?
(A) A, B, C, and E only
(B) D only
(C) A and D only
(D) B, D, and E only

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166. A peace movement that advocates complete opposition to war and violence in all forms is known as:
(A) The Green Peace Movement.
(B) Pacifism.
(C) The Civil Rights Movement.
(D) The Campaign for Nuclear Disarmament.

167. Nelson Mandela's approach after being elected president of South Africa is a prime example of:
(A) Retributive justice.
(B) Restorative justice and peace building.
(C) Coercive diplomacy.
(D) Military expansionism.

168. Which of the following best describes the nature of conflict?
(A) It is a natural part of human interaction that can be managed constructively or destructively.
(B) It is always a negative phenomenon to be avoided.
(C) It only occurs between nations, not within them.
(D) It is a synonym for war.

169. Given below are two statements. Read the statements and select the correct option:
Statement I : UN Peacekeeping missions are authorized to use force to defeat aggressor states.
Statement II : The core principles of traditional UN Peacekeeping include consent of the parties, impartiality, and non-use of force except in self-defense.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

149. The Shanti Sena concept, as an agency of conflict resolution, relies on the power of:
(A) Military superiority.
(B) Economic sanctions.
(C) Legal authority.
(D) Non-violent moral courage.

150. Match the items in List I with those in List II:
List I: (Concept)
P. Pacifism
Q. Human Security
R. Shanti Sena
S. Track-II Diplomacy
List II: (Brief Description)
1. Unofficial diplomatic talks
2. Security focused on individuals, not just states
3. Ideology of opposition to all war
4. Civilian peace brigade
(A) P-1, Q-4, R-2, S-3
(B) P-3, Q-2, R-4, S-1
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-3, S-2

151. Which of the following is NOT a characteristic of a coercive approach to peace?
(A) The use of threats.
(B) The practice of reconciliation.
(C) The imposition of sanctions.
(D) The use of military force.

152. The problem of terrorism is a challenge to Human Security because it:
(A) Primarily targets military installations.
(B) Creates widespread fear and insecurity among civilian populations.
(C) Is always sponsored by powerful states.
(D) Leads to economic booms in affected regions.

153. What is the central aim of "Peace Education"?
(A) To train diplomats in negotiation tactics.
(B) To study the history of famous battles.
(C) To develop skills and knowledge for living in a way that promotes peace.
(D) To promote one's national culture as superior.

154. Given below are two statements. Read the statements and select the correct option:
Statement I : Martin Luther King (Jr.) advocated for the use of violence as a last resort in the Civil Rights Movement.
Statement II : His philosophy was strictly based on non-violent civil disobedience, inspired by Gandhi.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

155. Which of the following would be an activity of the Green Peace Movement?
(A) Negotiating a free trade agreement.
(B) Running candidates for national office.
(C) Funding a military intervention.
(D) Campaigning against commercial whaling.

156. The concept of conflict includes which of the following elements?
(A) A perceived divergence of interests.
(B) All of the above.
(C) A belief that the parties' current aspirations cannot be achieved simultaneously.
(D) A potential for either violent or non-violent action.

157. The main purpose of Track-II diplomacy is to:
(A) Officially announce a peace treaty.
(B) Enforce a ceasefire between warring parties.
(C) Generate new ideas and build relationships away from the pressure of formal negotiations.
(D) Deliver humanitarian aid to conflict zones.

158. The legacy of Mahatma Gandhi as a peace builder is primarily based on his innovative use of:
(A) Military strategy.
(B) Economic coercion.
(C) Secret diplomacy.
(D) Non-violent resistance.

159. A key attribute of war is its social and political nature, meaning it is:
(A) A random act of nature.
(B) An activity undertaken by isolated individuals.
(C) A contest of wills to achieve a political objective.
(D) A process without any rules or conventions.

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intrastate).
(B) The weapons used (e.g., conventional vs. nuclear).
(C) The objectives of the war (e.g., limited vs. total).
(D) All of the above.

140. Consider the following actions and identify which are examples of non-coercive approaches to peace:
A. Establishing student exchange programs between rival countries.
B. Imposing a naval blockade on a country.
C. Creating joint scientific research initiatives.
D. Holding inter-faith dialogues to promote understanding.
Which of the above statements are correct?
(A) B only
(B) A, C, and D only
(C) A and B only
(D) B, C, and D only

141. The Civil Rights Movement in the U.S.A. in the 1950s and 1960s is a major example of a:
(A) Violent revolutionary movement.
(B) Non-violent peace and justice movement.
(C) Campaign for nuclear disarmament.
(D) Environmental protection movement.

142. The philosophy of absolute pacifism holds that:
(A) Violence is acceptable in self-defense.
(B) War is justified if it is sanctioned by an international body.
(C) A strong military is the best way to prevent war.
(D) All forms of violence and war are morally wrong under any circumstances.

143. The problem of war is examined from multiple levels of analysis, which include the:
(A) Individual, state, and international system.
(B) Past, present, and future.
(C) Economic, social, and cultural.
(D) Military, diplomatic, and political.

144. Which of the following contemporary global issues is a major obstacle to the quest for peace?
(A) The spread of global communication technologies.
(B) The increase in global life expectancy.
(C) The rise of ethno-nationalist conflicts.
(D) The decline in interstate wars.

145. Arrange the following conflict resolution methods in order of increasing formality and binding authority:
1. Negotiation
2. Adjudication
3. Mediation
Choose the correct sequence:
(A) 1, 3, 2
(B) 2, 3, 1
(C) 3, 1, 2
(D) 1, 2, 3

146. A core idea in Daisaku Ikeda's peace proposals is the concept of "Human Revolution," which means:
(A) A violent overthrow of oppressive governments.
(B) A biological evolution towards a more peaceful human species.
(C) A state-led program of re-education for all citizens.
(D) A profound transformation in a single individual's character that can change society.

147. UN Peace Building missions differ from traditional Peacekeeping in that they are more likely to involve:
(A) Monitoring a stable ceasefire line.
(B) Rebuilding state institutions, such as the judiciary and police.
(C) Remaining strictly neutral and uninvolved in domestic affairs.
(D) Deploying large numbers of heavy combat troops.

148. Which statement accurately distinguishes structural violence from direct violence?
(A) Structural violence is intentional, while direct violence is accidental.
(B) Structural violence is always physical, while direct violence can be psychological.
(C) Structural violence is perpetrated by institutions, while direct violence is perpetrated by individuals.
(D) Structural violence is legal, while direct violence is illegal.

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170. Consider the following statements regarding the legacy of Martin Luther King, Jr.:
A. The "I Have a Dream" speech.
B. Leadership in the Montgomery Bus Boycott.
C. Advocacy for non-violent civil disobedience.
D. The use of armed struggle to achieve racial equality.
Which of the above statements are correct?
(A) A and D only
(B) B and D only
(C) A, B, and C only
(D) B, C, and D only

171. The "problem of terrorism" in the context of global issues refers to:
(A) The challenge of preventing and responding to politically motivated violence by non-state actors.
(B) The economic cost of maintaining a standing army.
(C) The difficulty of negotiating trade agreements.
(D) The environmental impact of industrialization.

172. A government's policy of extrajudicial killings of its political opponents is a clear example of:
(A) Peace building.
(B) Track-II diplomacy.
(C) State violence.
(D) A culture of peace.

173. Which of the following describes the primary focus of the study of contemporary global issues regarding world war and the quest for peace?
(A) The history of World War I and II.
(B) The economic benefits of warfare.
(C) The tactics used in trench warfare.
(D) The ongoing challenges that threaten global peace, such as WMDs and terrorism.

174. The concept of "positive peace," often contrasted with "negative peace," involves:
(A) The mere absence of war and direct violence.
(B) A peace treaty signed under duress.
(C) The presence of social justice, equality, and harmonious relationships.
(D) A ceasefire monitored by a third party.

175. Which peace builder's legacy is most directly tied to the struggle against racial segregation in the United States?
(A) Mahatma Gandhi
(B) Nelson Mandela
(C) Daisaku Ikeda
(D) Martin Luther King (Jr.)

176. Which one of the following is an example of a coercive approach to peace?
(A) Fostering inter-cultural dialogue
(B) Imposing economic sanctions
(C) Promoting peace education in schools
(D) Organizing joint cultural festivals

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177. Which of the following is NOT a method of Conflict Resolution?
(A) Mediation
(B) Agitation
(C) Adjudication
(D) Negotiation

178. The "structural violence" concept describes harm caused by:
(A) Social, economic, and political systems.
(B) Direct military action.
(C) Terrorist bombings.
(D) Individual criminal acts.

179. A key element of a 'Culture of Peace' is:
(A) The glorification of military heroes.
(B) The maintenance of a balance of power.
(C) The promotion of respect for human rights.
(D) The expansion of national territory.

180. Match the items in List I with those in List II:
List I: (Agency/Concept)
P. Green Peace
Q. Shanti Sena
R. UN Peacekeeping
S. Civil Rights Movement (USA)
List II: (Field of Action)
1. Non-violent intervention in communal riots
2. Monitoring ceasefires between states
3. Campaigning against environmental destruction
4. Fighting against racial discrimination
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-1, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-2, R-3, S-1

181. A 'cause of war' related to the state level of analysis would be:
(A) The aggressive personality of a single leader.
(B) The anarchic nature of the international system.
(C) The biological imperative for aggression in humans.
(D) The type of government (e.g., authoritarian) or economic system of a country.

182. Given below are two statements. Read the statements and select the correct option:
Statement I : Pacifism and the Civil Rights Movement both utilized principles of non-violence.
Statement II : The ultimate goal of both Pacifism and the Civil Rights Movement was nuclear disarmament.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

183. The campaign for nuclear disarmament by various agencies is primarily a response to the threat posed by:
(A) Conventional warfare.
(B) Environmental pollution.
(C) Weapons of mass destruction.
(D) Economic recessions.

184. The legacy of Daisaku Ikeda as a peace builder is closely associated with which organization?
(A) Green Peace
(B) The United Nations
(C) The African National Congress (ANC)
(D) Soka Gakkai International (SGI)

185. A key difference between UN Peacekeeping and Peace Building is that the latter is more:
(A) Short-term and focused on separating combatants.
(B) Proactive and focused on long-term stability and development.
(C) Exclusively military in its composition.
(D) Reactive and deployed only during active combat.

186. Which of the following best defines the concept of 'terrorism'?
(A) A formal war between two recognized states.
(B) The use of violence and intimidation, especially against civilians, in the pursuit of political aims.
(C) The practice of resolving conflicts through peaceful negotiation.
(D) A police action to control a riot.

187. The role of adjudication in conflict resolution is to:
(A) Facilitate a voluntary agreement.
(B) Allow non-governmental actors to mediate.
(C) Provide education on peace.
(D) Have a third party deliver a binding judgment based on law.

188. Which of the following is an example of 'state violence'?
(A) A protestor throwing a stone at a police line.
(B) A government's secret police abducting and torturing dissidents.
(C) A multinational corporation polluting a river.
(D) A criminal organization engaging in extortion.

189. The core idea of 'Human Security' is best captured by which phrase?
(A) "Might makes right".
(B) "Freedom from fear" and "freedom from want".
(C) "The enemy of my enemy is my friend".
(D) "Balance of power".

190. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : The Civil Rights Movement in the USA, led by Martin Luther King Jr., was a significant peace movement.
Reason (R) : It successfully used non-violent methods to challenge structural violence in the form of racial segregation and injustice, seeking a more just and peaceful society.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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191. A non-coercive approach to building a "Culture of Peace" would emphasize:
(A) Military deterrence.
(B) Economic blockades.
(C) Education for tolerance and mutual understanding.
(D) Pre-emptive military strikes.

192. Which of the following is a primary attribute of war?
(A) It is an individual act of violence.
(B) It is always resolved through negotiation.
(C) It is a conflict without political goals.
(D) It is an organized and collective endeavor.

193. Theories of war that focus on the arms race and security dilemma are operating at which level of analysis?
(A) Individual
(B) Sub-state
(C) International System
(D) State

194. The concept of pacifism is based on a moral or philosophical:
(A) Acceptance of war as necessary.
(B) Pursuit of national interest.
(C) Belief in military deterrence.
(D) Rejection of violence.

195. Consider the following statements regarding agencies of conflict resolution:
A. UN Peacekeeping is primarily a tool for enforcing peace by military victory.
B. Peace Building aims to create long-term, sustainable peace.
C. Adjudication results in a binding decision by a legal body.
D. Track-II Diplomacy involves official, government-to-government negotiations.
E. Shanti Sena is a concept for an unarmed civilian peace force.
Which of the above statements are correct?
(A) A, D, and E only
(B) B, C, and E only
(C) A and D only
(D) B, C, and D only

196. The Green Peace Movement often confronts which of the following issues?
(A) Racial discrimination.
(B) Deforestation and climate change.
(C) Nuclear proliferation.
(D) Electoral fraud.

197. Which of the following is NOT part of the legacy of Mahatma Gandhi?
(A) The concept of Satyagraha.
(B) The idea of Sarvodaya (welfare of all).
(C) The leadership of the armed struggle for independence.
(D) The emphasis on Ahimsa (non-violence).

198. The conflict resolution method where a neutral third-party helps the disputing parties to reach a voluntary agreement is called:
(A) Adjudication
(B) Litigation
(C) Coercion
(D) Mediation

199. Structural violence is "structural" because:
(A) It is embedded in the political and economic organization of society.
(B) It is caused by damage to buildings.
(C) It is a structure for achieving peace.
(D) It is planned by military strategists.

200. Consider the following statements and identify the major peace movements or their goals:
A. Pacifism: A general philosophical opposition to war.
B. Civil Rights Movement in U.S.A: To end racial segregation.
C. Green Peace Movement: To promote nuclear energy.
D. Campaign for Nuclear Disarmament: To abolish nuclear weapons.
Which of the above statements are correct?
(A) A, B, and D only
(B) C and D only
(C) A and C only
(D) B, C, and D only

201. Which of the following is the best example of a non-coercive approach to peace?
(A) A military alliance for collective defense.
(B) A joint symphony orchestra formed by musicians from two rival nations.
(C) An economic embargo to force policy change.
(D) A cyber-attack on an adversary's

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(C) legitimate instruments of state policy for self-defense.
(D) a necessary evil in an anarchic international system.

268. The passage suggests that the Green Peace Movement's activities are based on the core belief that:
(A) peace is fundamentally connected to ecological well-being and sustainability.
(B) economic development must be prioritized over environmental protection.
(C) environmental issues are separate from the concerns of peace and security.
(D) national security is more important than ecological security.

269. Which of the following can be inferred from the source about the methods used by these peace movements?
(A) Both movements exclusively use non-violent direct action to achieve their goals.
(B) The Campaign for Nuclear Disarmament is the only movement that involves various agencies.
(C) Both movements employ a range of strategies, including public campaigns and policy advocacy.
(D) The Green Peace Movement avoids scientific research, focusing only on activism.

270. The emergence of both the Campaign for Nuclear Disarmament and the Green Peace Movement illustrates which contemporary global issue mentioned in the text?
(A) The decline of pacifist philosophy.
(B) The failure of the Civil Rights Movement.
(C) The rise of state-sponsored violence.
(D) The quest for peace in response to existential threats.

Direction : Please read the following source carefully.

The legacy of twentieth-century peace builders provides a rich repository of philosophies and strategies for non-violent social change. Mahatma Gandhi is a paramount figure in this legacy, having pioneered the concept of Satyagraha, or "truth force," a form of non-violent resistance aimed at converting the opponent rather than coercing them. His methods, which included civil disobedience, fasting, and marches, were rooted in the principles of Ahimsa (non-harm) and self-suffering, and were instrumental in India's struggle for independence. This powerful legacy directly influenced Martin Luther King (Jr.), who adapted Gandhian principles to the American context for the Civil Rights Movement. King's philosophy of non-violent direct action was a strategic, disciplined approach designed to create a crisis and foster a tension that would force a community to confront the issue of racial injustice. He argued that non-violence was not a method for cowards but a weapon for the strong, requiring immense courage and discipline. Both Gandhi and King demonstrated that non-violent struggle could be a potent force for political and social transformation, challenging oppressive systems by appealing to the conscience of both the oppressor and the wider public. Their shared legacy underscores the power of moral conviction and strategic non-violence as an alternative to armed conflict and revolution.

Based on the above source, attempt the following five questions.

271. According to the passage, what is the central aim of Mahatma Gandhi's concept of Satyagraha?
(A) To achieve political goals through military coercion.
(B) To punish the opponent for their unjust actions.
(C) To win over the opponent through moral force and self-suffering.
(D) To create a state of anarchy to dismantle government structures.

272. The passage highlights which of the following as a direct link between Mahatma Gandhi and Martin Luther King (Jr.)?
(A) They both led movements for national independence against colonial powers.
(B) King adapted and applied Gandhian principles of non-violence in his own struggle.
(C) Gandhi personally mentored King during the early stages of the Civil Rights Movement.
(D) They both relied on the same political and religious institutions for support.

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(C) A culture of international trade.
(D) A culture of scientific inquiry.

212. Which of the following theories attributes war to the flawed and aggressive nature of human beings?
(A) Realist theory
(B) Liberal theory
(C) Human Nature theory
(D) Marxist theory

213. A core belief of pacifism is that disputes should be settled by:
(A) The stronger party imposing its will.
(B) A preemptive military strike.
(C) A secret assassination.
(D) Peaceful means.

214. The "Rainbow Warrior" was a ship belonging to which organization, famously sunk in 1985?
(A) Green Peace
(B) United Nations
(C) Campaign for Nuclear Disarmament
(D) Shanti Sena

215. The concept of Shanti Sena (Peace Army) promoted by Mahatma Gandhi and Vinoba Bhave is an example of:
(A) A state-sponsored military force.
(B) A non-violent, civilian-based conflict intervention agency.
(C) A UN peacekeeping contingent.
(D) A diplomatic negotiation team.

216. Which of the following is NOT an agency or method of conflict resolution?
(A) UN Peace Keeping
(B) Provocation
(C) Adjudication
(D) Peace Education

217. Given below are two statements. Read the statements and select the correct option:
Statement I : The problem of terrorism is solely a military issue to be solved by force.
Statement II : Addressing terrorism effectively may also require tackling its root causes, such as political grievances and social injustice.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

218. The term 'structural violence' is used to describe a situation where:
(A) A building collapses due to an earthquake.
(B) An individual is physically assaulted on the street.
(C) Social institutions and systems cause harm to people by preventing them from meeting their basic needs.
(D) A country declares war on another country.

219. The main difference between a coercive and non-coercive approach to peace lies in the reliance on:
(A) Diplomacy versus negotiation.
(B) Unilateral versus multilateral action.
(C) Short-term versus long-term solutions.
(D) Force and threats versus consent and cooperation.

220. Analyze the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A) : The legacy of peace builders like Gandhi and King Jr. demonstrates the potential of non-violent action.
Reason (R) : Their movements succeeded in mobilizing large numbers of people and effecting significant social and political change without resorting to armed conflict.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

221. A key attribute of war that distinguishes it from individual violence is its:
(A) Spontaneity.
(B) Lack of purpose.
(C) Organized and collective nature.
(D) Absence of casualties.

222. The Civil Rights Movement in the USA is considered a major peace movement because it:
(A) Fought for peace between the USA and the Soviet Union.
(B) Was primarily focused on environmental issues.
(C) Was led by a UN-appointed peace envoy.

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human achievement.
(D) Identifying the key attributes of war.

244. Which of the following is a key component of 'Peace Education'?
(A) Learning advanced military strategies.
(B) Promoting a single, universal culture.
(C) Memorizing the dates of historical battles.
(D) Developing skills for non-violent conflict resolution.

245. A coercive approach to establishing peace might involve:
(A) A student exchange program.
(B) A joint scientific project.
(C) A military ultimatum.
(D) A cultural festival.

246. The absolute pacifist position holds that violence is:
(A) Justified in cases of self-defense.
(B) Justified if it prevents a greater evil.
(C) Justified when authorized by the UN.
(D) Never justified, under any circumstances.

247. The primary difference between Track-I and Track-II diplomacy is that Track-I involves:
(A) Official government representatives.
(B) Academics and experts.
(C) Non-governmental organizations.
(D) Business and community leaders.

248. The concept of 'structural violence' helps to explain how:
(A) Military structures are designed.
(B) People can be harmed even without a direct physical attack.
(C) Buildings are destroyed in wartime.
(D) Terrorist cells are structured.

249. Which of the following represents the legacy of Mahatma Gandhi?
(A) The idea that "the end justifies the means," including violence.
(B) The development of Satyagraha as a powerful tool for non-violent struggle.
(C) The advocacy for a strong military to protect India's interests.
(D) The promotion of colonial rule as beneficial.

250. The ultimate goal of a 'Culture of Peace' is to:
(A) Create a world where violence is no longer a viable or accepted way to solve problems.
(B) Ensure the victory of one ideology over another.
(C) Establish a global military force to police the world.
(D) Eliminate all cultural differences between nations.

Direction : Please read the following source carefully.

The conceptualization of peace extends beyond the mere absence of war, encompassing a dynamic interplay between coercive and non-coercive approaches. Coercive approaches, often rooted in realist traditions, perceive peace as a managed state of order maintained through deterrence, military strength, and the balance of power. This negative peace, or the absence of direct violence, is secured by the threat or application of force. In stark contrast, non-coercive approaches champion the ideal of positive peace, which involves the establishment of social justice, equity, and the integration of human society. This perspective argues that true, sustainable peace can only be achieved by addressing the root causes of conflict, such as structural violence and inequality. Central to this non-coercive paradigm is the promotion of a 'Culture of Peace,' a concept that involves transforming values, attitudes, and behaviours to reject violence and prevent conflicts by tackling their origins through dialogue and negotiation. A Culture of Peace is not a passive state but an active process of building relationships, institutions, and systems that foster cooperation and mutual understanding, thereby making war and violence not only undesirable but also unfeasible as a course of action. It fundamentally shifts the focus from managing conflict through force to transforming the conditions that give rise to it.

Based on the above source, attempt the following five questions.

251. Which of the following best describes the fundamental difference between coercive and non-coercive approaches to peace?
(A) Coercive approaches focus on international law, while non-coercive approaches prioritize national sovereignty.
(B) Coercive approaches aim to manage conflict through force and deterrence, whereas non-

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(C) Show that peace is only possible in certain cultures.
(D) Demonstrate diverse strategies and philosophies for achieving peace and justice.

233. In conflict resolution, a judge in a court of law is performing the role of:
(A) A negotiator.
(B) A mediator.
(C) An adjudicator.
(D) A Track-II diplomat.

234. The concept of 'Human Security' challenges the traditional notion of 'National Security' by arguing that:
(A) The state is the only object of security.
(B) Military power is the only true measure of security.
(C) Economic security is irrelevant to overall security.
(D) The individual's well-being is a primary security concern.

235. A government's use of its military to forcibly suppress a secessionist movement within its own borders can be defined as:
(A) Peace Education
(B) State Violence
(C) Track-I Diplomacy
(D) Green Peace activism

236. The type of war fought between two or more sovereign states is called:
(A) Intrastate war
(B) Interstate war
(C) Civil war
(D) Asymmetric war

237. The core principle of a non-coercive approach to peace is:
(A) Deterrence through overwhelming force.
(B) The use of economic sanctions.
(C) Voluntary cooperation and mutual understanding.
(D) The threat of military intervention.

238. Which of these movements most directly addresses issues of environmental degradation as a threat to peace and security?
(A) The Civil Rights Movement
(B) The Pacifist Movement
(C) The Campaign for Nuclear Disarmament
(D) The Green Peace Movement

239. The Truth and Reconciliation Commission in South Africa, associated with Nelson Mandela's legacy, is an example of:
(A) A coercive peace method.
(B) A peace-building mechanism.
(C) A UN peacekeeping operation.
(D) A form of adjudication.

240. Consider the following statements regarding the nature of conflict:
A. Conflict is always violent.
B. Conflict arises from a perception of incompatible goals.
C. Conflict can be a catalyst for positive change.
D. Conflict resolution aims to address the root causes of the disagreement.
E. Conflict is an unnatural phenomenon in human societies.
Which of the above statements are correct?
(A) A and E only
(B) A, B, and C only
(C) B, C, and D only
(D) A, C, and E only

241. What distinguishes state violence from other forms of violence?
(A) It is always less lethal.
(B) It is perpetrated by agents of the government.
(C) It is always directed at foreign nationals.
(D) It is considered legal under all circumstances.

242. Given below are two statements. Read the statements and select the correct option:
Statement I : The legacy of Martin Luther King, Jr. is confined to its impact on the United States.
Statement II : King's philosophy and success with non-violent resistance have inspired peace and justice movements globally.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

243. The "problem of war" as a subject of academic study includes all of the following EXCEPT:
(A) Analyzing the causes of war.
(B) Classifying the different types of war.
(C) Celebrating war as the highest form of

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infrastructure.

202. Given below are two statements. Read the statements and select the correct option:
Statement I : The concept of war is limited to armed conflict between nation-states.
Statement II : Modern conflicts increasingly involve non-state actors, leading to terms like 'asymmetric war' and 'intrastate war'.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

203. The primary objective of the Civil Rights Movement in the U.S.A., led by Martin Luther King Jr., was to:
(A) Establish a separate state.
(B) Secure equal rights and end racial discrimination.
(C) Campaign for the U.S. to disarm its nuclear weapons.
(D) Protect endangered animal species.

204. "Bearing witness" is a key tactic for which of the following movements?
(A) Civil Rights Movement
(B) Campaign for Nuclear Disarmament
(C) Green Peace Movement
(D) Pacifist Movement

205. Arrange the following in the chronological order in which they became prominent historical forces:
1. The Civil Rights Movement in the USA
2. The Indian Independence Movement led by Gandhi
3. The Anti-Apartheid Movement's culmination in South Africa
4. The global Campaign for Nuclear Disarmament

Choose the correct sequence:
(A) 2, 4, 1, 3
(B) 1, 2, 4, 3
(C) 2, 1, 4, 3
(D) 4, 2, 1, 3

206. In the context of conflict resolution, what is the key feature of adjudication?
(A) It is an informal process.
(B) The decision is made by the parties themselves.
(C) It focuses on relationship-building rather than legal rights.
(D) The outcome is a binding decision from a legal authority.

207. Which of the following best captures the essence of "human security"?
(A) Protecting a state's borders from military invasion.
(B) Ensuring a favorable balance of trade for the nation.
(C) Protecting individuals from threats such as poverty, disease, and violence.
(D) Maintaining the global dominance of a superpower.

208. The use of police brutality to disperse a peaceful assembly is an act of:
(A) Structural violence
(B) Track-II diplomacy
(C) Peace education
(D) State violence

209. The legacy of Nelson Mandela is most celebrated for his commitment to:
(A) Reconciliation and a multi-racial democracy.
(B) Vengeance and retribution.
(C) Racial segregation.
(D) One-party rule.

210. Match the items in List I with those in List II:
List I: (Peace Builder)
P. Mahatma Gandhi
Q. Martin Luther King (Jr.)
R. Nelson Mandela
S. Daisaku Ikeda
List II: (Associated Country/Struggle)
1. South Africa (Anti-Apartheid)
2. U.S.A. (Civil Rights)
3. India (Independence Movement)
4. Japan (Global Peace-building)
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-2, S-4

211. The concept of a "Culture of Peace" stands in direct opposition to:
(A) A culture of dialogue and negotiation.
(B) A culture of militarism and violence.

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coercive approaches seek to transform the root causes of conflict.

(C) Coercive approaches are exclusively used by state actors, while non-coercive approaches are only employed by non-governmental organizations.

(D) Coercive approaches are based on dialogue and negotiation, whereas non-coercive approaches rely on military intervention and sanctions.

252. According to the passage, the concept of a 'Culture of Peace' is most closely aligned with which of the following?

(A) The active process of addressing conflict origins through dialogue and changing attitudes.

(B) The maintenance of order through a balance of military power.

(C) The achievement of negative peace through the absence of direct violence.

(D) The implementation of state-led coercive measures to prevent societal unrest.

253. Based on the source, what can be inferred about the relationship between 'positive peace' and a 'Culture of Peace'?

(A) A Culture of Peace is a prerequisite for achieving the initial stage of negative peace.

(B) Positive peace can only be achieved through coercive, state-managed security systems.

(C) The establishment of positive peace is the ultimate goal and outcome of fostering a Culture of Peace.

(D) The concepts of positive peace and a Culture of Peace are mutually exclusive and contradictory.

254. A state that relies primarily on its military strength and alliances to prevent attacks from its neighbours is demonstrating which approach to peace mentioned in the text?

(A) A non-coercive approach focused on positive peace.

(B) An approach centered on creating a Culture of Peace.

(C) A transformational approach based on social justice.

(D) A coercive approach aimed at securing negative peace.

255. Which of the following statements is NOT supported by the description of a 'Culture of Peace' in the passage?

(A) It involves a transformation of societal values and behaviours.

(B) It is an active process rather than a passive condition.

(C) It accepts the necessity of structural violence for maintaining stability.

(D) It prioritizes dialogue and negotiation to resolve disputes.

Direction : Please read the following source carefully.

The problem of war is a multifaceted phenomenon, demanding analysis of its causes, types, attributes, and the theoretical frameworks developed to explain it. The causes of war are complex and can be categorized at various levels, including individual human nature, the internal structure of states, and the anarchic nature of the international system. Theories of war attempt to provide coherent explanations, ranging from biological and psychological arguments about inherent human aggression to political and economic theories focusing on resource competition, ideology, or the pursuit of national interest. The attributes of war define its character, encompassing factors like its scale, intensity, duration, and the nature of the combatants involved, which can be state or non-state actors. Wars can be classified into different types based on these attributes and their underlying objectives. For instance, a distinction can be made between interstate wars fought between two or more sovereign states, and intrastate or civil wars fought within a single state's borders. Other types may include wars of national liberation, ideological crusades, or resource wars. Understanding these classifications and attributes is crucial for analyzing the specific dynamics of any given conflict and for developing appropriate strategies for its prevention or resolution, as a one-size-fits-all approach is rendered ineffective by the diverse nature of warfare.

Based on the above source, attempt the following five questions.

256. According to the passage, which of the following is considered a potential cause of war originating from the level of the international system?

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(A) The inherent aggression in human nature.
(B) The absence of a central governing authority over states.
(C) The competition for economic resources within a state.
(D) The psychological profile of a specific national leader.

257. The text suggests that classifying wars into different types is important primarily because:
(A) it helps determine the legality of the conflict under international law.
(B) it is a requirement for intervention by international bodies.
(C) it simplifies the complex nature of warfare into manageable categories.
(D) it allows for the development of tailored conflict resolution strategies.

258. A conflict fought between a secessionist group and the central government within a country's recognized borders would be classified as which type of war?
(A) An intrastate war.
(B) An interstate war.
(C) A war of national liberation.
(D) An ideological crusade.

259. Which of the following best represents an 'attribute' of war as described in the source?
(A) The theoretical explanation for its outbreak.
(B) The anarchic structure of the international system.
(C) The intensity and duration of the hostilities.
(D) The political ideology of the ruling party.

260. What can be inferred from the passage about the various theories of war?
(A) Theories of war offer explanations from multiple levels of analysis, from the individual to the international.
(B) All theories of war agree that economic factors are the primary cause.
(C) A single, universally accepted theory of war now exists.
(D) Modern theories of war have disproven older theories based on human nature.

Direction : Please read the following source carefully.

Major peace movements throughout history have provided powerful alternatives to violence and injustice. Among the most foundational of these is Pacifism, a philosophical and ethical stance that rejects war and violence in all its forms. Pacifism is not passive resignation but an active commitment to non-violent means of resolving conflict. This principled opposition to violence found a potent and practical application in the Civil Rights Movement in the U.S.A. Under the leadership of figures like Martin Luther King, Jr., the movement strategically employed non-violent resistance, including boycotts, sit-ins, and marches, to challenge and dismantle systemic racial segregation and discrimination. The movement's success demonstrated that non-violent action could be a powerful force for social and political change, capable of confronting entrenched power structures without resorting to bloodshed. It highlighted the moral and strategic superiority of non-violence, influencing public opinion and compelling legislative change. The Civil Rights Movement thus stands as a testament to the principles of pacifism in action, showing how a dedicated and disciplined campaign of non-violent confrontation can effectively challenge injustice and advance the cause of peace and human dignity, influencing subsequent social and political movements worldwide. Its legacy is a powerful example of applying ethical principles to achieve concrete political and social goals.

Based on the above source, attempt the following five questions.

261. What is the central relationship between Pacifism and the Civil Rights Movement in the U.S.A. as described in the passage?
(A) The Civil Rights Movement was a purely political movement with no connection to pacifist philosophy.
(B) Pacifism was a consequence of the Civil Rights Movement's success, emerging as a philosophy only after the movement ended.
(C) The Civil Rights Movement actively rejected pacifist ideals in favour of more confrontational, though not violent, tactics.
(D) Pacifism provided the core philosophical and strategic foundation for the non-violent methods of the Civil Rights Movement.

262. The passage emphasizes that Pacifism is best understood as:

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(A) passive acceptance of the status quo.
(B) an active and principled commitment to non-violent conflict resolution.
(C) a political strategy exclusively for achieving legislative change.
(D) a historical phenomenon with little relevance to modern conflicts.

263. According to the source, the success of the Civil Rights Movement demonstrated that:
(A) violence is sometimes necessary to achieve social justice.
(B) legislative change is impossible without the support of the ruling government.
(C) non-violent action can be an effective tool for enacting significant social and political change.
(D) international intervention is essential for the success of domestic social movements.

264. Which of the following tactics mentioned in the passage is an example of the strategic non-violent resistance used by the Civil Rights Movement?
(A) Armed insurrection.
(B) Political lobbying.
(C) Diplomatic negotiations.
(D) Boycotts and sit-ins.

265. What can be inferred about the legacy of the Civil Rights Movement from the passage?
(A) It served as an influential model for subsequent social and political movements globally.
(B) Its influence was limited to the issue of racial segregation in the U.S.A.
(C) It proved that non-violent strategies are only effective against democratic governments.
(D) Its methods were too specific to the American context to be replicated elsewhere.

Direction : Please read the following source carefully.

In the landscape of contemporary global issues, major peace movements have emerged to address specific existential threats to humanity and the planet. The Campaign for Nuclear Disarmament, driven by a coalition of various agencies and citizen groups, represents a focused effort to halt the proliferation and advocate for the complete elimination of nuclear weapons. This movement gained prominence during the Cold War, fueled by the terrifying prospect of mutually assured destruction, and continues to be relevant in the face of ongoing nuclear modernization and geopolitical tensions. Its primary argument is that the sheer destructive capacity of these weapons makes any potential use a catastrophic threat to global peace and survival, rendering them illegitimate instruments of state policy. In parallel, the Green Peace Movement addresses a different but equally critical threat: environmental degradation. This movement operates on the principle that ecological security is intrinsically linked to human peace and well-being. Using tactics ranging from non-violent direct action and public awareness campaigns to scientific research and policy advocacy, the Green Peace Movement confronts issues like climate change, deforestation, and pollution. While the Campaign for Nuclear Disarmament focuses on preventing a specific type of man-made, instantaneous catastrophe, the Green Peace Movement tackles a more diffuse, long-term crisis, illustrating that the quest for peace extends to securing a sustainable and habitable planet.

Based on the above source, attempt the following five questions.

266. What is the primary distinction between the focus of the Campaign for Nuclear Disarmament and the Green Peace Movement as described in the passage?
(A) The former is a state-led initiative, while the latter is exclusively a grassroots movement.
(B) The former addresses the threat of weapons of mass destruction, while the latter addresses the threat of environmental degradation.
(C) The former uses only political lobbying, while the latter relies solely on non-violent direct action.
(D) The former is a historical movement, while the latter is a contemporary one.

267. According to the text, the core argument of the Campaign for Nuclear Disarmament is that nuclear weapons are:
(A) effective tools for maintaining a global balance of power.
(B) an illegitimate threat to global survival due to their catastrophic potential.

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(D) Advocated non-violent methods to achieve social justice domestically.

223. What is the role of UN Peace Building?
(A) To engage in active combat and defeat an aggressor.
(B) To monitor a ceasefire in a stable, post-conflict environment.
(C) To implement long-term measures to support and solidify peace after conflict.
(D) To provide a forum for diplomatic speeches.

224. Which of the following is a contemporary global issue that directly challenges the 'Quest for Peace'?
(A) The global decline in illiteracy.
(B) The increase in life expectancy worldwide.
(C) The growth of international tourism.
(D) The proliferation of cyber warfare capabilities.

225. Which of the following is an incorrect pairing of a peace builder and their primary focus?
(A) Mahatma Gandhi – Indian Independence using non-violence.
(B) Daisaku Ikeda – Leading the Green Peace Movement against whaling.
(C) Martin Luther King (Jr.) – Civil Rights in the USA using non-violence.
(D) Nelson Mandela – Ending apartheid in South Africa and reconciliation.

226. 'Track-II Diplomacy' is considered a useful tool in conflict resolution because:
(A) It produces legally binding treaties.
(B) It allows for creative, off-the-record discussions between influential non-officials.
(C) It involves heads of state in direct, public negotiations.
(D) It involves the use of military force to support diplomatic efforts.

227. An economic system that inherently creates vast inequalities, leading to preventable deaths from poverty and malnutrition, is an example of:
(A) Terrorism
(B) State Violence
(C) Structural Violence
(D) A just war

228. Given below are two statements. Read the statements and select the correct option:
Statement I : The concept of a Culture of Peace was developed to promote military alliances as the primary means of ensuring security.
Statement II : A Culture of Peace emphasizes education, human rights, and the non-violent settlement of disputes.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

229. The most fundamental difference between war and peace is:
(A) The level of economic prosperity.
(B) The presence or absence of organized, armed conflict.
(C) The type of government in power.
(D) The presence or absence of a formal treaty.

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230. Consider the following statements regarding the characteristics of terrorism:
A. It is typically perpetrated by non-state actors, though states can also engage in it.
B. It deliberately targets non-combatants or civilians.
C. It aims to create a psychological impact of fear beyond the immediate victims.
D. It is a legitimate form of warfare under the Geneva Conventions.
Which of the above statements are correct?
(A) A, B, and C only
(B) D only
(C) A and D only
(D) C and D only

231. The primary objective of the Campaign for Nuclear Disarmament has been to:
(A) Promote civil rights.
(B) Protect the environment.
(C) Advocate for the elimination of nuclear weapons.
(D) Resolve ethnic conflicts.

232. The legacy of peace builders like Gandhi, King, Ikeda, and Mandela serves to:
(A) Provide historical examples of failed peace efforts.
(B) Argue that violence is ultimately the only effective method.

273. How did Martin Luther King (Jr.) conceptualize the role of non-violent direct action?
(A) As a passive form of protest to await change.
(B) As a way to avoid any form of confrontation with authorities.
(C) As a final resort to be used only after violent methods have failed.
(D) As a strategic method to create a crisis that necessitates negotiation.

274. A key principle underlying the methods of both Gandhi and King, as described in the text, is that non-violence:
(A) requires significant courage and discipline from its practitioners.
(B) is a sign of weakness and passivity.
(C) is only effective in religious or spiritual conflicts.
(D) aims to physically overpower the oppressor.

275. What can be inferred about the shared legacy of Gandhi and King?
(A) Their methods are only applicable to struggles against colonial rule.
(B) Their philosophies prioritize political expediency over moral conviction.
(C) They established non-violent struggle as a viable alternative to armed conflict.
(D) They believed that appealing to the public was less important than converting the oppressor.

Direction : Please read the following source carefully.

The global legacy of peace builders is further enriched by the diverse contributions of figures like Daisaku Ikeda and Nelson Mandela, who addressed conflict and division in unique contexts. Nelson Mandela's legacy is inextricably linked to the struggle against apartheid in South Africa. After a long imprisonment, Mandela championed a path of reconciliation and forgiveness rather than retribution. His leadership was pivotal in navigating South Africa's transition to a multi-racial democracy, emphasizing the establishment of the Truth and Reconciliation Commission as a mechanism to heal a deeply divided nation. Mandela's approach demonstrated that even after a protracted and violent conflict, peace-building can be centered on restorative justice and the creation of a shared future. In a different sphere, Daisaku Ikeda, a Buddhist philosopher and peace activist, has focused on peace-building through individual inner transformation, or "human revolution." He argues that global peace begins with the self-reformation of a single individual and spreads through dialogue and cultural exchange. Ikeda's legacy is his tireless promotion of citizen-led diplomacy and peace education, fostering grassroots networks across the globe to build a "culture of peace." While Mandela's work was a direct political intervention to dismantle a specific oppressive structure, Ikeda's approach is more broadly focused on cultivating the internal, humanistic foundations necessary for a peaceful world.

Based on the above source, attempt the following five questions.

276. What was a central component of Nelson Mandela's approach to peace-building in post-apartheid South Africa?
(A) The promotion of reconciliation and restorative justice.
(B) A focus on retribution against former oppressors.
(C) The continuation of armed struggle to consolidate power.
(D) The exclusion of former elites from the political process.

277. According to the passage, Daisaku Ikeda's philosophy of peace-building is primarily centered on:
(A) state-level diplomatic negotiations and treaties.
(B) military intervention to protect human rights.
(C) economic sanctions against aggressive nations.
(D) individual inner transformation and grassroots dialogue.

278. The passage contrasts the legacies of Mandela and Ikeda by highlighting that:
(A) Mandela rejected dialogue, while Ikeda made it his central method.
(B) Mandela focused on political reconciliation, while Ikeda focuses on individual humanistic development.
(C) Mandela's work was global, while Ikeda's was confined to one nation.

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ANSWERS

1. (B) Achieving peace through the threat or use of force, sanctions, or pressure.
A coercive approach to peace relies on the application of external pressure to compel actors to cease hostilities or comply with specific terms. This method often involves military intervention, economic sanctions, or diplomatic ultimatums. Unlike voluntary methods, it utilizes power dynamics to enforce stability, reflecting a belief that peace must sometimes be imposed when dialogue fails. It remains a significant yet controversial strategy in international relations.

2. (A) The reliance on voluntary agreement, cooperation, and reconciliation.
Non-coercive peace focuses on building sustainable relationships through mutual consent rather than force. This approach emphasizes dialogue, mediation, and reconciliation to address the underlying drivers of conflict. By fostering trust and cooperative behavior, it aims to create a durable peace that arises from the willing participation of all parties. It values the internal transformation of attitudes over the external imposition of power or threats.

3. (C) Statement I is true but Statement II is false.
The concept of a culture of peace centers on shifting human values and behaviors toward non-violence and social justice. While it supports disarmament, its primary focus is not merely on military treaties but on transforming the mindsets that lead to conflict. It advocates for democratic participation, human rights, and intercultural understanding. Consequently, it addresses the sociological and psychological foundations of peace rather than solely focusing on hardware.

4. (D) The presence of a neutral third-party mediator.
War is traditionally defined by organized, armed conflict between groups or states aiming to achieve specific political objectives. It involves a significant scale of violence and destruction that distinguishes it from minor skirmishes. While mediators often attempt to resolve such conflicts, their presence is not a defining attribute of the state of war itself. War primarily focuses on the exercise of force and strategic combat.

5. (A) P-2, Q-4, R-1, S-3
Peace concepts are categorized based on their methods and outcomes. Coercive peace relies on external power and deterrence, while non-coercive peace is achieved through dialogue and reconciliation. The culture of peace focuses on fostering values of non-violence and social justice. Structural violence refers to the harm caused by social systems and institutions. Understanding these distinctions is essential for analyzing different strategies used to manage global and societal conflicts.

6. (B) The aggressive nature of human beings or specific leaders.
The individual level of analysis focuses on human nature and the specific characteristics of decision-makers to explain conflict. This perspective suggests that biological impulses, psychological profiles, or the personal ambitions of leaders can trigger war. By emphasizing personal agency and human behavior, it contrasts with systemic theories that prioritize international anarchy or state-level factors like economic systems. It highlights how personal leadership directly impacts global security.

7. (D) The opposition to war and violence as a means of settling disputes.
Pacifism is a principled commitment to non-violence as the primary method for resolving disagreements. It rejects the use of military force and war based on moral, religious, or philosophical grounds. Pacifists believe that sustainable peace cannot be achieved through destruction and that ethical alternatives must be pursued in every situation. This ideology advocates for the total abolition of war as a legitimate political tool.

8. (A) A and E only
Mahatma Gandhi developed the philosophy of Satyagraha, which is rooted in truth and non-violent resistance. This approach profoundly

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(A) negotiation involves a third party, whereas adjudication does not.
(B) negotiation is coercive, whereas adjudication is collaborative.
(C) negotiation results in a voluntary agreement, whereas adjudication imposes a binding decision.
(D) negotiation addresses structural causes, whereas adjudication focuses only on interests.

Direction : Please read the following source carefully.

The resolution of complex conflicts often requires the intervention of specialized agencies employing diverse strategies. The United Nations (UN) plays a multifaceted role, notably through Peace Keeping and Peace Building missions. UN Peace Keeping traditionally involves the deployment of military personnel, with the consent of the parties, to monitor ceasefires and separate warring factions, thereby controlling and de-escalating violence. In contrast, Peace Building is a more comprehensive, long-term process aimed at addressing the root causes of conflict and laying the foundation for sustainable peace. This includes rebuilding institutions, supporting economic recovery, and promoting social reconciliation. Peace Education is another critical agency of conflict resolution, working to transform attitudes and skills by instilling values of non-violence, human rights, and mutual understanding in individuals and communities. For formal dispute settlement, Adjudication provides a legal process where a court or tribunal renders a binding judgment. Beyond these formal mechanisms, other innovative approaches exist. The Shanti Sena, or "Peace Army," conceptualized by Gandhi, is a non-violent volunteer force trained to intervene in conflicts and restore harmony. Similarly, Track-II Diplomacy involves unofficial, informal interaction between influential members of opposing groups or nations, creating a space for dialogue and problem-solving away from the rigid constraints of official diplomacy (Track-I).

Based on the above source, attempt the following five questions.

286. According to the passage, what is the primary difference between UN Peace Keeping and Peace Building?
(A) Peace Keeping is a civilian process, while Peace Building is a military operation.
(B) Peace Keeping focuses on long-term institutional reform, while Peace Building focuses on monitoring ceasefires.
(C) Peace Keeping is a form of Track-II Diplomacy, while Peace Building is a form of Adjudication.
(D) Peace Keeping is typically a short-term measure to control violence, while Peace Building is a long-term process to address root causes.

287. The role of a Shanti Sena, as described in the text, is to:
(A) act as an official military force under UN command.
(B) provide binding legal judgments in disputes.
(C) intervene non-violently in conflicts as a volunteer force.
(D) engage in unofficial diplomatic dialogue.

288. Which of the following scenarios best exemplifies Track-II Diplomacy?
(A) The heads of two warring states signing a formal peace treaty.
(B) A group of academics and retired diplomats from two enemy nations meeting privately to discuss potential solutions.
(C) A UN military patrol monitoring a ceasefire line between two armies.
(D) A school curriculum being revised to include lessons on non-violence and human rights.

289. The agency of 'Peace Education' aims to achieve conflict resolution primarily by:
(A) deploying armed monitors to conflict zones.
(B) rendering binding legal decisions on disputes.
(C) facilitating informal talks between political leaders.
(D) transforming individual and community attitudes and skills.

290. An international court delivering a final and binding ruling on a border dispute between two countries is an example of which method of conflict resolution?
(A) Adjudication.
(B) Peace Building.

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31. (B) The establishment of a Truth and Reconciliation Commission to address past injustices.
Nelson Mandela prioritized national healing and unity over retribution following the end of apartheid in South Africa. He advocated for the Truth and Reconciliation Commission, which allowed victims and perpetrators to share their experiences and seek amnesty. This process aimed to uncover the truth about past human rights violations while fostering a spirit of forgiveness. Mandela's commitment to reconciliation was essential for preventing civil war and building a new, multi-racial democratic society.

32. (C) Statement I is false but Statement II is true.
Pacifism is a diverse ideology encompassing various perspectives on the use of violence. While some pacifists maintain an absolute opposition to all forms of force, others may consider limited force acceptable in extreme cases like self-defense. This variation shows that pacifism is not a single, homogenous movement but a collection of beliefs unified by a general rejection of war. Understanding these nuances is important for evaluating the different ethical frameworks that guide non-violent activism.

33. (C) P-3, Q-4, R-1, S-2
Conflict resolution utilizes various agencies and methods based on the specific needs of a situation. UN Peacekeeping involves deploying troops to monitor ceasefires and stabilize conflict zones. Adjudication provides a binding legal decision to resolve disputes formally. Track-II diplomacy facilitates unofficial dialogue between non-state actors to build trust. Finally, the Shanti Sena represents a civilian-based approach to non-violent intervention. Each of these methods plays a distinct role in transitioning from conflict to sustainable peace.

34. (B) Proliferation of weapons of mass destruction (WMDs).
The spread of weapons of mass destruction, including nuclear, chemical, and biological armaments, remains a critical threat to global stability. Their existence increases the potential for catastrophic loss of life and massive environmental damage. International efforts focus on non-proliferation and disarmament to reduce these risks. Addressing this issue is central to the quest for peace, as the presence of such weapons creates a permanent state of insecurity and complicates the resolution of international tensions.

35. (A) Individual and communities.
Human security represents a shift away from a state-centric focus toward the safety and well-being of individuals. This concept recognizes that people face various threats, such as poverty, disease, and environmental degradation, which traditional military security does not address. By prioritizing "freedom from fear" and "freedom from want," human security seeks to protect the basic rights and dignity of every person. This broader perspective is essential for achieving long-term stability and sustainable global peace.

36. (C) Conflict always leads to violent and destructive outcomes.
Conflict is an inherent part of human interaction, arising from differences in goals, values, or interests. While it has the potential to become violent, it is not inherently destructive. If managed through constructive methods like negotiation or mediation, conflict can serve as a catalyst for positive social change and innovation. The outcome of a conflict depends largely on the strategies used by the involved parties to address their disagreements and find common ground.

37. (D) Non-violent civil disobedience.
Martin Luther King (Jr.) was a primary leader of the American Civil Rights Movement, advocating for change through non-violent civil disobedience. Inspired by Mahatma Gandhi, he led boycotts, marches, and speeches to challenge racial segregation and injustice. This approach sought to appeal to the moral conscience of the nation while avoiding physical violence. King's methods proved highly effective in securing landmark legislation and advancing the cause of equality for African Americans during the twentieth century.

38. (C) Ensure environmental protection and conservation.
The primary mission of the Greenpeace movement is to protect the environment and promote biodiversity. It campaigns on a wide range of issues, including climate change, deforestation, and the protection of marine

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structural and state violence. Structural violence refers to the harm and disadvantage caused by social, political, and economic structures that create and perpetuate inequality and injustice. It is a form of violence wherein social arrangements prevent people from meeting their basic needs or realizing their full potential. Examples include systemic poverty, unequal access to education and healthcare, and institutionalized discrimination. This type of violence is often invisible, as it is embedded in the fabric of society and lacks a clear perpetrator. State violence, on the other hand, involves the direct use of force and repression by the state and its institutions (such as the police, military, or judiciary) against its own citizens. This can manifest as extrajudicial killings, torture, political imprisonment, or the violent suppression of dissent. While distinct, structural and state violence are often interconnected. Pervasive structural violence can lead to social unrest, which a state may then suppress using state violence. Conversely, repressive state violence can reinforce and deepen existing structural inequalities. Both forms create conditions of fear, injustice, and deprivation that are antithetical to a genuine culture of peace and can be root causes of open conflict.

Based on the above source, attempt the following five questions.

296. Which of the following is the best example of 'structural violence' as described in the passage?
(A) A soldier from one country shooting a soldier from another.
(B) A terrorist group carrying out a bombing in a public place.
(C) A police officer arresting a suspect during the commission of a crime.
(D) A government policy that results in chronically underfunded schools in poor neighbourhoods.

297. The primary distinction between 'state violence' and 'structural violence' is that:
(A) state violence involves direct force by state institutions, whereas structural violence is embedded in social systems.
(B) state violence is committed by non-state actors, whereas structural violence is committed by the state.
(C) state violence is always legal, whereas structural violence is always illegal.
(D) state violence is unintentional, whereas structural violence is a deliberate act of harm.

298. According to the text, how can structural and state violence be interconnected?
(A) Structural violence always eliminates the need for a state to use force.
(B) State violence can be used to suppress unrest that arises from structural inequalities.
(C) State violence is the primary cause of all structural violence.
(D) Structural violence and state violence are mutually exclusive and cannot coexist.

299. A key characteristic of structural violence mentioned in the source is that it:
(A) is always carried out by a clearly identifiable perpetrator.
(B) often appears invisible as it is built into social arrangements.
(C) is a form of direct, physical assault.
(D) is an acute event rather than a chronic condition.

300. Based on the passage, both structural and state violence are considered antithetical to peace because they:
(A) create conditions of injustice and deprivation that can lead to open conflict.
(B) are only relevant in non-democratic societies.
(C) are less harmful than direct violence like war.
(D) can be easily resolved through diplomatic negotiation.

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(D) Mandela's legacy is about violence, while Ikeda's is about peace.

279. The Truth and Reconciliation Commission in South Africa, as mentioned in the text, served as a mechanism for:
(A) prosecuting all individuals involved in the apartheid regime.
(B) redistributing wealth from one group to another.
(C) healing a divided nation by addressing past injustices.
(D) establishing a new system of racial segregation.

280. Which concept is most closely associated with the legacy of Daisaku Ikeda as described in the source?
(A) Political revolution.
(B) Armed liberation.
(C) State-centric security.
(D) Human revolution.

Direction : Please read the following source carefully.

Conflict is an inherent part of human interaction, and its study involves understanding its core concept, nature, and causes before exploring methods of resolution. The concept of conflict refers to a perceived incompatibility of goals, values, or interests between two or more parties. Its nature can range from latent, where underlying tensions exist but have not surfaced, to manifest, where open hostility and direct confrontation occur. The causes of conflict are diverse and can be structural, stemming from inequalities in social, economic, or political systems; value-based, arising from differing belief systems or ideologies; or interest-based, involving competition over scarce resources or power. Given this complexity, a variety of methods of conflict resolution have been developed. These methods exist on a spectrum, from coercive approaches like litigation or force to more collaborative ones like negotiation, mediation, and problem-solving workshops. The choice of method often depends on the nature of the conflict and the relationship between the parties. For instance, negotiation involves direct communication between the parties to reach a mutually acceptable agreement. Mediation introduces a neutral third party to facilitate this communication, while adjudication submits the dispute to a judge or arbitrator for a binding decision. Effective conflict resolution aims not just to end a dispute but to address its root causes to prevent recurrence.

Based on the above source, attempt the following five questions.

281. Which of the following best defines the 'concept of conflict' as presented in the passage?
(A) A perceived incompatibility of interests or goals between parties.
(B) An open and violent confrontation between states.
(C) A structural inequality inherent in all societies.
(D) A legal dispute requiring a binding decision from a judge.

282. A conflict arising from a dispute between two communities over access to a single, limited water source would be best categorized as having what type of cause?
(A) A value-based cause.
(B) An interest-based cause.
(C) A latent cause.
(D) A manifest cause.

283. What is the primary role of a third party in 'mediation' as a method of conflict resolution?
(A) To impose a binding decision on the disputing parties.
(B) To facilitate communication and guide the parties toward their own agreement.
(C) To represent one of the parties and advocate for their interests.
(D) To provide financial resources to resolve the dispute.

284. The passage describes a 'latent' conflict as one where:
(A) underlying tensions exist but have not yet become open disputes.
(B) open hostility and direct confrontation are ongoing.
(C) the dispute has been permanently resolved.
(D) a third-party mediator has been successfully engaged.

285. The distinction between 'negotiation' and 'adjudication' lies in the fact that:

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influenced Martin Luther King (Jr.), who adopted similar non-violent methods for the American Civil Rights Movement. While Nelson Mandela fought against apartheid and King led movements in the United States, their roles were distinct. Both figures, however, shared a commitment to non-violence as an effective means of social change.

9. (C) To secure legal rights and end racial segregation and discrimination.
The American Civil Rights Movement focused on achieving equality for African Americans under the law. It sought to dismantle the systemic racial segregation prevalent in the 1950s and 1960s through non-violent protests and legal challenges. By targeting discriminatory policies in voting, education, and public facilities, the movement aimed to ensure that all citizens enjoyed the same constitutional protections regardless of their race or ethnic background.

10. (A) Both A and R are true and R is the correct explanation of A.
The Greenpeace movement utilizes direct, non-violent action to confront environmental destruction. This strategy is based on the belief that public visibility and peaceful confrontation are necessary to influence government policies. By bearing witness to environmental crimes, the movement creates pressure for systemic change regarding climate and conservation. Both the methods and the underlying rationale align with the movement's goal of raising global awareness to protect nature.

11. (D) Escalation
Conflict resolution aims to de-escalate tensions and find peaceful solutions through structured methods. Negotiation, mediation, and adjudication are established practices used to settle disputes by fostering agreement or providing legal clarity. In contrast, escalation involves increasing the intensity or scale of a conflict, which is the opposite of a resolution process. Effective conflict management focuses on reducing hostility rather than aggravating the situation through aggressive or inflammatory actions.

12. (C) 2, 1, 3, 4
The timeline of global peace activists begins with Mahatma Gandhi, who led the Indian independence struggle in the early twentieth century. Martin Luther King (Jr.) followed, rising to prominence during the 1950s and 1960s civil rights era. Nelson Mandela was a central figure in the anti-apartheid struggle, becoming president in 1994. Daisaku Ikeda represents a contemporary period of global peace advocacy focused on education, culture, and humanistic values worldwide.

13. (C) Harm and injustice embedded in social, political, and economic systems.
Structural violence refers to a form of harm where social structures or institutions prevent individuals from achieving their full potential. Unlike direct physical violence, it is often invisible and manifests as systemic inequality, poverty, and restricted access to basic resources. It describes situations where life chances are limited by the way society is organized. Addressing this form of violence requires fundamental changes to social and political frameworks.

14. (D) A government using its police or military to suppress dissent.
State violence occurs when the legitimate organs of a government, such as the police or military, use force against people to maintain control or eliminate opposition. This includes the suppression of protests, extrajudicial killings, or the systemic torture of dissidents. Such actions represent the misuse of the state's monopoly on force to violate human rights. It is characterized by the official nature of the actors involved in the violence.

15. (C) B and D only
The Campaign for Nuclear Disarmament is a non-governmental organization that emerged in the United Kingdom during the Cold War. It advocates for the unilateral removal of nuclear weapons to prevent global catastrophe. Unlike state agencies, it operates as a grassroots movement focused on public advocacy and peaceful protest. Its primary goal remains the total abolition of nuclear armaments to ensure a safer world free from the threat of nuclear war.

16. (B) Peacekeeping contains active conflict, while peace building addresses underlying causes.

(C) Shanti Sena.
(D) Track-II Diplomacy.

Direction : Please read the following source carefully.

The contemporary discourse on security has expanded to include human security, which prioritizes the safety and well-being of individuals and communities over the traditional state-centric focus on military defense. Within this framework, the problem of terrorism poses a direct and acute challenge. Terrorism, characterized by the deliberate use of violence or the threat of violence against civilians to create fear and achieve political, religious, or ideological goals, fundamentally undermines human security. It shatters the sense of safety in everyday life, disrupts social cohesion, and can provoke state responses that themselves curtail civil liberties and human rights. The "problem of terrorism" is therefore not merely the sum of individual violent acts, but a complex issue involving the motivations of terrorist groups, the conditions that foster their emergence, and the wide-ranging impact of their actions on societies. It creates a vicious cycle where fear and insecurity can lead to polarized communities and repressive state measures, further exacerbating the conditions that may have contributed to the conflict in the first place. Addressing the problem of terrorism from a human security perspective requires a comprehensive approach that goes beyond military and law enforcement tactics to include addressing root causes, promoting dialogue, and protecting human rights while ensuring public safety.

Based on the above source, attempt the following five questions.

291. According to the passage, how does the concept of human security differ from traditional security?
(A) Human security is concerned with state defense, while traditional security focuses on individuals.
(B) Human security is exclusively about economic well-being, while traditional security is about political stability.
(C) Human security prioritizes the well-being of individuals, while traditional security prioritizes the military defense of the state.
(D) Human security relies on military force, while traditional security relies on diplomacy.

292. The passage defines terrorism as the use of violence against civilians primarily to:
(A) create fear to achieve political or ideological objectives.
(B) achieve territorial gains in a conventional war.
(C) engage in criminal activity for financial profit.
(D) overthrow a government through a popular revolution.

293. What does the text suggest is a potential negative consequence of state responses to terrorism?
(A) A decrease in the operational capacity of terrorist groups.
(B) An increase in international cooperation and solidarity.
(C) A resolution of the root causes of the conflict.
(D) A curtailment of civil liberties and human rights.

294. The phrase "problem of terrorism" is described in the source as a complex issue that includes:
(A) only the violent acts themselves.
(B) the motivations, enabling conditions, and societal impact of terrorist acts.
(C) only the motivations of the individuals involved.
(D) the financial cost of counter-terrorism measures.

295. From a human security perspective, an effective approach to addressing terrorism would:
(A) focus exclusively on military and law enforcement actions.
(B) prioritize state security over the rights of individual citizens.
(C) be comprehensive, including addressing root causes and protecting human rights.
(D) ignore the political goals of terrorist groups entirely.

Direction : Please read the following source carefully.

Beyond the direct violence of war or terrorism, peace and human security are profoundly undermined by more insidious forms of violence:

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human impact on the planet and demanding immediate accountability from polluters.

24. (B) Realist Theory
Realist theory suggests that the international system is anarchic, meaning there is no central authority to govern state interactions. In this environment, states must prioritize their own security and power, which often leads to competition and conflict. This "security dilemma" occurs because actions taken by one state to protect itself are often perceived as threats by others. Consequently, realism views war as an inherent possibility within a system where sovereign states seek survival.

25. (A) Both A and R are true and R is the correct explanation of A.
Gandhi's vision of peace extended beyond the mere absence of armed conflict to include the positive presence of social justice. He believed that true peace, or Sarvodaya, required the elimination of structural violence such as poverty and systemic discrimination. By identifying these social ills as forms of violence, Gandhi argued that non-violence must be practiced actively to transform society. His philosophy emphasizes that a just society is the only stable foundation for lasting global harmony.

26. (D) One country imposing trade sanctions on another to stop its nuclear program.
Coercive approaches to peace involve the use of pressure or force to influence the behavior of an adversary. Trade sanctions are a common tool of coercion, using economic hardship to compel a state to comply with international demands. Unlike cultural exchanges or reconciliation commissions, which rely on voluntary cooperation, sanctions use negative incentives to achieve political goals. This method reflects the use of power to enforce specific standards of conduct within the global community.

27. (A) Equip individuals with skills and values to prevent conflict and build a culture of peace.
Peace education focuses on developing the knowledge and attitudes necessary for individuals to resolve conflicts non-violently. It promotes values such as empathy, tolerance, and respect for diversity, aiming to transform the societal mindsets that normalize violence. By teaching critical thinking and mediation skills, it empowers citizens to build more inclusive and harmonious communities. This educational approach is a proactive strategy for creating a sustainable and long-term culture of peace globally.

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28. (C) Targeting non-combatants to create fear and political influence.
Terrorism differs from conventional warfare primarily through its deliberate use of violence against civilians to achieve political or ideological ends. While traditional war involves organized combat between military forces, terrorism relies on creating a climate of fear among the general population. This tactic is used to pressure governments and influence public opinion. The asymmetric nature of terrorism often involves non-state actors who bypass the established rules and conventions governing modern armed conflicts.

29. (A) Maintaining a strong military deterrent.
The culture of peace, as defined by UNESCO, emphasizes the rejection of violence through education, dialogue, and cooperation. Its core components include respect for human rights, democratic participation, and sustainable development. Rather than relying on military strength or deterrence, it seeks to address the root causes of conflict by fostering a global environment of tolerance and understanding. This framework shifts the focus from preparing for war to actively cultivating the conditions for harmony.

30. (B) A, B, and C only
Modern warfare is characterized by the use of advanced technologies, including cyber capabilities and precision-guided weaponry. It also sees the significant involvement of non-state actors, such as insurgent groups and private military companies, which blurs traditional boundaries. Additionally, civilian infrastructure is increasingly targeted, leading to widespread societal disruption. These attributes differentiate contemporary conflicts from older forms of war, such as trench warfare, which relied primarily on stationary positions and large ground troop movements.

Peacekeeping primarily focuses on maintaining ceasefires and providing a buffer between warring factions to prevent further violence. In contrast, peace building is a long-term process aimed at addressing the root causes of conflict and rebuilding societal structures. While peacekeeping creates the necessary space for stability, peace building works toward sustainable, positive peace through institutional reform and social justice. Both are vital stages in the transition from war to lasting stability.

17. (B) Intervene non-violently in riots and conflicts to restore peace.
Conceptualized by Mahatma Gandhi, the Shanti Sena, or Peace Brigade, consists of trained volunteers committed to non-violence. Their primary role is to intervene peacefully during communal riots or civil disturbances to prevent bloodshed and restore harmony. By acting as a buffer between conflicting groups, they rely on moral authority and service rather than physical force. This concept emphasizes the power of active non-violence in maintaining local and national stability.

18. (B) P-3, Q-4, R-2, S-1
Global peace builders are associated with distinct philosophies and movements that have shaped history. Mahatma Gandhi is the architect of Satyagraha, emphasizing non-violent resistance. Martin Luther King (Jr.) applied these principles to the American Civil Rights Movement. Nelson Mandela led the fight against apartheid in South Africa through reconciliation. Daisaku Ikeda promotes the concept of Human Revolution, focusing on individual inner transformation as the key to achieving global peace.

19. (C) A formal process where a judge or arbitrator makes a binding decision based on law.
Adjudication is a formal method of conflict resolution that involves a neutral third party with legal authority. Unlike mediation, which facilitates a voluntary agreement, an adjudicator or judge listens to the facts and delivers a decision that is legally binding for all parties. This process relies on established laws and regulations to settle disputes definitively. It provides a structured and authoritative mechanism for resolving conflicts when informal methods fail.

20. (D) Structural Violence
When societal systems and development policies lead to the marginalization of specific groups, resulting in suffering and deprivation, it is identified as structural violence. This form of violence is built into the social order and causes harm through inequality rather than direct physical assault. It manifests as a lack of access to healthcare and basic resources, which ultimately shortens lives. Identifying these systemic injustices is crucial for promoting comprehensive social and economic justice.

21. (C) Non-governmental, informal, and unofficial contacts and activities.
Track-II diplomacy involves unofficial and informal interactions between non-state actors, such as academics, retired officials, and community leaders. Unlike formal government-to-government negotiations, it allows for creative problem-solving and relationship-building away from public pressure. This method helps to build trust and explore potential solutions that official diplomats might find difficult to discuss. It serves as a vital bridge in conflict resolution when formal communication channels are closed or highly strained.

22. (A) A, B, and C only
The causes of war are multifaceted and often include economic competition for resources, ideological clashes, and domestic political instability. Leaders may sometimes use external conflict to divert attention from internal issues and foster national unity. While international law attempts to regulate state behavior, it has not completely eliminated the possibility of war. Furthermore, wars are rarely caused by the psychological state of a single leader alone, as broader systemic factors are involved.

23. (D) Bearing witness, which involves non-violently exposing environmental destruction.
A fundamental principle of the Greenpeace movement is the concept of bearing witness. This involves being present at the site of environmental destruction to non-violently observe and document the harm being done. By bringing these issues to public attention through direct action, the movement seeks to create pressure for policy changes. This approach combines physical presence with moral advocacy, highlighting the

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life. By using non-violent direct action and public advocacy, the movement seeks to hold corporations and governments accountable for their impact on the planet. Its goal is to ensure that the Earth remains a healthy and nurturing home for all living species.

39. (B) Promoting peace, culture, and education through a Buddhist-based global movement.
Daisaku Ikeda is an influential peace builder known for his leadership of Soka Gakkai International, a Buddhist lay organization. He advocates for peace through the promotion of education, cultural exchange, and individual empowerment. His philosophy emphasizes "human revolution," the idea that a profound change in a single individual can contribute to the transformation of society. Ikeda's extensive dialogues with global leaders and thinkers highlight his commitment to fostering mutual understanding and world peace.

40. (A) Both A and R are true and R is the correct explanation of A.
UN Peacekeeping operations often face criticism when they are deployed to areas where active conflict persists. Their effectiveness is limited by the core principles of consent and the restricted use of force, which prevent them from acting as offensive combatants. If the warring parties do not sincerely wish for peace, peacekeepers may find themselves unable to protect civilians or enforce stability. This limitation reflects the fundamental challenge of maintaining peace in environments where political agreements are absent.

41. (A) Differing ideologies, resources, or goals.
Conflict typically arises from competing interests or incompatible perspectives between different groups or individuals. When parties hold different ideological beliefs, vie for the same limited resources, or pursue contradictory goals, the potential for friction increases. These underlying differences serve as the primary drivers of social and political tension. Understanding these causes is the first step toward developing effective strategies for conflict resolution and preventing the escalation of disputes into violent and destructive confrontations.

42. (C) Adjudication
Among various conflict resolution methods, adjudication is the most formal because it involves a structured legal process. A neutral third party, such as a judge or arbitrator, examines evidence and delivers a decision that is legally binding for the parties involved. Unlike negotiation or mediation, which rely on voluntary cooperation and consensus, adjudication imposes a final and enforceable outcome. This method is used when parties cannot reach an agreement and require a definitive legal resolution.

43. (A) A group of academics and retired diplomats from hostile nations meeting to discuss potential solutions to their conflict.
Track-II diplomacy is characterized by informal and unofficial interactions among non-state actors aimed at resolving conflict. When academics or retired officials from opposing sides meet privately, they can explore creative ideas without the constraints of official policy. This process helps build personal relationships and trust, which can eventually pave the way for formal negotiations. It is a valuable tool for conflict resolution, particularly when official diplomatic channels are stalled or have completely broken down.

44. (D) Nelson Mandela
Nelson Mandela was awarded the Nobel Peace Prize in 1993 for his extraordinary efforts in dismantling the apartheid system in South Africa. He shared the award with F.W. de Klerk for their joint work in leading the country toward a peaceful transition to democracy. Mandela's commitment to reconciliation and his refusal to seek revenge against former oppressors were instrumental in preventing widespread violence. His legacy continues to inspire movements for justice and peace around the world today.

45. (B) B, C, and D only
Violence manifests in different forms, including structural violence, which is embedded in societal institutions and causes harm through inequality. Terrorism involves targeting non-combatants for political purposes, while state violence occurs when a government uses its security forces to suppress its own citizens. For example, using police force to halt peaceful protests is a clear form of state violence. Structural violence does not always involve direct physical harm but

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results in systemic deprivation and limited life chances.

46. (B) The mobilization of a society's entire resources for the war effort.
Total war is a type of conflict where a state mobilizes its entire social, economic, and military resources to achieve victory. In such wars, the distinction between combatants and civilians often becomes blurred as the entire population is integrated into the war effort. National industries are repurposed for military production, and severe restrictions are placed on civilian life. This form of warfare aims for the complete destruction or unconditional surrender of the opposing side's ability to resist.

47. (C) Create a self-sustaining structure that prevents the recurrence of violence.
Peace building is a comprehensive, long-term process designed to stabilize post-conflict societies. Its primary goal is to address the underlying causes of violence, such as systemic inequality and political instability, to prevent future conflicts. This involves rebuilding institutions, promoting economic development, and fostering social reconciliation. By creating resilient social and political frameworks, peace building aims to establish a lasting and self-sustaining peace that goes beyond the mere absence of active fighting or military operations.

48. (A) 3, 2, 4, 1
The timeline of these major events begins with Gandhi's Salt March in 1930, which challenged British colonial rule. This was followed by the March on Washington led by Martin Luther King (Jr.) in 1963. The Greenpeace movement was subsequently established in 1971 to advocate for environmental protection. Finally, the formal end of apartheid in South Africa occurred in the early 1990s. This sequence reflects the historical progression of significant global movements for peace and social justice.

49. (D) It seeks to achieve its aims through the generation of fear.
Terrorism is primarily defined by its use of violence or intimidation to create a psychological impact on a target population. By deliberately targeting non-combatants, terrorist groups aim to generate widespread fear and insecurity to influence political decisions or social change. Unlike conventional military operations, which involve direct combat between armed forces, terrorism operates through asymmetric tactics and psychological warfare. Its effectiveness relies on the disruption of normal life and the exploitation of public vulnerability for political gain.

50. (B) B only
A culture of peace is characterized by the promotion of values like tolerance, dialogue, and mutual understanding. Implementing school curricula that teach respect for different cultures is a direct application of these principles. In contrast, increasing military budgets for advanced weaponry, restricting civil liberties, or engaging in economic trade wars aligns with a culture of competition and conflict. Fostering peaceful mindsets through education is a foundational step toward building a society that rejects violence and embraces cooperation.

51. (B) Structural Violence
Structural violence occurs when social, economic, or political systems result in unequal life chances for different segments of a population. This term describes a situation where harm is not caused by a direct physical assault but by systemic factors like poverty and lack of access to healthcare. These conditions can lead to premature death and significant suffering for marginalized groups. Addressing structural violence requires transforming the institutional frameworks that maintain inequality and disadvantage within a society.

52. (C) Statement I is true but Statement II is false.
The American Civil Rights Movement, led by figures like Martin Luther King (Jr.), was deeply influenced by Mahatma Gandhi's philosophy of non-violent resistance. The movement utilized tactics such as boycotts, sit-ins, and peaceful marches to challenge racial injustice. It explicitly rejected armed insurrection and violence as methods for achieving its goals. This commitment to non-violence was central to its strategy and success in securing legal and social reforms for African Americans during the mid-twentieth century.

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53. (C) A peace movement focused on a specific issue of disarmament.
The Campaign for Nuclear Disarmament is a non-governmental organization specifically dedicated to the abolition of nuclear weapons. It focuses on raising public awareness about the catastrophic dangers of nuclear warfare and advocates for the removal of these armaments. As a focused peace movement, it uses advocacy, protests, and lobbying to influence national and international defense policies. Its work is centered on the belief that nuclear disarmament is essential for the long-term survival and security of humanity.

54. (D) War and violence are morally unjustifiable.
Pacifism is rooted in the belief that all forms of war and violence are unethical and should be rejected as a means of resolving disputes. This ideology advocates for the use of peaceful methods, such as diplomacy and mediation, to settle conflicts. Pacifists believe that violence only leads to further suffering and that a moral commitment to non-violence is necessary for human progress. This philosophy has inspired numerous peace movements and individual conscientious objectors throughout history.

55. (C) P-3, Q-2, R-1, S-4
Different types of violence and peace are illustrated through specific actions and policies. State violence includes acts like torture by a ruling junta, while structural violence is seen in systemic inequality that leads to health disparities. Terrorism is exemplified by attacks on civilians to influence policy, and coercive peace is maintained through the threat of military force. Understanding these examples helps to clarify the complex nature of conflict and the various ways in which power is exercised globally.

56. (C) Military Conquest
Conflict resolution involves methods designed to find peaceful and mutually acceptable solutions to disputes. UN Peacekeeping, adjudication, and Track-II diplomacy are all recognized agencies or techniques used to manage and resolve conflicts non-violently. In contrast, military conquest is a form of conflict escalation that aims to defeat an adversary through force. While it may end a particular battle, it does not constitute a method of resolution, as it often leaves underlying grievances unaddressed.

57. (A) Satyagraha
Mahatma Gandhi's legacy is most significantly defined by his development and application of Satyagraha, or "truth-force." This philosophy advocates for non-violent resistance against injustice and oppression through personal sacrifice and moral conviction. Satyagraha emphasizes that the means used to achieve a goal must be as ethical as the goal itself. This concept became a powerful tool for social and political change, influencing countless movements for civil rights and national independence across the globe.

58. (D) A mediator facilitates a decision, whereas an adjudicator imposes a legally binding judgment.
The fundamental difference between mediation and adjudication lies in the authority of the third party and the nature of the outcome. In mediation, the mediator acts as a neutral facilitator who helps the parties reach a voluntary and mutually acceptable agreement. In adjudication, a judge or arbitrator hears the case and makes a decision that the parties are legally required to follow. While mediation focuses on consensus, adjudication relies on the application of law to settle disputes.

59. (A) Actions taken by one state to increase its security are perceived as a threat by other states.
The security dilemma is a core concept in international relations that explains how conflict can arise even between defensive states. When one country increases its military capabilities to ensure its own security, other nations may interpret this as an aggressive move. This perception leads them to increase their own defenses, creating a cycle of escalating tensions and arms races. Consequently, states find themselves in a less secure position despite their efforts to achieve safety through strength.

60. (A) A, B, and C only
Effective conflict resolution involves various strategies, including UN Peacekeeping to monitor ceasefires and peace building to address long-term causes. Peace education is also vital for cultivating non-violent attitudes in society. However, Shanti Sena is a civilian peace brigade rather than an international police force, and adjudication results in a legally binding decision rather than a non-binding recommendation. Recognizing these distinctions is essential for

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based on equality, forgiveness, and shared national goals.

105. (A) Both A and R are true and R is the correct explanation of A.
Peace education is a vital part of long-term peace building because it focuses on changing the mindsets that lead to violence. By teaching skills like empathy, critical thinking, and non-violent conflict resolution, it empowers individuals to build more harmonious communities. This educational approach seeks to create a sustainable culture of peace by addressing the psychological and sociological foundations of conflict. Through education, future generations can learn to value cooperation and social justice over aggression and dominance.

106. (D) A commitment to non-violence.
The defining characteristic of pacifism is its unwavering commitment to non-violence as a moral and political principle. Pacifists believe that all forms of war and physical force are unethical and should be rejected as a means of resolving disputes. This ideology advocates for the use of peaceful methods, such as diplomacy, mediation, and non-violent resistance. Pacifism is not about seeking power or military strength but about fostering a world where conflicts are settled through understanding and ethical conduct.

107. (A) Mahatma Gandhi
Martin Luther King (Jr.) was profoundly influenced by the life and teachings of Mahatma Gandhi. He adopted Gandhi's philosophy of non-violent resistance, which he called "the most potent weapon available to oppressed people in their struggle for freedom." This approach was central to the American Civil Rights Movement, as King used boycotts, marches, and civil disobedience to challenge racial injustice. The connection between these two leaders demonstrates the global power and cross-cultural relevance of non-violent strategies for social change.

108. (C) Track-II Diplomacy
Track-II diplomacy involves unofficial and informal interactions between non-state actors, such as academics, retired diplomats, and business leaders. It is particularly useful when formal diplomatic relations between governments have broken down or are highly strained. By providing a safe and private space for dialogue, Track-II initiatives can explore creative solutions and build trust away from the pressure of official policy and public scrutiny. This method often helps to reopen communication channels and pave the way for formal peace negotiations.

109. (A) Structural violence
Structural violence occurs when social, economic, or political systems systematically deny certain groups access to basic rights and resources. When a state restricts education and healthcare for an ethnic minority, it is committing a form of institutional harm that limits the life chances and well-being of that group. This form of violence is built into the social structure and causes suffering through inequality rather than direct physical assault. Addressing structural violence requires fundamental changes to systemic policies and institutional frameworks.

110. (A) A, B and C only
Traditional UN Peacekeeping is guided by three core principles: the consent of the main parties to the conflict, maintaining strict impartiality, and the non-use of force except in self-defense or to protect the mandate. These principles are designed to ensure that peacekeepers can operate as neutral actors to stabilize conflict zones and monitor ceasefires. Peacekeeping is not intended to achieve military victory for one side, and its success depends on the cooperation of the parties and the legitimacy of the mission.

111. (B) A state of organized, large-scale armed conflict.
War is defined as a condition of organized and sustained armed conflict between different groups, typically nation-states or significant non-state actors. It involves the large-scale use of force to achieve political, territorial, or ideological objectives. Unlike individual violence or minor skirmishes, war requires a high degree of organization, resources, and social mobilization. This collective nature makes war a central concern for international relations, as it has profound impacts on global security, economies, and human populations.

112. (B) Education, tolerance, and sustainable development.

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68. (C) Application of law to reach a binding decision.
Adjudication is a formal method of conflict resolution based on the principles of legal authority and justice. It involves a neutral third party, such as a judge, who applies established laws to the specific facts of a dispute. The resulting decision is legally binding and must be followed by all parties involved. This method provides a clear and final resolution to conflicts, ensuring that disputes are settled according to objective standards rather than personal interests or power dynamics.

69. (C) Culture of War and Violence
The opposite of a culture of peace is a culture of war and violence, which normalizes the use of force as the primary means of settling disputes. In such a culture, military strength is glorified, and aggression is often seen as a necessary tool for achieving political goals. This environment fosters suspicion and hostility between groups, making peaceful cooperation difficult. Promoting a culture of peace requires actively challenging these destructive norms and replacing them with values of dialogue and understanding.

70. (B) B only
Daisaku Ikeda's peace philosophy is centered on the concept of human revolution, which posits that a fundamental change in an individual's inner life can lead to positive social transformation. He advocates for dialogue and education as the primary tools for building a global culture of peace. Rather than relying on military strength or institutional structures alone, his approach emphasizes the potential of every person to contribute to world harmony. This humanistic perspective guides his extensive efforts in international peace building and intercultural exchange.

71. (D) Building trust through cultural exchange and joint projects.
A non-coercive approach to peace prioritizes soft power and cooperative strategies to resolve conflicts and build relationships. By engaging in cultural exchanges and collaborative projects, nations can foster mutual understanding and trust between their populations. These activities help to break down stereotypes and create a shared sense of community. Unlike sanctions or military threats, non-coercive methods seek to build a sustainable and positive peace that is rooted in voluntary participation and genuine goodwill.

72. (C) Statement I is false but Statement II is true.
State violence is a broad concept that includes any misuse of force by government agencies, regardless of whether it is directed externally or internally. While acts of war are a major form of state violence, the use of excessive force by police against domestic protesters is equally significant. In both cases, the state uses its monopoly on power to cause harm or suppress individuals. Recognizing internal repression as state violence is crucial for holding governments accountable for their human rights obligations.

73. (C) Monitor ceasefires and create buffer zones between combatants.
The traditional function of UN Peacekeeping is to act as a neutral observer to maintain stability after a ceasefire has been agreed upon. Peacekeepers are deployed to provide a visible presence that deters further violence and creates space for diplomatic negotiations. They often establish buffer zones to separate opposing forces and monitor the implementation of peace agreements. This role is essential for preventing the re-escalation of conflict and providing a foundation for long-term peace building efforts.

74. (D) Racial segregation and disenfranchisement.
The American Civil Rights Movement was primarily a struggle against the systemic racial segregation and the denial of voting rights for African Americans. For decades, "Jim Crow" laws and discriminatory practices prevented black citizens from fully participating in social and political life. The movement used non-violent protests, legal challenges, and grassroots organizing to dismantle these barriers. Achieving equal protection under the law and ensuring universal suffrage were the central goals of this historic effort for justice.

75. (A) P-2, Q-1, R-4, S-3
Peace movements and campaigns are often defined by their specific goals and ideological foundations. Pacifism is a general opposition to all forms of war, while the American Civil Rights Movement focused on ending racial segregation. The Campaign for Nuclear Disarmament

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Political scientists and historians use several theories to explain why wars occur. Realists focus on the anarchic international system and the competition for state power. Liberals highlight the role of democracy and economic interdependence in preventing conflict. Marxists emphasize economic competition and the influence of imperialist systems. Constructivists point to the importance of shared norms and identities in shaping state behavior. Together, these different perspectives provide a comprehensive framework for understanding the complex origins of armed conflict.

91. (B) Nelson Mandela
Nelson Mandela is most closely associated with the establishment of the Truth and Reconciliation Commission in South Africa. This body was created to help the country transition to democracy by investigating human rights violations committed during the apartheid era. By allowing victims and perpetrators to share their stories, the commission aimed to promote national healing and forgiveness. Mandela's commitment to this restorative justice process was a key factor in building a stable and united post-apartheid society.

92. (C) The United Nations Educational, Scientific and Cultural Organization (UNESCO)
UNESCO formally promoted and defined the concept of a culture of peace as part of its mission to build the foundations of peace in the minds of people. This initiative emphasizes that peace is more than just the absence of conflict; it is a positive process of dialogue, education, and cooperation. UNESCO advocates for values like tolerance, human rights, and sustainable development as essential components of this culture. This framework serves as a guide for international efforts to prevent violence.

93. (D) It often involves non-state actors and unconventional, asymmetric tactics.
Terrorism poses a unique security challenge because it is often carried out by non-state actors who do not follow conventional rules of engagement. These groups use asymmetric tactics, such as suicide bombings and guerrilla warfare, to target civilians and create widespread fear. Because they are not easily deterred by traditional military power, countering terrorism requires a combination of intelligence, social policy, and international cooperation. This form of violence deliberately blurs the lines between combatants and non-combatants, complicating global security.

94. (A) Inter-faith dialogue
Coercive approaches to peace rely on the use of pressure, force, or the threat of force to influence an adversary's behavior. Examples include military intervention, economic sanctions, and arms embargoes. These methods use power to compel compliance with international standards or specific political demands. In contrast, inter-faith dialogue is a non-coercive approach that focuses on building mutual understanding and trust through communication and cooperation. It seeks to resolve conflicts by addressing underlying cultural and religious tensions voluntarily.

95. (A) 3, 4, 1, 2
The chronological order of these events reflects the history of twentieth-century peace activism. Mahatma Gandhi led the non-cooperation movement in the early 1920s. The Campaign for Nuclear Disarmament was later founded in 1958. Martin Luther King (Jr.) received the Nobel Peace Prize in 1964 for his civil rights leadership. Finally, Nelson Mandela was released from prison in 1990, marking the beginning of South Africa's transition to democracy. This timeline illustrates the ongoing global struggle for justice and peace.

96. (B) The power of individual transformation for achieving world peace.
Daisaku Ikeda's primary contribution to peace studies is his emphasis on the concept of "human revolution." This philosophy suggests that the most effective way to achieve global peace is through the inner transformation of individuals. By fostering values of compassion, wisdom, and courage within themselves, people can positively influence their families, communities, and eventually the world. Ikeda's work highlights the importance of education and individual agency as the most sustainable foundations for creating a peaceful global society.

97. (B) Establishing joint educational programs between former enemy states.
Non-coercive approaches to peace focus on building relationships and trust through voluntary

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83. (C) Human security focuses on the individual, while national security focuses on the state.
The shift from national security to human security represents a major change in how security is defined. National security focuses on protecting the state's sovereignty and borders from external military threats. Human security, however, prioritizes the safety and well-being of the individual citizen. This perspective includes threats like poverty, disease, and human rights violations. By centering on the person rather than the state, human security advocates for a broader and more comprehensive approach to global stability and peace.

84. (D) Insistence on Truth or Truth-force.
Satyagraha is a Sanskrit term coined by Mahatma Gandhi, which literally means "insistence on truth" or "truth-force." It describes a philosophy and practice of non-violent resistance based on the power of moral conviction. Satyagrahis seek to transform their opponents through peaceful persuasion and personal sacrifice rather than coercion or physical harm. This approach was central to the Indian independence movement and has since become a global model for non-violent struggles for justice and civil rights around the world.

85. (B) A and E only
Peace movements encompass a variety of ideologies and tactics aimed at reducing violence and promoting justice. Pacifism is the general philosophical opposition to all war and violence. The Greenpeace movement is specifically known for its use of non-violent direct action to advocate for environmental protection. While the American Civil Rights Movement also used non-violence, it was not primarily focused on nuclear disarmament, which is the specific goal of the Campaign for Nuclear Disarmament. These movements each contribute uniquely to peace.

86. (B) To act as a neutral third party who facilitates communication and helps parties reach a voluntary agreement.
In the process of mediation, the mediator serves as a neutral facilitator who assists conflicting parties in reaching their own mutually acceptable solution. Unlike an adjudicator, a mediator has no power to impose a decision. Instead, they use communication techniques to help the parties understand each other's perspectives and find common ground. This voluntary and consensus-based approach focuses on preserving relationships and ensuring that the final agreement is one that all parties are willing to support.

87. (C) It is perpetrated by the state or its agents against its own or other populations.
State violence is defined by the involvement of government actors or agencies in committing acts of violence. This can occur within a country's borders, such as the suppression of political dissent or police brutality, or externally through military action. Because it is carried out by those with official authority, state violence often carries a unique weight and significant implications for human rights and international law. Identifying state violence is essential for ensuring accountability and protecting populations from government-sponsored harm.

88. (D) The rise of international terrorism.
The quest for global peace is significantly challenged by contemporary issues like the rise of international terrorism. Terrorist groups operate across borders, targeting civilians and using fear to achieve their political or ideological goals. This unconventional form of violence creates widespread insecurity and complicates traditional defense and diplomatic strategies. Addressing the threat of terrorism requires global cooperation and a focus on both security measures and the underlying social and political grievances that often drive radicalization and violent conflict.

89. (C) Statement I is true but Statement II is false.
Peace building is a complex, long-term process that often continues long after active fighting has stopped. It involves a wide range of activities, such as reforming security sectors, promoting economic development, and rebuilding social institutions. While providing emergency aid is crucial during a crisis, it is only a small part of the overall peace building effort. The primary goal of peace building is to address the root causes of conflict and create a stable environment where violence is unlikely to return.

90. (D) A, B, C, and D are all considered theories of war.

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understanding how international and local agencies work to maintain global stability and harmony.

61. (B) Poverty, disease, and environmental degradation.
Human security broadens the traditional concept of security by focusing on the protection of individuals rather than just the state. It recognizes that threats to human well-being often come from non-military sources, such as economic deprivation, health crises, and ecological damage. By addressing these systemic issues, human security aims to ensure that people can live with dignity and safety. this approach emphasizes that a stable society is only possible when the basic needs of all citizens are met.

62. (C) The use of media-savvy, direct non-violent action to garner public attention.
A signature strategy of the Greenpeace movement is the use of direct, non-violent actions designed to attract significant media coverage. By physically confronting environmental threats, such as whaling or oil drilling, activists bring global attention to ecological crimes. This approach seeks to raise public awareness and put pressure on corporations and governments to change their practices. By combining physical presence with modern communication, Greenpeace effectively advocates for environmental protection on a global scale.

63. (D) Intrastate War (Civil War)
An intrastate war, commonly known as a civil war, is a conflict that takes place within the borders of a single state. It typically involves fighting between the government and organized non-state groups, or between different rival groups within the country. These conflicts are often driven by issues of ethnic identity, political control, or resource distribution. Intrastate wars have become more frequent in the modern era, often causing significant humanitarian crises and regional instability.

64. (A) The peaceful termination of the apartheid regime.
Nelson Mandela and F.W. de Klerk were joint recipients of the Nobel Peace Prize for their roles in ending the apartheid system in South Africa. Their collaboration was essential for facilitating a peaceful transition to a multi-racial democratic government. By choosing negotiation over civil war, they demonstrated the power of political compromise and reconciliation. This historic achievement transformed South Africa and remains a landmark example of how deep-seated racial and political conflicts can be resolved through peaceful means.

65. (A) Both A and R are true and R is the correct explanation of A.
Track-II diplomacy serves as a critical alternative when formal diplomatic channels are unavailable. Because it involves non-official actors, it allows for open and creative discussions without the immediate risk of political fallout for governments. These informal talks can help to clarify positions, build personal relationships, and generate new ideas for conflict resolution. By operating outside the spotlight of official policy, Track-II initiatives often create the necessary groundwork for future formal negotiations and lasting peace agreements.

66. (B) It is a recent phenomenon that only emerged in the 21st century.
Terrorism is not a new phenomenon; it has been used as a political tactic throughout history by various groups and occasionally by states. Its primary goal is to use violence against civilians to create a psychological climate of fear and exert political pressure. While modern technology has changed its methods, the core strategy of targeting non-combatants remains consistent. Understanding the historical roots of terrorism is essential for developing comprehensive strategies to counter its modern manifestations and address its causes.

67. (B) The U.S. Civil Rights Movement
Martin Luther King (Jr.) delivered his iconic "I Have a Dream" speech during the March on Washington in 1963. This event was a defining moment for the American Civil Rights Movement, bringing national attention to the struggle for racial equality. The speech emphasized the vision of a society free from segregation and discrimination, where people are judged by their character rather than their skin color. It remains a powerful symbol of the movement's commitment to justice and non-violence.

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cooperation. Joint educational programs are an excellent example, as they bring people from rival nations together to learn and interact. This helps to break down prejudices and foster mutual understanding among the next generation of leaders and citizens. Unlike military or economic pressure, these programs create the conditions for a positive and durable peace that is rooted in shared knowledge and community engagement.

98. (B) P-2, Q-1, R-4, S-3
Conflict resolution methods are characterized by the level of third-party involvement and the nature of the outcome. Negotiation involves direct discussion between the parties. Mediation uses a neutral third party to facilitate a voluntary agreement. Adjudication involves a third party imposing a legally binding decision based on established law. Peace building is a long-term process aimed at addressing root causes and preventing future violence. Each method is appropriate for different stages and types of social and political conflict.

99. (C) State Violence
The use of torture by state police is a direct and egregious form of state violence. It involves the misuse of government power and security apparatus to cause physical and psychological harm to individuals, often for the purpose of suppressing political opposition. Such actions violate fundamental human rights and international law. Recognizing this as state violence is essential for holding governments accountable and ensuring that the state's monopoly on force is used to protect citizens rather than to terrorize them.

100. (D) The underlying causes of a conflict are addressed to reach a mutually acceptable solution.
Conflict resolution is a process that seeks to go beyond merely stopping violence by addressing the fundamental issues that led to the disagreement. It aims to find solutions that satisfy the interests of all parties involved, leading to a mutually acceptable outcome. This process often involves negotiation, mediation, or dialogue to build trust and find common ground. By resolving the root causes, conflict resolution helps to create a more stable and lasting peace that prevents the return of hostility.

101. (C) Global consensus on human rights
War is typically caused by competing interests, such as territorial disputes, economic rivalry, and deep-seated ethnic or religious animosities. These factors create friction between groups and often lead to armed conflict. In contrast, a global consensus on human rights acts as a force for peace by promoting shared values and legal standards that protect individuals and groups. When nations agree on human rights, they are more likely to resolve their differences through dialogue and international legal frameworks.

102. (C) Statement I is false but Statement II is true.
The Greenpeace movement is famous for its use of non-violent direct action as a core tactic to protect the environment. While the organization also engages in lobbying and legal challenges, its most visible campaigns involve physical, yet peaceful, interventions like blocking whaling ships or oil platforms. These actions are designed to bear witness to environmental destruction and create public pressure for change. Direct action remains a central and highly effective part of Greenpeace's global strategy for environmental advocacy.

103. (D) National Security
Human security represents a fundamental shift in the definition of security from the state to the individual. Traditional national security focuses on protecting a country's sovereignty and borders from external military invasion. Human security, however, centers on the well-being of people, addressing threats like poverty, disease, and environmental degradation. This approach recognizes that true security cannot be achieved for a state if its citizens are suffering from deprivation or repression. It advocates for a more holistic view of global stability.

104. (B) National unity and reconciliation.
After the fall of apartheid, Nelson Mandela's government focused on rebuilding South Africa as a united and multi-racial nation. He rejected calls for retribution and instead promoted a policy of national reconciliation. This was exemplified by the Truth and Reconciliation Commission, which sought to heal the country's wounds by uncovering the truth about past injustices. Mandela's leadership was essential for preventing civil war and creating a new democratic identity

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advocates for the total abolition of nuclear weapons, and the Greenpeace movement seeks to protect the natural environment. Each of these efforts represents a different approach to promoting a safer, more just, and more harmonious world for all.

76. (B) Causes, types, and attributes.
The academic study of the "problem of war" involves a comprehensive analysis of its origins, various forms, and defining characteristics. Researchers examine the political, economic, and social factors that lead to conflict, as well as the different ways wars are fought. This study also looks at the social and political attributes that distinguish war from other forms of violence. By understanding these complexities, scholars aim to develop better strategies for conflict prevention and resolution.

77. (B) A society where poor public education in certain neighborhoods limits future opportunities.
Structural violence is demonstrated when societal arrangements prevent certain groups from achieving their full potential. In a society where the quality of education depends on one's neighborhood, the resulting inequality in opportunities is a form of systemic harm. This form of violence does not involve a direct physical assault but causes significant long-term damage to individuals' life chances. Identifying these patterns is essential for understanding how institutional frameworks can perpetuate injustice and suffering without visible physical combat.

78. (B) Reconciliation
Nelson Mandela's greatest legacy is his commitment to national reconciliation in post-apartheid South Africa. After spending decades in prison, he emerged as a leader who prioritized forgiveness and unity over retribution. He established the Truth and Reconciliation Commission to help the nation confront its past and build a shared future. Mandela's focus on bringing together former enemies was instrumental in establishing a stable, multi-racial democracy and preventing the country from falling into a cycle of revenge and violence.

79. (C) Unarmed, non-violent peace force.
The Shanti Sena, or Peace Brigade, was envisioned by Mahatma Gandhi and Vinoba Bhave as an unarmed force of volunteers dedicated to non-violence. Their primary mission was to maintain local peace and resolve community conflicts through service and moral authority. Members of the Shanti Sena were trained to intervene peacefully in riots and to work toward social harmony. This concept represents an alternative to traditional armed security, emphasizing the effectiveness of active non-violence in maintaining order.

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80. (A) Both A and R are true and R is the correct explanation of A.
A culture of peace is defined by the active promotion of values and behaviors that foster harmony rather than just the absence of war. It involves a dynamic and ongoing process of encouraging dialogue, social justice, and respect for human rights. By addressing the root causes of conflict and promoting a global environment of tolerance, this approach seeks to make violence an unacceptable option for resolving disputes. True peace is seen as a positive state of cooperative interaction and equality.

81. (D) Arms Race
Conflict resolution involves strategies aimed at finding peaceful outcomes and building a culture of non-violence. Methods like peace education, adjudication, and peace building are designed to address the causes of disputes and foster long-term stability. In contrast, an arms race involves the competitive buildup of military weapons, which typically increases tensions and the likelihood of conflict. An arms race is a symptom of insecurity and a driver of conflict escalation rather than a method for resolving it peacefully.

82. (B) Instrument of policy.
One of the defining attributes of war is its role as an organized instrument of political policy. As famously described by Clausewitz, war is the continuation of politics by other means. It is a collective endeavor undertaken by groups or states to achieve specific objectives that could not be reached through diplomacy or other peaceful methods. This purposeful and organized nature distinguishes war from random acts of violence or individual aggression, making it a central concern for global political analysis.

A culture of peace is best fostered through proactive efforts in education, the promotion of tolerance, and the pursuit of sustainable development. These activities address the root causes of conflict by fostering understanding, reducing inequality, and promoting shared values. By teaching people to resolve disputes non-violently and ensuring that everyone has access to basic resources, a society can create a stable and harmonious environment. This approach focuses on building peace from the ground up through positive social and cultural change.

113. (B) Use of force or threat of force.
The fundamental difference between coercive and non-coercive approaches to peace lies in the reliance on force. Coercive methods, such as military intervention or economic sanctions, use pressure and the threat of harm to compel compliance. Non-coercive approaches, such as mediation, dialogue, and cultural exchange, rely on voluntary cooperation and mutual understanding to build relationships. While coercive methods seek to impose stability, non-coercive methods aim for a positive and lasting peace based on consent and shared interests among the parties.

114. (C) Major peace movement using non-violent methods.
The American Civil Rights Movement is categorized as a major peace and justice movement because it utilized non-violent methods to achieve social and political reform. Under the leadership of figures like Martin Luther King (Jr.), the movement used boycotts, marches, and civil disobedience to challenge systemic racial injustice. This commitment to non-violence was a strategic and moral choice that sought to transform society without resorting to armed conflict. Its success demonstrated the power of peaceful activism in achieving justice.

115. (C) B, C and D only
Peace building is a long-term, comprehensive process aimed at addressing the root causes of violent conflict and preventing its recurrence. It involves rebuilding institutions, promoting social justice, and implementing programs like the disarmament and reintegration of ex-combatants. Unlike short-term emergency aid, peace building seeks to create a sustainable and self-reliant society that can manage its own conflicts peacefully. By focusing on long-term stability and development, peace building helps to ensure that peace is durable and resilient to future challenges.

116. (D) Achieve a world free of nuclear weapons.
The Campaign for Nuclear Disarmament is a non-governmental organization whose primary goal is the total abolition of nuclear weapons. It advocates for both national and international disarmament to eliminate the catastrophic threat posed by nuclear warfare. Through public awareness campaigns, protests, and political lobbying, the organization seeks to persuade governments to renounce nuclear armaments. Its work is based on the conviction that nuclear weapons are inherently dangerous and that their elimination is essential for the long-term safety and security of humanity.

117. (C) Statement I is false but Statement II is true.
Terrorism and state violence are not mutually exclusive categories, as states can engage in terrorist tactics. A state may use violence and intimidation against its own citizens or the citizens of another country to achieve political objectives or suppress opposition. When government agents carry out acts designed to create a climate of fear among civilians, they are practicing a form of state-sponsored terrorism. Recognizing this connection is important for holding governments accountable for their actions and for understanding the diverse forms of political violence.

118. (C) All of the above.
The Greenpeace movement employs a variety of strategies to advocate for environmental protection, including lobbying governments, conducting public awareness campaigns, and using non-violent direct action. These activities work together to influence environmental policy and change corporate practices. Whether by pressuring officials for stricter laws or physically witnessing ecological harm, Greenpeace aims to protect biodiversity and address issues like climate change. Its multifaceted approach allows the organization to effectively engage with different sectors of society to promote its environmental goals.

133. (C) A dynamic process that can escalate or de-escalate.
The nature of conflict is characterized by its dynamic and changing character. Conflict is not a static event but a process that can increase in intensity (escalate) or decrease (de-escalate) over time. This movement depends on the actions and strategies of the involved parties and the effectiveness of any resolution efforts. By understanding conflict as a dynamic process, mediators and negotiators can identify opportunities to intervene and shift the situation toward a peaceful and constructive outcome for everyone involved.

134. (D) The United Nations
The United Nations is the primary international organization associated with peacekeeping operations. Through the authorization of the Security Council, the UN deploys military and police personnel to conflict zones to help maintain stability and support the implementation of peace agreements. These missions operate under principles of neutrality and the restricted use of force. The UN's peacekeeping efforts are a central component of global security, providing a vital mechanism for preventing the re-escalation of violence in fragile and post-conflict environments around the world.

135. (B) A, B, and D only
The legacy of great peace builders is defined by their commitment to non-violent change. Mahatma Gandhi's Satyagraha and Martin Luther King (Jr.)'s civil rights activism both relied on peaceful resistance. Daisaku Ikeda continues this tradition by promoting peace through individual inner transformation and education. In contrast, Nelson Mandela prioritized reconciliation over retribution, and all four figures explicitly rejected military solutions as a first resort. Their work demonstrates that active non-violence and dialogue are powerful and sustainable tools for achieving social and political justice.

136. (B) Both State Violence and Structural Violence.
When a government uses its institutional power to marginalize a specific minority group, it manifests two distinct forms of harm. The active use of police or legal systems to suppress individuals constitutes state violence. Simultaneously, the resulting poverty and denial of basic opportunities represent structural violence. These concepts highlight how institutional frameworks can be weaponized to cause both direct physical suffering and long-term systemic deprivation within society. Addressing such injustices requires a comprehensive approach to human rights and institutional reform.

137. (B) To ensure the ability of the Earth to nurture life in all its diversity.
The Greenpeace movement is dedicated to environmental protection and the preservation of global biodiversity. Its mission is to prevent ecological destruction and promote sustainable solutions that allow the Earth to flourish. Through its campaigns on issues like climate change, deforestation, and ocean conservation, the organization seeks to protect the planet for future generations. Greenpeace's work reflects a deep commitment to the interconnectedness of all life and the need for urgent action to ensure a healthy and sustainable future for everyone.

138. (C) Statement I is false but Statement II is true.
A culture of peace is not concerned with military strategy but with the promotion of values that reject violence. It emphasizes dialogue, tolerance, and social justice as the foundation for a harmonious society. By fostering a global environment of respect for human rights and democratic participation, this approach seeks to address the psychological and sociological drivers of conflict. This framework, promoted by UNESCO, aims to make non-violence a fundamental part of human identity and interaction, replacing the normalization of war and aggression.

139. (D) All of the above.
Wars can be classified into different types based on several key criteria, including the actors involved, the weapons used, and the objectives pursued. For example, conflicts are distinguished as interstate wars between nations or intrastate civil wars. They can also be classified as conventional or nuclear based on weaponry, and as limited or total based on the scale of the war effort and goals. Understanding these various types of war is essential for analyzing historical conflicts and for developing effective modern defense and peace strategies.

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126. (D) The fundamental reasons and dynamics behind the occurrence of wars.
A theory of war is an intellectual framework used to analyze and explain the root causes and underlying mechanisms that lead to armed conflict. Scholars use these theories to understand why states or groups go to war and what factors influence its duration and outcome. By examining political, economic, social, and psychological drivers, theories of war help to identify patterns in human history. This academic study is essential for developing effective strategies for conflict prevention and for building a more stable international order.

127. (A) It is a philosophical and political stance against war and violence.
Pacifism is a principled opposition to the use of war and violence to settle disputes. It is both a personal philosophical commitment and a political stance that advocates for peaceful alternatives like diplomacy and non-violent resistance. Pacifists believe that violence is morally wrong and that it ultimately fails to solve the underlying causes of conflict. This ideology is not a single unified movement but a broad collection of beliefs that have inspired many individuals and groups to work for a more peaceful world.

128. (B) The existence of nuclear weapons and the doctrine of deterrence.
The contemporary quest for peace is made more complex by the existence of nuclear weapons and the reliance on the doctrine of deterrence. Deterrence is based on the idea that having devastating weapons prevents war by making the cost of conflict too high. However, this creates a state of permanent tension and the risk of accidental or catastrophic use. The presence of these weapons of mass destruction remains a major challenge to international security, making disarmament a central goal for many peace-building efforts worldwide.

129. (B) A successful application of peace building and reconciliation.
Nelson Mandela's presidency in South Africa is a landmark example of how peace building and reconciliation can transform a deeply divided society. By focusing on national unity and restorative justice rather than revenge, Mandela helped to prevent civil war and establish a stable democratic government. His leadership demonstrated that addressing the grievances of the past through open dialogue and forgiveness is essential for creating a shared future. This approach remains a model for resolving ethnic and political conflicts globally.

130. (A) Both A and R are true and R is the correct explanation of A.
Structural violence is often more difficult to identify than direct physical violence because it is woven into the fabric of social, economic, and political systems. It manifests as systemic inequality, such as unequal access to basic needs like education and healthcare, which leads to suffering and shorter lives. Because there is no single perpetrator or immediate physical assault, this form of violence can go unrecognized. Identifying and addressing these institutional harms is crucial for promoting genuine social justice and a lasting culture of peace.

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131. (C) The parties in dispute communicate directly to try and find a solution.
Negotiation is a fundamental conflict resolution process where the parties involved in a dispute communicate directly with each other to reach a mutually acceptable agreement. It is often the first step in resolving a conflict and does not involve a third-party decision-maker. Through negotiation, parties can express their needs, make concessions, and find common ground. This process focuses on finding a voluntary solution that satisfies the interests of both sides, helping to build a more stable and cooperative relationship for the future.

132. (D) Incompatible goals or values.
Conflict is primarily driven by the existence of incompatible goals or values between different individuals or groups. When parties pursue objectives that cannot be simultaneously achieved, or when they hold deeply opposing beliefs, the potential for friction increases. These underlying differences create the tension that can lead to social or political disputes. Recognizing the source of these incompatibilities is essential for developing effective conflict resolution strategies that address the core issues and help the parties find a peaceful way to manage their differences.

119. (D) Non-coercive, civilian-based peace intervention.
Shanti Sena, or Peace Brigade, is an example of a non-coercive, civilian-based approach to conflict resolution. Conceptualized by Mahatma Gandhi, it consists of unarmed volunteers who intervene peacefully in riots and civil disturbances to restore harmony. Their power comes from moral authority and their commitment to non-violence rather than from physical force or legal mandates. This concept demonstrates how organized groups of citizens can take a proactive role in maintaining community peace and preventing the escalation of violence through peaceful intervention.

120. (A) P-4, Q-2, R-1, S-3
Key peace movements and philosophies are associated with the leaders who championed them. Martin Luther King (Jr.) is famous for his "I Have a Dream" speech during the civil rights era. Mahatma Gandhi developed and applied the concept of Satyagraha in India. Nelson Mandela provided visionary leadership in the South African anti-apartheid struggle. Daisaku Ikeda is the leader of Soka Gakkai International, advocating for global peace. Each of these figures has made a unique and lasting contribution to the world's quest for justice and harmony.

121. (C) Intention to provoke fear and terror for political ends.
The most defining characteristic of terrorism is its deliberate use of violence to create a psychological state of fear within a target population. By targeting civilians or non-combatants, terrorist groups aim to exert political pressure and influence social or governmental policy. This tactic of generating terror distinguishes it from conventional military operations, which typically focus on direct combat with an opponent's armed forces. Terrorism relies on the disruption of normal life and the exploitation of public insecurity to achieve its ideological goals.

122. (A) Techniques for effective military combat.
A peace education curriculum is designed to develop the skills and values necessary for building a culture of non-violence. It typically includes training in negotiation, mediation, and lessons on human rights and social justice. The goal is to foster empathy and intercultural understanding to prevent conflict. Military combat techniques are inconsistent with these objectives, as peace education aims to provide alternatives to the use of force. By focusing on peaceful conflict resolution, this educational approach empowers people to live harmoniously in a diverse world.

123. (D) Non-violent civil disobedience can bring about significant political and social reform.
The legacy of Martin Luther King (Jr.) is a powerful demonstration that non-violent civil disobedience can be an effective tool for achieving major social and political change. His leadership in the American Civil Rights Movement led to landmark legislation that dismantled racial segregation and expanded voting rights. By choosing peaceful protest over armed conflict, King showed that a committed movement can challenge systemic injustice and influence the moral conscience of a nation. His success continues to inspire non-violent struggles for justice around the world.

124. (B) A doctrine that sets out conditions under which a war can be ethically justified.
The concept of a "just war" is a moral and philosophical doctrine that establishes criteria for determining when the use of military force is ethically permissible. It includes principles such as having a just cause, being a last resort, and ensuring that the violence used is proportional to the objective. The doctrine also requires the protection of non-combatants during conflict. By providing a framework for ethical evaluation, just war theory aims to limit the occurrence and intensity of war while acknowledging its potential necessity.

125. (C) Facilitating a dialogue between leaders of warring ethnic groups.
Facilitating dialogue is a primary non-coercive method of peace-making that focuses on communication and mutual understanding. By bringing leaders of conflicting groups together, mediators can help them express their grievances, identify shared interests, and explore potential solutions voluntarily. This approach seeks to build relationships and trust rather than imposing an agreement through force or pressure. Non-coercive efforts aim for a sustainable peace that is based on the willing participation and consent of all parties involved in the conflict.

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140. (B) A, C, and D only
Non-coercive approaches to peace prioritize voluntary cooperation and communication to build sustainable relationships. Establishing student exchange programs, creating joint research initiatives, and holding inter-faith dialogues are all excellent examples of these methods. These activities help to foster mutual understanding and break down cultural barriers without the use of pressure or force. In contrast, a naval blockade is a coercive tactic that uses force to restrict a nation's activities. Non-coercive strategies focus on creating a positive and lasting peace through shared engagement.

141. (B) Non-violent peace and justice movement.
The American Civil Rights Movement is a prominent example of a non-violent struggle for peace and social justice. Led by figures like Martin Luther King (Jr.), the movement challenged systemic racial discrimination through peaceful means like boycotts and civil disobedience. This commitment to non-violence was central to its mission to create a more just and equal society. By avoiding armed conflict and appealing to the national conscience, the movement achieved landmark reforms that transformed the United States and inspired peaceful activism globally.

142. (D) All of the following forms of violence and war are morally wrong under any circumstances.
Absolute pacifism is a moral and philosophical position that completely rejects the use of any violence or war, regardless of the situation. This ideology maintains that physical force is always unethical and can never lead to a truly just outcome. Absolute pacifists advocate for the total abolition of military forces and the exclusive use of peaceful methods to resolve conflicts. This uncompromising commitment to non-violence serves as a powerful moral critique of war and has influenced many conscientious objectors and peace activists throughout history.

143. (A) Individual, state, and international system.
Scholars of international relations examine the "problem of war" using three primary levels of analysis: the individual, the state, and the international system. At the individual level, they focus on human nature and leader psychology. At the state level, they look at government types and economic systems. At the international system level, they analyze factors like anarchy and the balance of power. This multi-level approach provides a comprehensive framework for understanding the complex causes and dynamics of armed conflict in world history.

144. (C) The rise of ethno-nationalist conflicts.
The quest for global peace is significantly hindered by the resurgence of ethno-nationalist conflicts. These disputes are driven by intense feelings of ethnic or national identity and often lead to violent struggles for territorial control or political recognition. Because they are rooted in deep-seated historical grievances and identity politics, these conflicts are particularly difficult to resolve. Addressing ethno-nationalism requires sophisticated peace-building efforts that focus on inclusivity, human rights, and the management of diversity within and between different sovereign states.

145. (A) 1, 3, 2
Conflict resolution methods vary in their degree of formality and the binding nature of their outcomes. Negotiation is the most informal, involving direct talk between the parties. Mediation is slightly more structured, as a neutral third party facilitates the discussion but has no power to impose a decision. Adjudication is the most formal and carries the highest authority, as a judge or arbitrator delivers a legally binding decision. This sequence reflects the progression from voluntary agreement to external legal settlement in disputes.

146. (D) A profound transformation in a single individual's character that can change society.
Daisaku Ikeda's concept of "human revolution" is a core idea in his philosophy of peace. It posits that a fundamental change in the heart and mind of even one person can ultimately influence the destiny of an entire nation and the world. This humanistic approach emphasizes individual responsibility and the potential of every person to contribute to positive social change through self-improvement and compassion. By focusing on personal transformation, human revolution provides a spiritual and ethical foundation for creating a lasting global peace.

147. (B) Rebuilding state institutions, such as the judiciary and police.

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161. (B) A specific, limited objective, short of total victory.
A limited war is a type of conflict where a state pursues a specific and restricted goal rather than the complete defeat of the enemy. In these wars, the combatants use only a portion of their total military and economic resources and often place restrictions on the geography of the fighting. The objective might be to capture a specific territory or to change an adversary's policy. Unlike total war, limited war aims for a negotiated settlement that allows for the continued existence of the opposing state after the conflict ends.

162. (C) Non-governmental organization (NGO).
The Campaign for Nuclear Disarmament is a prominent non-governmental organization (NGO) dedicated to the abolition of nuclear weapons. It operates independently of any state or government agency, relying on grassroots support and public advocacy to achieve its goals. As an NGO, it focuses on raising public awareness, organizing protests, and lobbying policymakers to renounce nuclear armaments. Its work illustrates the vital role that civil society organizations play in the global quest for peace and in the promotion of international disarmament and security for all humanity.

163. (D) Legally binding and enforceable.
Adjudication is a formal method of conflict resolution that is distinct from mediation because it results in a legally binding and enforceable decision. In this process, a neutral third party, such as a judge, evaluates the case based on established laws and delivers a final judgment. Unlike mediation, where the parties must voluntarily agree to a solution, adjudication imposes a resolution that all parties must follow. This formal process provides a definitive end to disputes and ensures that they are settled according to the rule of law.

164. (A) Both internally against its own citizens and externally against other states/peoples.
State violence is a broad category of harm that can be directed toward both internal and external populations. Internally, a state might use its security forces to suppress dissent or marginalize minority groups. Externally, state violence is manifested through military action and war against other nations. Because it is carried out by government agents with official authority, state violence is a major concern for human rights and international law. Addressing all forms of state violence is essential for protecting populations and building a more just and stable global society.

165. (A) A, B, C, and E only
Warfare has various forms and domains, each with its own characteristics. Total war involves the full mobilization of a nation's resources, while asymmetric war occurs between actors with vastly different power levels. modern conflict also includes the domain of cyber warfare. Additionally, intrastate or civil wars take place within a single country's borders. Recognizing that war is not always a formal, declared conflict between two sovereign states is essential for understanding the complexity of contemporary global security and for developing effective peace-building and defense strategies worldwide.

166. (B) Pacifism.
Pacifism is the philosophical and political ideology that advocates for complete opposition to all forms of war and violence. It is based on the moral conviction that conflicts should be resolved through peaceful means, such as dialogue, mediation, and non-violent resistance. Pacifists believe that the use of force is ethically wrong and that it ultimately leads to further destruction and suffering. This long-standing tradition has inspired many peace movements and continues to serve as a powerful moral critique of the normalization of violence in international and social relations.

167. (B) Restorative justice and peace building.
Nelson Mandela's leadership as president of South Africa is a prime example of restorative justice and peace building. He focused on healing the nation's deep-seated divisions through reconciliation rather than retribution against former oppressors. By supporting the Truth and Reconciliation Commission, Mandela helped the country confront its painful past and build a shared future based on equality and forgiveness. His commitment to this peaceful transition was essential for creating a stable multi-racial democracy and for demonstrating the power of reconciliation as a tool for national transformation.

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Martin Luther King (Jr.) was an unwavering advocate for non-violence throughout the American Civil Rights Movement. His philosophy was strictly based on non-violent civil disobedience, a strategy he adopted from the teachings of Mahatma Gandhi. King explicitly rejected the use of violence, even as a last resort, believing that peaceful resistance was the most morally and strategically effective way to achieve justice. His commitment to non-violence remained the core principle of his leadership and the movement's enduring legacy for social change.

155. (D) Campaigning against commercial whaling.
The Greenpeace movement is well-known for its active campaigns against commercial whaling, which align with its mission to protect marine biodiversity. This involves using non-violent direct action to bear witness to environmental destruction and raise public awareness. Unlike government agencies or political parties, Greenpeace focuses on environmental advocacy through grassroots activism and public pressure. Its work on whaling is a classic example of its commitment to protecting the natural world from industrial exploitation and ensuring the health and diversity of the Earth's oceans.

156. (B) All of the above.
Conflict is a complex phenomenon that arises from a perceived divergence of interests or the belief that current aspirations cannot be achieved simultaneously. It is an inherent part of human society and can lead to either violent or non-violent actions depending on how it is managed. Recognizing these different elements is essential for understanding the nature of disputes and for developing effective conflict resolution strategies. By addressing the underlying issues, parties can work toward solutions that prevent the escalation of conflict into destructive and harmful behavior.

157. (C) Generate new ideas and build relationships away from the pressure of formal negotiations.
The primary purpose of Track-II diplomacy is to facilitate unofficial and informal communication between non-state actors from conflicting sides. By operating away from the constraints of official policy and public scrutiny, this method allows for creative problem-solving and the building of personal trust. Track-II initiatives provide a safe space for exploring new ideas that can later be introduced into formal negotiations. This unofficial channel is a vital tool for conflict resolution, helping to bridge gaps and create the groundwork for sustainable peace agreements.

158. (D) Non-violent resistance.
Mahatma Gandhi's legacy as a peace builder is built on his pioneering use of non-violent resistance, which he termed Satyagraha. He used peaceful methods like boycotts, marches, and civil disobedience to challenge British colonial rule in India. Gandhi's approach demonstrated that justice could be achieved without resorting to physical force or hatred. His innovative strategies for non-violent social and political change have since inspired countless movements and leaders worldwide, proving that active non-violence is a powerful force for human liberation and world peace.

159. (C) A contest of wills to achieve a political objective.
War is a social and political phenomenon characterized by an organized contest of wills aimed at achieving specific political goals. As described by theorists like Clausewitz, war is an extension of policy by other means, involving collective action by groups or states. This purposeful nature distinguishes war from random acts of individual violence. By viewing war as a political instrument, scholars can analyze the strategies and motivations of actors and work toward developing more effective international norms and structures to prevent and resolve armed conflict.

160. (A) Both A and R are true and R is the correct explanation of A.
The broadening of the definition of security from a state-centric focus to a human-centric one is a major development in modern political thought. This shift, known as human security, recognizes that threats like famine, disease, and political repression are just as significant as military invasion. By prioritizing the safety and well-being of individuals, this approach advocates for a more comprehensive and holistic strategy for global stability. This recognition highlights that true international peace can only be achieved if the basic rights and dignity of every person are protected.

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of conflict, such as structural violence and systemic inequality, to create a truly stable and flourishing world. By fostering cooperation and respect for human rights, positive peace provides a sustainable foundation for long-term harmony. This comprehensive vision is central to modern peace studies and the global quest for a more just society.

175. (D) Martin Luther King (Jr.)
Martin Luther King (Jr.) is the peace builder whose legacy is most directly tied to the struggle against racial segregation in the United States. As a central leader of the Civil Rights Movement, he used non-violent methods to challenge discriminatory laws and practices. His work led to the dismantling of institutional racism and the expansion of civil rights for millions of Americans. King's unwavering commitment to justice and non-violence has made him a global icon for human rights and an inspiration for peaceful struggles against oppression and inequality everywhere in the world.

176. (B) Imposing economic sanctions
A coercive approach to peace uses external pressure and force to influence the behavior of an adversary and maintain stability. Imposing economic sanctions is a primary example, as it uses the threat of financial hardship to compel a state to comply with international demands. Unlike dialogue or education, which rely on voluntary cooperation, sanctions use negative consequences to achieve political goals. This method reflects the exercise of power and pressure in international relations, aiming to enforce specific standards of conduct through economic and political coercion.

177. (B) Agitation
Conflict resolution involves structured methods designed to find peaceful and mutually acceptable solutions to disputes. Mediation, adjudication, and negotiation are all established techniques used to settle conflicts non-violently by fostering agreement or providing legal clarity. In contrast, agitation involves stirring up public concern or taking disruptive actions to bring attention to an issue. While agitation can be a tool for social movements, it is not a method of conflict resolution itself, as it often increases tension and friction rather than seeking a direct settlement of the dispute.

178. (A) Social, economic, and political systems.
The concept of structural violence describes the harm that is caused by the way social, economic, and political systems are organized. This form of violence results in systemic inequality and deprivation, preventing individuals from meeting their basic needs and achieving their full potential. Unlike direct physical violence, structural violence is often invisible and is built into institutional frameworks through policies that marginalize certain groups. Addressing this form of harm requires fundamental changes to the social structures that perpetuate injustice and limit life chances for people across different segments of society.

179. (C) The promotion of respect for human rights.
A key element of a culture of peace is the active promotion of respect for human rights for all individuals. This framework emphasizes that a harmonious and stable society is built on the foundation of justice, equality, and the protection of fundamental freedoms. By ensuring that every person's rights are respected, a culture of peace addresses the root causes of many conflicts and fosters an environment of mutual respect and cooperation. This approach seeks to replace the normalization of violence and dominance with values of dialogue, empathy, and social justice.

180. (B) P-3, Q-1, R-2, S-4
Various agencies and movements operate in distinct fields to promote peace and justice. Greenpeace campaigns against environmental destruction, while Shanti Sena involves non-violent intervention in communal riots. UN Peacekeeping focuses on monitoring ceasefires between states to maintain regional stability. The American Civil Rights Movement was a historic struggle against racial discrimination using non-violent methods. Together, these different efforts address the multifaceted challenges to global and local peace, from ecological threats to social injustice and armed conflict. Understanding these roles is essential for analyzing the diverse strategies for peace.

181. (D) The type of government (e.g., authoritarian) or economic system of a country.

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168. (A) It is a natural part of human interaction that can be managed constructively or destructively.
Conflict is an inherent feature of human society, arising from differences in interests, goals, or values. It is not necessarily negative; instead, its impact depends on how it is managed. When handled constructively through negotiation or mediation, conflict can lead to positive change and social growth. However, if managed destructively through violence or suppression, it causes harm and instability. Recognizing that conflict is a natural part of interaction allows us to focus on developing better strategies for peaceful conflict management and for building more resilient communities.

169. (C) Statement I is false but Statement II is true.
Traditional UN Peacekeeping operations are not designed to defeat aggressor states but to maintain stability through neutral observation. They operate based on three core principles: the consent of the parties, strict impartiality, and the non-use of force except in self-defense or to protect the mandate. Peacekeepers act as a buffer to monitor ceasefires and create the space needed for diplomatic negotiations. This limited and defensive role is essential for their legitimacy and for providing a foundation for long-term peace-building and reconciliation in conflict-affected regions.

170. (C) A, B, and C only
Martin Luther King (Jr.)'s legacy is defined by his commitment to non-violent social change. His "I Have a Dream" speech, leadership in the Montgomery Bus Boycott, and advocacy for non-violent civil disobedience were all central to the success of the American Civil Rights Movement. He explicitly rejected the use of armed struggle, believing that peaceful resistance was the most effective and morally superior method for achieving racial equality. His work proved that a committed movement can challenge injustice and transform a nation through the power of peaceful activism and moral conviction.

171. (A) The challenge of preventing and responding to politically motivated violence by non-state actors.
In the context of global issues, the "problem of terrorism" refers to the complex challenge of addressing violence committed by non-state actors to achieve political or ideological ends. Terrorism creates widespread fear and insecurity by targeting non-combatants, posing a threat to both national and human security. Addressing this problem requires a multifaceted approach that includes international cooperation, effective security measures, and efforts to tackle the underlying social and political grievances that drive radicalization and violent conflict. Promoting a global culture of non-violence is also essential for long-term counter-terrorism efforts.

172. (C) State violence.
Extrajudicial killings by a government of its political opponents are a clear and extreme form of state violence. This involves the illegal and unauthorized use of force by government agents to eliminate dissent and maintain control. Such acts violate the fundamental right to life and the principles of due process and the rule of law. Recognizing these actions as state violence is essential for holding governments accountable under international human rights standards. This form of repression is an obstacle to achieving a just and peaceful society and must be actively challenged.

173. (D) The ongoing challenges that threaten global peace, such as WMDs and terrorism.
The study of contemporary global issues regarding peace focuses on the most significant challenges facing the world today. This includes the proliferation of weapons of mass destruction, the threat of international terrorism, and the persistence of regional and ethnic conflicts. By analyzing these issues, scholars and policymakers seek to understand their causes and develop more effective strategies for conflict prevention and resolution. The ultimate goal is to find pathways to a more stable and harmonious international order, ensuring that humanity can coexist peacefully in an increasingly complex and interconnected world.

174. (C) The presence of social justice, equality, and harmonious relationships.
The concept of "positive peace" goes beyond the simple "negative peace" defined as the mere absence of war. Positive peace involves the active presence of social justice, equality, and harmonious relationships within and between societies. It requires addressing the root causes

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UN Peace Building missions go beyond traditional peacekeeping by focusing on the long-term reconstruction of societies after conflict. This involves strengthening democratic institutions, such as the judiciary, police, and electoral systems, to ensure a stable and just society. Unlike peacekeeping, which primarily monitors ceasefires, peace building actively addresses the root causes of violence and works to prevent its return. By rebuilding the foundations of a state, these missions aim to create a sustainable environment where peace and development can flourish.

148. (C) Structural violence is perpetrated by institutions, while direct violence is perpetrated by individuals.
Direct violence involves visible physical or psychological harm inflicted by individuals, such as an assault or an act of war. In contrast, structural violence refers to harm that is built into the social, political, and economic organization of society. It is perpetrated by institutions through systemic inequality and the denial of basic needs. While direct violence is often intentional and immediate, structural violence is often invisible and manifests as life-limiting deprivation. Both forms of violence are critical obstacles to achieving a truly peaceful and just world.

149. (D) Non-violent moral courage.
The Shanti Sena, or Peace Brigade, operates on the principle of non-violent moral courage to resolve conflicts. As an agency of conflict resolution, it relies on the physical presence and ethical commitment of volunteers to intervene in violent situations and restore harmony. Rather than using force or legal power, the members of the Shanti Sena use their moral authority and willingness to sacrifice themselves to appeal to the conscience of the combatants. This approach demonstrates the power of active non-violence in maintaining peace at the community level.

150. (B) P-3, Q-2, R-4, S-1
Various concepts and methods are used to promote global security and resolve conflicts. Pacifism is an ideology of opposition to all war. Human security shifts the focus from the state to the individual's safety. The Shanti Sena represents an unarmed civilian peace brigade dedicated to non-violent intervention. Track-II diplomacy involves unofficial talks between non-state actors to build trust and find solutions. Together, these different approaches provide a comprehensive toolkit for addressing violence and building a more stable and peaceful international society.

151. (B) The practice of reconciliation.
Coercive approaches to peace are defined by the use of pressure and force to achieve stability. This includes the use of military force, the imposition of economic sanctions, and the issuance of threats. These methods rely on the exercise of power to compel actors to change their behavior. In contrast, reconciliation is a non-coercive process that focuses on healing relationships, fostering forgiveness, and building trust after a conflict. Reconciliation seeks a positive and voluntary peace that arises from mutual understanding rather than force.

152. (B) Creates widespread fear and insecurity among civilian populations.
Terrorism is a significant challenge to human security because it targets the safety and psychological well-being of individual citizens. By using unpredictable violence against non-combatants, terrorist groups aim to create a pervasive climate of fear and insecurity. This disruption of normal life prevents people from meeting their basic needs and exercising their rights with peace of mind. Addressing terrorism requires a focus on both physical protection and the underlying social and political factors that threaten the security and dignity of communities worldwide.

153. (C) To develop skills and knowledge for living in a way that promotes peace.
The central goal of peace education is to empower individuals with the understanding and abilities needed to create a culture of non-violence. It focuses on teaching conflict resolution skills, promoting empathy, and encouraging a respect for human rights and diversity. By fostering these qualities, peace education aims to address the root causes of violence and build more harmonious and inclusive societies. This proactive educational approach is essential for equipping future generations with the tools they need to build and maintain a peaceful world.

154. (C) Statement I is false but Statement II is true.

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In the study of international relations, the state level of analysis focuses on the internal characteristics of countries to explain the causes of war. This includes examining a country's government type, such as whether it is a democracy or an authoritarian regime, and its economic system. These factors can influence a nation's foreign policy and its likelihood of engaging in armed conflict. By analyzing state-level factors, scholars aim to understand how domestic political and social structures shape international behavior and contribute to the overall problem of war and global instability.

182. (C) Statement I is true but Statement II is false.
Pacifism and the American Civil Rights Movement are both rooted in the principles of non-violence, utilizing peaceful resistance to achieve their goals. However, their ultimate objectives were different. Pacifism is a general philosophical opposition to all war and violence, while the Civil Rights Movement was specifically focused on ending racial segregation and securing legal rights for African Americans in the United States. While some civil rights leaders also supported nuclear disarmament, it was not the primary goal of the movement itself. Both movements demonstrate the power of non-violence for different purposes.

183. (C) Weapons of mass destruction.
The campaign for nuclear disarmament is a direct response to the immense threat posed by weapons of mass destruction (WMDs). These weapons, which include nuclear, chemical, and biological armaments, have the potential to cause catastrophic loss of life and massive environmental damage on a global scale. International efforts for disarmament aim to reduce these risks and ensure the long-term safety and security of humanity. Addressing the threat of WMDs is a central part of the contemporary quest for peace, as their existence creates a permanent state of insecurity and existential danger for the world.

184. (D) Soka Gakkai International (SGI)
Daisaku Ikeda is the longtime leader of Soka Gakkai International (SGI), a global Buddhist organization dedicated to promoting peace, culture, and education. His legacy as a peace builder is closely associated with SGI's work in fostering international dialogue, supporting the United Nations, and empowering individuals through a humanistic philosophy. Ikeda has held numerous dialogues with world leaders and thinkers to explore pathways to global harmony. SGI serves as the primary platform for his extensive efforts to build a more peaceful and inclusive world through the power of individual transformation and mutual understanding.

185. (B) Proactive and focused on long-term stability and development.
Peace building is a more proactive and long-term process compared to traditional UN Peacekeeping. While peacekeeping focuses on the immediate task of separating combatants and monitoring ceasefires, peace building aims to address the underlying causes of conflict to ensure long-term stability and development. This involves rebuilding state institutions, promoting social reconciliation, and fostering economic opportunities. By creating a self-sustaining and resilient social and political framework, peace building seeks to prevent the return of violence and create a lasting and positive peace for societies transitioning from war to stability.

186. (B) The use of violence and intimidation, especially against civilians, in the pursuit of political aims.
Terrorism is defined by the deliberate use of violence and intimidation to create a psychological state of fear within a target population to achieve political or ideological goals. It typically targets non-combatants and civilians, which distinguishes it from conventional military operations. This asymmetric tactic aims to exert pressure on governments and influence public opinion through the disruption of normal life and the exploitation of public vulnerability. Addressing terrorism requires a comprehensive strategy that includes effective security measures, international cooperation, and efforts to tackle the underlying social and political grievances that drive radicalization.

187. (D) Have a third party deliver a binding judgment based on law.
Adjudication is a formal conflict resolution method where a neutral third party, such as a judge or arbitrator, makes a decision that the parties are legally required to follow. This process

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action and public advocacy to hold corporations and governments accountable for their impact on the planet. Its work reflects a deep commitment to the idea that a healthy and flourishing natural world is a fundamental requirement for a safe and harmonious future for all of humanity.

239. (B) A peace-building mechanism.
The Truth and Reconciliation Commission in South Africa, established under the leadership of Nelson Mandela, is a primary example of a peace-building mechanism. It was designed to help the country transition to democracy by investigating human rights violations from the apartheid era through a process of restorative justice. By allowing victims and perpetrators to share their stories, the commission aimed to promote national healing and reconciliation rather than retribution. This process was essential for building a stable and united post-apartheid society and for demonstrating the power of dialogue and forgiveness in resolving deep-seated social and political conflicts.

240. (C) B, C, and D only
Conflict is a natural part of human society that arises from a perception of incompatible goals or values. While it can become violent, it is not always so; its impact depends on how it is managed. Constructive conflict management aims to address the root causes of the disagreement and can serve as a catalyst for positive social change. By resolving the underlying issues through negotiation or mediation, parties can reach mutually acceptable solutions. Understanding these characteristics of conflict is essential for developing effective strategies for peaceful conflict resolution and for building more harmonious and resilient communities everywhere.

241. (B) It is perpetrated by agents of the government.
What distinguishes state violence from other forms of violence is that it is perpetrated by agents of the government, such as the police or military, acting in an official capacity. This includes the use of force to suppress dissent, illegal killings, or systemic torture of prisoners. Because it is carried out by those with the authority and power of the state, it carries unique legal and moral implications. Identifying state violence is essential for holding governments accountable under international human rights standards and for protecting citizens from the misuse of the state's monopoly on the use of force.

242. (C) Statement I is false but Statement II is true.
The legacy of Martin Luther King (Jr.) is by no means confined to the United States; his success with non-violent resistance has inspired peace and justice movements globally. His leadership in the American Civil Rights Movement proved that peaceful protest can challenge systemic injustice and achieve major reforms. This commitment to non-violence has made him a global icon for human rights, and his philosophy continues to guide activists and leaders around the world in their struggles for equality and justice. His work demonstrated the universal power and effectiveness of active non-violence in transforming societies for the better.

243. (C) Celebrating war as the highest form of human achievement.
The academic study of the "problem of war" involves a comprehensive analysis of its causes, various types, and key attributes, but it does not celebrate war as a human achievement. Instead, researchers aim to understand the political, economic, and social factors that lead to armed conflict in order to find ways to prevent it. This study examines the destructive impact of war on societies and individuals and seeks to develop better international norms and systems for peaceful conflict resolution. By understanding the complexities of war, scholars hope to contribute to building a more stable and harmonious global community.

244. (D) Developing skills for non-violent conflict resolution.
A key component of peace education is the development of skills for non-violent conflict resolution, such as negotiation, mediation, and active listening. This educational approach aims to provide individuals with the tools they need to manage disputes without resorting to force. By fostering empathy, critical thinking, and a respect for human rights and diversity, peace education seeks to address the root causes of violence and build a more harmonious and inclusive society. This proactive strategy is essential for equipping people to live peacefully in a diverse world and for creating a lasting culture of non-violence for future generations.

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to the escalation of tensions and the outbreak of armed conflict.

194. (D) Rejection of violence.
Pacifism is based on the moral or philosophical rejection of all violence as a means of settling disputes. It is a principled commitment to the idea that conflicts should be resolved through peaceful methods, such as diplomacy, mediation, and non-violent resistance. Pacifists believe that the use of force is ethically wrong and that it ultimately fails to address the underlying causes of friction. This long-standing tradition has inspired numerous peace movements and continues to serve as a powerful moral critique of the normalization of violence in international, social, and political relations.

195. (B) B, C, and E only
Conflict resolution involves several agencies and methods, each with a distinct role. Peace building aims for long-term, sustainable peace by addressing root causes. Adjudication results in a legally binding decision by a judge or legal body. The Shanti Sena is an unarmed civilian peace force that intervenes non-violently in community conflicts. In contrast, traditional UN Peacekeeping focuses on neutral observation rather than military victory, and Track-II diplomacy involves unofficial rather than official negotiations. Recognizing these different roles is essential for understanding how local and international efforts work together to maintain stability and build peace.

196. (B) Deforestation and climate change.
The Greenpeace movement often confronts major environmental issues like deforestation and climate change as part of its mission to protect the Earth. Using non-violent direct action and public advocacy, the organization seeks to raise awareness about the catastrophic impact of environmental destruction. By pressuring governments and corporations to adopt sustainable practices, Greenpeace aims to preserve biodiversity and ensure a healthy planet for future generations. Its work reflects a deep commitment to addressing the ecological threats that are increasingly recognized as central to global security and the long-term quest for sustainable world peace.

197. (C) The leadership of the armed struggle for independence.
Mahatma Gandhi's legacy is defined by his commitment to non-violence (Ahimsa) and his development of Satyagraha as a tool for peaceful resistance. He led the Indian independence movement through methods like boycotts, marches, and civil disobedience, explicitly rejecting armed struggle as a means of achieving freedom. Gandhi also promoted the idea of Sarvodaya, or the welfare of all people. His work proved that a committed movement can challenge colonial power and achieve national independence through the power of active non-violence and moral conviction. His legacy continues to inspire peaceful struggles globally.

198. (D) Mediation
Mediation is a conflict resolution method where a neutral third party, called a mediator, helps the disputing parties communicate more effectively to reach their own voluntary agreement. Unlike an adjudicator, a mediator has no power to impose a solution. Instead, they use specialized techniques to help the parties understand each other's needs and find common ground. This process focuses on finding a mutually acceptable outcome that preserves relationships and ensures that the final agreement is one that all parties are willing to support. Mediation is a vital tool for resolving diverse social and political conflicts.

199. (A) It is embedded in the political and economic organization of society.
Structural violence is described as "structural" because it is woven into the very fabric of the political, social, and economic organization of a society. It refers to the systemic harm caused by institutions that create inequality and prevent certain groups from meeting their basic needs. This form of violence manifests as poverty, lack of access to healthcare, and limited life chances for marginalized populations. Addressing structural violence requires fundamental changes to the social structures that maintain injustice. Identifying these systemic harms is crucial for promoting genuine social justice and a lasting culture of peace.

200. (A) A, B, and D only
Major peace movements are defined by their specific goals and ideological commitments.

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and ultimately ineffective in addressing the root causes of friction. By committing to non-violent solutions, pacifism seeks to foster a more ethical and harmonious world where understanding and cooperation replace aggression as the standard for settling disagreements.

214. (A) Green Peace
The Rainbow Warrior was a famous ship belonging to the Greenpeace movement, which was used in environmental campaigns against issues like nuclear testing and commercial whaling. In 1985, the ship was sunk by French intelligence agents while docked in New Zealand, which brought global attention to the organization's work and the lengths to which some states would go to suppress environmental activism. The vessel remains a powerful symbol of Greenpeace's commitment to using non-violent direct action to protect the natural world and to "bear witness" to environmental destruction worldwide.

215. (B) A non-violent, civilian-based conflict intervention agency.
Shanti Sena, or the Peace Army, is an example of a non-violent, civilian-based conflict intervention agency. Envisioned by Mahatma Gandhi and Vinoba Bhave, it consists of unarmed volunteers who are trained to intervene peacefully in communal riots and social disturbances to restore harmony. Their power comes from their moral commitment to non-violence and their willingness to serve the community, rather than from physical force or legal mandates. This concept demonstrates how organized groups of citizens can play a proactive role in maintaining peace and preventing the escalation of violence through peaceful methods.

216. (B) Provocation
Conflict resolution involves methods designed to find peaceful outcomes to disputes. UN Peacekeeping, adjudication, and peace education are all recognized agencies or techniques used to manage and resolve conflicts non-violently by fostering agreement, providing legal clarity, or changing mindsets. In contrast, provocation involves deliberately causing anger or friction to stir up conflict, which is the opposite of a resolution process. Effective conflict management focuses on reducing hostility and building understanding rather than aggravating the situation through inflammatory actions. Promoting a culture of peace requires actively avoiding such disruptive behaviors.

217. (C) Statement I is false but Statement II is true.
The problem of terrorism is not solely a military issue; addressing it effectively requires a comprehensive approach that also tackles its root causes. While security measures are important, long-term success often depends on addressing political grievances, social injustice, and economic deprivation that can drive individuals toward radicalization. By promoting justice, human rights, and inclusive social policies, communities can reduce the appeal of violent ideologies. This holistic perspective recognizes that sustainable peace and security are only possible when the underlying drivers of conflict and violent extremism are effectively managed and resolved.

218. (C) Social institutions and systems cause harm to people by preventing them from meeting their basic needs.
The term structural violence is used to describe a situation where harm is caused by the way social institutions and systems are organized. This form of violence results in systemic inequality, such as poverty and unequal access to healthcare, which prevents people from meeting their basic needs and achieving their full potential. Unlike direct physical assault, structural violence is often invisible and is built into institutional frameworks through discriminatory policies. Addressing this form of harm requires fundamental changes to the social structures that maintain injustice and limit life chances for marginalized populations.

219. (D) Force and threats versus consent and cooperation.
The primary difference between a coercive and a non-coercive approach to peace lies in the methods used to achieve stability. Coercive approaches rely on the use of force, threats, and pressure, such as military intervention or economic sanctions, to compel an adversary's compliance. Non-coercive approaches, however, prioritize consent, cooperation, and mutual understanding through methods like mediation, dialogue, and cultural exchange. While coercive methods seek to impose stability from the outside, non-coercive methods aim for a sustainable

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agreement of the parties, adjudication imposes a resolution that all involved are required by law to follow. This provides a clear and definitive settlement to social and political conflicts.

207. (C) Protecting individuals from threats such as poverty, disease, and violence.
Human security shifts the focus of security away from the state and toward the protection of individuals. Its essence is to ensure that people are safe from both physical violence and basic deprivations like poverty, disease, and environmental degradation. By prioritizing "freedom from fear" and "freedom from want," this approach advocates for a more comprehensive and holistic strategy for global stability and peace. This framework recognizes that a nation's security is ultimately dependent on the safety, well-being, and dignity of its individual citizens in their everyday lives.

208. (D) State violence
The use of police brutality to disperse a peaceful assembly is a direct and clear act of state violence. This involves the misuse of the government's security apparatus to suppress individual freedoms and political dissent through force. Such actions violate fundamental human rights, including the rights to free speech and assembly. Recognizing this as state violence is essential for holding governments accountable for their actions and for ensuring that the state's monopoly on power is used to protect and serve the people rather than to intimidate or harm them illegally.

209. (A) Reconciliation and a multi-racial democracy.
Nelson Mandela's legacy is most celebrated for his unwavering commitment to national reconciliation and the creation of a stable, multi-racial democracy in South Africa. After the end of apartheid, he chose forgiveness and unity over retribution against former oppressors. By leading the nation through a peaceful transition and establishing inclusive political institutions, Mandela helped to heal deep societal wounds and prevent a cycle of violence. his leadership proved that reconciliation is a powerful tool for transforming even the most divided societies into peaceful and united nations focused on shared goals for the future.

210. (B) P-3, Q-2, R-1, S-4
Global peace builders are often associated with the specific countries and struggles they led or influenced. Mahatma Gandhi is the iconic leader of the Indian independence movement. Martin Luther King (Jr.) was the central figure in the American Civil Rights Movement. Nelson Mandela led the fight against apartheid in South Africa. Daisaku Ikeda represents a contemporary period of global peace-building based in Japan, promoting peace through education and culture worldwide. Together, these figures demonstrate the power of non-violence and dialogue in achieving justice and building a more harmonious international society.

211. (B) A culture of militarism and violence.
A culture of peace stands in direct opposition to a culture of militarism and violence, which normalizes the use of force as the primary means of settling disputes. In a culture of violence, military strength is glorified, and aggression is often seen as a necessary tool for political success. In contrast, a culture of peace promotes values of dialogue, tolerance, and non-violent conflict resolution. By actively challenging the norms of war and aggression, this framework seeks to build a global society where harmony and cooperation are the fundamental basis for human interaction.

212. (C) Human Nature theory
Human Nature theory attributes the causes of war to the biological or psychological characteristics of human beings, suggesting that conflict arises from an inherent aggressive nature. This perspective focuses on the individual level of analysis, arguing that the impulses and flaws of people, particularly leaders, are the primary drivers of armed conflict. This theory contrasts with systemic or state-level theories that prioritize international anarchy or political structures. Understanding the role of human behavior is one important way that scholars attempt to explain the persistence of war throughout human history.

213. (D) Peaceful means.
A core belief of pacifism is that all disputes, regardless of their complexity or intensity, should be settled through peaceful means rather than violence. This ideology advocates for the use of methods like diplomacy, mediation, and non-violent resistance to resolve conflicts. Pacifists believe that the use of force is morally wrong

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Pacifism is a general philosophical opposition to war. The American Civil Rights Movement sought to end racial segregation through non-violence. The Campaign for Nuclear Disarmament advocates for the total abolition of nuclear weapons. In contrast, the Greenpeace movement focuses on environmental protection rather than promoting nuclear energy. Each of these efforts represents a different approach to creating a more just, safe, and harmonious world. Understanding these diverse movements is essential for analyzing the complex and multifaceted global quest for peace.

201. (B) A joint symphony orchestra formed by musicians from two rival nations.
A non-coercive approach to peace focuses on building relationships and mutual understanding through voluntary cooperation. A joint symphony orchestra is a perfect example, as it brings people from rival nations together to create something positive through shared effort. This type of cultural collaboration helps to break down stereotypes and build personal connections between populations. Unlike military alliances or economic embargos, non-coercive methods seek to create a positive and lasting peace that is rooted in genuine goodwill and community engagement. These initiatives demonstrate the power of soft power in resolving international tensions.

202. (C) Statement I is false but Statement II is true.
The concept of war is not limited to formal conflicts between nation-states; it has evolved to include a wide range of modern struggles. Modern conflicts increasingly involve non-state actors, such as insurgent groups or paramilitary forces, leading to the use of terms like "asymmetric war" and "intrastate war" (civil war). These conflicts often occur within a single country's borders rather than between sovereign nations. Recognizing this broader definition of war is essential for analyzing contemporary global security and for developing effective peace-building and defense strategies in the twenty-first century.

203. (B) Secure equal rights and end racial discrimination.
The primary goal of the American Civil Rights Movement, led by figures like Martin Luther King (Jr.), was to secure equal rights and end the systemic racial discrimination and segregation prevalent in the United States. The movement used non-violent protest and legal challenges to dismantle the "Jim Crow" laws that marginalized African Americans. By achieving major reforms like the Civil Rights Act and the Voting Rights Act, the movement transformed the nation's social and political landscape. Its commitment to equality and non-violence remains a landmark in the global struggle for human rights and justice.

204. (C) Green Peace Movement
"Bearing witness" is a core tactic of the Greenpeace movement, which involves being present at the scene of environmental destruction to non-violently observe and document the harm being done. By bringing these issues to global public attention through direct action, the movement seeks to create pressure for change. This approach combines physical presence with moral advocacy, highlighting environmental crimes like illegal whaling or deforestation. Bearing witness is a powerful way for activists to hold corporations and governments accountable and to advocate for the protection of the natural world through peaceful intervention.

205. (A) 2, 4, 1, 3
The historical progression of these movements reflects the global struggle for peace and justice throughout the twentieth century. The Indian independence movement led by Gandhi became prominent in the 1920s and 1930s. The global Campaign for Nuclear Disarmament emerged in the 1950s. This was followed by the peak of the American Civil Rights Movement in the 1960s. Finally, the anti-apartheid struggle in South Africa culminated in a peaceful transition to democracy in the early 1990s. This sequence shows how non-violent strategies have been applied to diverse challenges worldwide.

206. (D) The outcome is a binding decision from a legal authority.
In the context of conflict resolution, the key feature of adjudication is that it results in a final and legally binding decision delivered by a neutral third party, such as a judge or arbitrator. This formal process is based on the application of established laws and regulations to the facts of the dispute. Unlike mediation or negotiation, where the outcome depends on the voluntary

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and positive peace that arises from the willing participation and shared interests of the parties involved.

220. (A) Both A and R are true and R is the correct explanation of A.
The legacy of peace builders like Gandhi and Martin Luther King (Jr.) is a powerful demonstration of the potential of non-violent action for social change. Their movements successfully mobilized millions of people to challenge injustice and achieve major political reforms without resorting to armed conflict. By proving that peaceful resistance can be both morally superior and strategically effective, they provided a new model for struggles for justice and freedom worldwide. Their success continues to inspire contemporary movements for human rights and serves as a primary example of how non-violence can transform societies.

221. (C) Organized and collective nature.
A key attribute of war that distinguishes it from individual acts of violence is its organized and collective nature. War is a sustained and structured effort undertaken by groups, typically nation-states or significant non-state actors, to achieve specific political or territorial objectives. This requirement for organization, resources, and social mobilization makes war a central concern for international relations and defense studies. By understanding the collective nature of war, scholars can analyze the strategies of actors and work toward developing more effective international norms and systems to prevent and resolve large-scale armed conflict.

222. (D) Advocated non-violent methods to achieve social justice domestically.
The American Civil Rights Movement is considered a major peace movement because it advocated for the use of non-violent methods to achieve social and political justice within the United States. Under the leadership of figures like Martin Luther King (Jr.), the movement challenged systemic racial discrimination through peaceful means like boycotts, marches, and civil disobedience. This commitment to non-violence was both a moral and a strategic choice that sought to transform the nation without resorting to armed conflict. Its success proved that a committed movement can challenge injustice and achieve major reforms through peaceful activism.

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223. (C) To implement long-term measures to support and solidify peace after conflict.
The role of UN Peace Building is to implement comprehensive, long-term measures designed to support and solidify peace in societies transitioning out of conflict. This involves rebuilding state institutions, promoting social reconciliation, and fostering economic development to address the root causes of violence. Unlike peacekeeping, which primarily monitors ceasefires, peace building works to prevent the return of conflict by creating a resilient and stable social and political framework. By focusing on long-term stability and justice, peace building aims to establish a sustainable and self-reliant peace that can endure future challenges and promote development.

224. (D) The proliferation of cyber warfare capabilities.
The proliferation of cyber warfare capabilities is a significant contemporary global issue that directly challenges the quest for peace. This form of conflict involves using digital technology to attack a nation's infrastructure, economy, or communication systems. Because cyber-attacks can be carried out anonymously and from a distance, they create new forms of insecurity and complicate traditional defense and diplomatic strategies. Addressing the threat of cyber warfare requires international cooperation and the development of new norms and legal frameworks to ensure the stability and security of the global digital environment in the twenty-first century.

225. (B) Daisaku Ikeda – Leading the Green Peace Movement against whaling.
The pairing of Daisaku Ikeda with the Greenpeace movement is incorrect. While Ikeda is a major peace builder, his work is primarily focused on promoting peace, culture, and education through Soka Gakkai International, a Buddhist lay organization. He is not the leader of the Greenpeace movement, which is a separate environmental organization. The other pairings correctly associate Gandhi with Indian independence, King with the American Civil Rights Movement, and Mandela with ending apartheid in South Africa. Each of these figures has made a distinct and lasting contribution to the global pursuit of justice and peace.

is based on the application of established laws and regulations to the facts of a specific dispute. Unlike mediation or negotiation, which focus on voluntary agreement and consensus, adjudication provides a definitive and enforceable resolution. This method ensures that conflicts are settled according to objective legal standards, providing a final and authoritative settlement to even the most complex social and political disputes.

188. (B) A government's secret police abducting and torturing dissidents.
The use of secret police to abduct and torture political opponents is a direct and egregious manifestation of state violence. This involves the misuse of government power and security forces to commit physical and psychological harm for the purpose of suppressing dissent and maintaining control. Such actions violate fundamental human rights and international legal standards. Recognizing this as state violence is essential for holding governments accountable for their actions and for protecting the safety and dignity of citizens from the illegal and arbitrary exercise of government authority and power.

189. (B) "Freedom from fear" and "freedom from want".
The core idea of human security is best captured by the dual concept of "freedom from fear" and "freedom from want." This perspective shifts the focus of security from the state to the individual, emphasizing the importance of protecting people from both violence (fear) and basic deprivation (want), such as poverty and disease. By prioritizing the safety, well-being, and dignity of every person, human security advocates for a more comprehensive and holistic approach to global stability and peace. This framework recognizes that true security is only possible when people's basic needs are met.

190. (A) Both A and R are true and R is the correct explanation of A.
The American Civil Rights Movement is correctly identified as a major peace movement because it used non-violent resistance to challenge the structural violence of racial segregation and injustice. Under the leadership of Martin Luther King (Jr.), the movement sought to create a more just and peaceful society by appealing to the moral conscience of the nation. By achieving significant reforms through peaceful protest, the movement proved that non-violence is a powerful and effective tool for social transformation. Its success remains a landmark in the global struggle for equality, justice, and lasting harmony.

191. (C) Education for tolerance and mutual understanding.
A non-coercive approach to building a culture of peace prioritizes soft power and educational strategies to transform societal mindsets. By promoting tolerance and mutual understanding through education, a society can address the root causes of prejudice and conflict. This approach focuses on fostering values that reject violence and encourage peaceful dialogue and cooperation. Unlike military deterrence or economic blockades, which rely on pressure and force, non-coercive methods seek to build a positive and sustainable peace that is rooted in the voluntary adoption of non-violent behaviors and attitudes by all citizens.

192. (D) It is an organized and collective endeavor.
A primary attribute of war that distinguishes it from other forms of violence is its organized and collective nature. War is not an act of random or individual aggression; it is a sustained and structured effort undertaken by groups or states to achieve specific political, territorial, or ideological objectives. This requirement for organization, resources, and social mobilization makes war a central concern for international relations and defense studies. By understanding the collective nature of war, scholars can analyze the strategies of actors and work toward building more effective international systems to prevent and resolve conflict.

193. (C) International System
Theories of war that focus on the international system of analysis examine how the overall structure of international relations contributes to conflict. This includes analyzing the anarchic nature of the system, where there is no central authority, and how this leads to the "security dilemma" and competitive arms races. By looking at the system as a whole rather than at individual states or leaders, scholars aim to understand how the balance of power and the interactions between sovereign nations can lead

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and Nelson Mandela serves to demonstrate a wide range of effective strategies and philosophies for achieving peace and justice. From non-violent resistance and civil rights activism to individual inner transformation and national reconciliation, their work shows that there are many different pathways to building a more harmonious world. Their successes prove that committed individuals and movements can challenge injustice and transform societies through peaceful means. Their combined efforts provide a comprehensive and inspiring toolkit for contemporary peace-building and social justice.

233. (C) An adjudicator.
In the process of conflict resolution, a judge in a court of law performs the role of an adjudicator. This involves a formal legal process where a neutral third party listens to the facts of a dispute and delivers a decision that is legally binding for all involved. This method is based on the application of established laws and regulations. Unlike a mediator or negotiator, an adjudicator has the authority to impose a final settlement. This formal process ensures that conflicts are resolved according to objective legal standards, providing an authoritative end to even the most complex social disputes.

234. (D) The individual's well-being is a primary security concern.
The concept of human security challenges the traditional notion of national security by arguing that the well-being of the individual citizen should be the primary concern of security policy. While national security focuses on protecting the state from external military threats, human security emphasizes protecting people from a broader range of threats, including poverty, disease, and environmental degradation. This approach recognizes that true international stability is only possible if individuals are safe, healthy, and have their basic rights protected. By centering on the person, human security advocates for a more holistic approach to global peace.

235. (B) State Violence
A government's use of its military to forcibly suppress a secessionist movement within its own borders is a clear example of state violence. This involves the use of the nation's security forces to commit physical harm for the purpose of maintaining territorial integrity and suppressing political opposition. Such actions represent the exercise of the state's monopoly on force and are a major concern for human rights and political stability. Recognizing this as state violence is essential for analyzing the relationship between government power and internal conflict and for promoting peaceful and inclusive solutions to political disagreements.

236. (B) Interstate war
An interstate war is a type of organized, large-scale armed conflict that is fought between two or more sovereign states. This is the traditional form of warfare in international relations, involving national armies and aiming for political, territorial, or ideological objectives. These conflicts are governed by international laws and conventions regarding the conduct of war. Understanding the nature of interstate war is essential for analyzing global history and for developing effective modern defense and diplomatic strategies aimed at preventing such destructive confrontations between nations and for building a more stable international order.

237. (C) Voluntary cooperation and mutual understanding.
The core principle of a non-coercive approach to peace is the reliance on voluntary cooperation and mutual understanding to build relationships and resolve conflicts. This approach prioritizes soft power and peaceful methods, such as mediation, dialogue, and cultural exchange, rather than force or pressure. By fostering trust and finding common ground between parties, non-coercive methods seek to create a sustainable and positive peace that arises from the willing participation and shared interests of all involved. This framework emphasizes that long-term harmony is best achieved through peaceful engagement and the building of a inclusive global community.

238. (D) The Green Peace Movement
The Greenpeace movement is the organization that most directly addresses environmental degradation as a significant threat to global peace and security. Through its campaigns on climate change, deforestation, and the protection of marine life, the organization seeks to prevent ecological destruction and promote sustainable solutions. Greenpeace uses non-violent direct

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226. (B) It allows for creative, off-the-record discussions between influential non-officials.
Track-II diplomacy is a valuable tool in conflict resolution because it facilitates informal and unofficial discussions among non-state actors, such as academics and retired officials. By operating away from the constraints of official policy and public scrutiny, this method allows for creative problem-solving and the building of personal trust between individuals from conflicting sides. These off-the-record talks can help to clarify positions and generate new ideas that can later be introduced into formal negotiations. This unofficial channel is often vital for reopening communication and for creating the groundwork for sustainable peace agreements.

227. (C) Structural Violence
An economic system that creates vast inequalities leading to preventable deaths is a clear example of structural violence. This term describes how social and economic arrangements cause harm by denying individuals access to basic resources like food and healthcare. This form of violence is built into the social structure through policies that marginalize certain groups and limit their life chances. Unlike direct physical assault, structural violence is often invisible and manifests as systemic deprivation. Addressing this form of injustice requires fundamental changes to the economic and social frameworks that maintain inequality and promote human suffering.

228. (C) Statement I is false but Statement II is true.
The concept of a culture of peace was not developed to promote military alliances but to encourage the rejection of violence through education and dialogue. It emphasizes values like tolerance, human rights, and the non-violent settlement of disputes as the foundation for a harmonious global society. By fostering a global environment of respect and cooperation, this approach seeks to address the root causes of conflict and replace the normalization of war with a commitment to peace. This framework, promoted by UNESCO, aims to make non-violence a fundamental part of human identity and interaction.

229. (B) The presence or absence of organized, armed conflict.
The most fundamental difference between war and peace is the presence or absence of organized, large-scale armed conflict. War is characterized by the sustained use of force between groups or states to achieve political objectives. Peace, in its most basic form, is the absence of such violence. While true peace involves much more than just the absence of war, including social justice and harmony, the primary distinction in international relations remains the state of organized combat. Understanding this difference is essential for analyzing global stability and for developing effective strategies for conflict prevention and resolution.

230. (A) A, B, and C only
Terrorism is characterized by several key features, including its typical perpetration by non-state actors and its deliberate targeting of non-combatants and civilians. Its primary goal is to create a psychological impact of widespread fear to exert political pressure and achieve ideological aims. Unlike conventional military operations, terrorism is not considered a legitimate form of warfare under international laws like the Geneva Conventions. Addressing the threat of terrorism requires a combination of effective security measures, international cooperation, and efforts to tackle the underlying social and political grievances that drive such violent extremism.

231. (C) Advocate for the elimination of nuclear weapons.
The primary objective of the Campaign for Nuclear Disarmament (CND) is to advocate for the total abolition of nuclear weapons globally. As a prominent non-governmental organization, it focuses on raising public awareness about the catastrophic dangers of nuclear warfare and pressures governments to renounce nuclear armaments. Through protests, education, and political lobbying, CND aims to eliminate the threat posed by these weapons of mass destruction. Its work is based on the conviction that nuclear disarmament is essential for the long-term safety and security of humanity and for the promotion of a more peaceful world.

232. (D) Demonstrate diverse strategies and philosophies for achieving peace and justice.
The collective legacy of peace builders like Gandhi, Martin Luther King (Jr.), Daisaku Ikeda,

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245. (C) A military ultimatum.
A coercive approach to establishing peace might involve the issuance of a military ultimatum, which uses the threat of force to compel an adversary's compliance. Coercive methods rely on pressure and the threat of harm to achieve political objectives or stability. Unlike cultural festivals or student exchange programs, which focus on voluntary cooperation and understanding, an ultimatum uses the exercise of power to impose specific standards of conduct. This method reflects the role of coercion in international relations, where states may use the threat of violence to enforce peace or to protect their national interests and security.

246. (D) Never justified, under any circumstances.
The absolute pacifist position holds that the use of any violence or war is never justified, regardless of the situation or the goal. This moral and philosophical stance maintains that physical force is inherently unethical and that it ultimately fails to lead to a truly just or lasting outcome. Absolute pacifists advocate for the exclusive use of peaceful methods, such as diplomacy, mediation, and non-violent resistance, to resolve conflicts. This uncompromising commitment to non-violence serves as a powerful moral critique of the normalization of force in social and international relations and has influenced many peace activists and conscientious objectors throughout history.

247. (A) Official government representatives.
The primary difference between Track-I and Track-II diplomacy is that Track-I involves official negotiations between formal government representatives, such as heads of state or diplomats. This formal channel is used to sign treaties, reach official agreements, and state national policy. Track-II diplomacy, in contrast, involves unofficial and informal interactions between non-state actors like academics and retired officials. While Track-II is used to build trust and explore creative ideas away from public pressure, Track-I is the official mechanism through which states formally interact and commit to international obligations and diplomatic settlements to conflicts.

248. (B) People can be harmed even without a direct physical attack.
The concept of structural violence helps to explain how people can be significantly harmed even without a direct physical assault. It refers to the systemic injury caused by social, economic, and political institutions that create inequality and deny certain groups access to basic needs like education and healthcare. This form of violence is built into the social structure and results in limited life chances and premature death for marginalized populations. Addressing structural violence requires fundamental changes to the institutional frameworks that maintain injustice. Identifying these systemic harms is crucial for promoting genuine social justice and a lasting culture of peace.

249. (B) The development of Satyagraha as a powerful tool for non-violent struggle.
The legacy of Mahatma Gandhi is most significantly represented by his development of Satyagraha as a powerful tool for non-violent struggle. This philosophy advocates for peaceful resistance against injustice through moral conviction and personal sacrifice. Gandhi used Satyagraha to lead the Indian independence movement, proving that a committed movement can challenge colonial power without resorting to physical force. His commitment to the idea that the means must be as ethical as the end has since inspired countless movements for civil rights and national liberation globally. His work remains a foundational model for active non-violence and for achieving justice.

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250. (A) Create a world where violence is no longer a viable or accepted way to solve problems.
The ultimate goal of a culture of peace is to create a global society where violence is no longer considered a viable or accepted method for solving problems. This framework, promoted by UNESCO, seeks to replace the normalization of war and aggression with values of dialogue, tolerance, and non-violent conflict resolution. By fostering an environment of respect for human rights and social justice, a culture of peace addresses the root causes of conflict and encourages cooperation between individuals and nations. This long-term approach aims to build a sustainable and harmonious world where peace is a fundamental part of human identity.

285. (C) negotiation results in a voluntary agreement, whereas adjudication imposes a binding decision.
The primary difference between these two resolution methods lies in the nature of the outcome and the source of authority. Negotiation is a collaborative process where the parties communicate directly to reach a voluntary, mutually acceptable agreement. Adjudication, however, is a formal legal process where an external authority hears the case and renders a mandatory decision based on law.

286. (D) Peace Keeping is typically a short-term measure to control violence, while Peace Building is a long-term process to address root causes.
UN Peace Keeping missions are generally focused on the immediate task of maintaining ceasefires and separating combatants to prevent further violence. Peace Building is more comprehensive and forward-looking, involving the reconstruction of institutions and social reconciliation. While peacekeeping provides necessary stability, peacebuilding works to create the conditions required for a lasting and sustainable peace without needing military intervention.

287. (C) intervene non-violently in conflicts as a volunteer force.
The Shanti Sena, or Peace Army, is a concept of a non-violent volunteer organization. Its members are trained to enter conflict zones and use peaceful methods to restore harmony and resolve disputes. This agency represents a grassroots, non-military approach to conflict intervention, relying on moral authority and community engagement rather than the use of force or official state power.

288. (B) A group of academics and retired diplomats from two enemy nations meeting privately to discuss potential solutions.
Track-II Diplomacy is characterized by unofficial and informal interactions between influential individuals who are not currently serving in government. These meetings provide a low-pressure environment where participants can explore creative solutions to conflicts without the constraints of official policy. This approach complements formal state-to-state diplomacy by building trust and generating new ideas for resolving long-standing international disputes.

289. (D) transforming individual and community attitudes and skills.
Peace Education serves as a preventive agency for conflict resolution by focusing on the cognitive and behavioural levels of society. It aims to instill values such as human rights, empathy, and non-violence. By teaching conflict resolution skills and promoting mutual understanding, this approach seeks to transform how individuals and communities respond to differences, thereby reducing the likelihood of future violence.

290. (A) Adjudication.
Adjudication is a formal method of dispute settlement where a legal authority, such as an international court or tribunal, provides a final and binding judgment. In the context of a border dispute, the parties submit their evidence to a judge or arbitrator who makes a decision based on law. This method provides a clear, legal resolution to a conflict.

291. (C) Human security prioritizes the well-being of individuals, while traditional security prioritizes the military defense of the state.
Traditional security frameworks focus on protecting the state from external military threats and maintaining national sovereignty. In contrast, human security shifts the focus to the safety and dignity of the individual. This broader perspective includes protection from various threats like poverty and disease, asserting that a state cannot be truly secure if its citizens are living in fear.

292. (A) create fear to achieve political or ideological objectives.
Terrorism is fundamentally defined by the strategic use of violence against non-combatants to generate a climate of fear. This psychological impact is intended to pressure governments or societies into meeting specific political, religious, or ideological demands. Unlike conventional warfare, which targets military forces, terrorism targets civilians to maximize social disruption and gain attention for a specific cause or agenda.

293. (D) A curtailment of civil liberties and human rights.
While states must respond to terrorism to ensure public safety, their measures can sometimes be overly repressive. This can lead to the erosion of

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scale of violence, the intensity of combat, how long the fighting lasts, and the nature of the participants. These elements help distinguish different conflicts and are distinct from the underlying causes or theoretical explanations of war.

260. (A) Theories of war offer explanations from multiple levels of analysis, from the individual to the international.
Academic analysis of conflict utilizes various frameworks to explain why wars occur. These perspectives range from biological and psychological factors inherent in individuals to political and economic structures within states. Additionally, theories examine the anarchic international system. This multi-level approach acknowledges that the causes of warfare are complex and cannot be reduced to a single factor.

261. (D) Pacifism provided the core philosophical and strategic foundation for the non-violent methods of the Civil Rights Movement.
Pacifism is a principled rejection of war and violence that serves as a guide for ethical action. The Civil Rights Movement in the United States utilized these philosophical tenets as a practical strategy for social change. By adopting non-violent resistance, the movement demonstrated how pacifist ideals could be effectively applied to confront injustice and dismantle entrenched power structures.

262. (B) an active and principled commitment to non-violent conflict resolution.
Pacifism is defined not by passive resignation or acceptance of the status quo, but by an active dedication to non-violence. It is a philosophical and ethical stance that proactively seeks peaceful means to resolve disputes. This commitment requires discipline and strategy to address injustice effectively without resorting to physical force, proving its relevance as a tool for progress.

263. (C) non-violent action can be an effective tool for enacting significant social and political change.
The historical success of the Civil Rights Movement proved that organized non-violent campaigns could overcome systemic discrimination. By using methods like boycotts and sit-ins, the movement forced legislative changes and shifted public opinion. This demonstrated that moral and strategic non-violence is a powerful force capable of achieving major societal transformations without the need for armed conflict or bloodshed.

264. (D) Boycotts and sit-ins.
Strategic non-violent resistance involves specific actions designed to challenge authority and injustice without using physical force. In the context of the American Civil Rights Movement, these included methods such as economic boycotts and lunch counter sit-ins. These tactics aimed to disrupt the normal functioning of discriminatory systems and bring moral pressure to bear on political and social institutions.

265. (A) It served as an influential model for subsequent social and political movements globally.
The impact of the Civil Rights Movement extends far beyond the borders of the United States. Its successful application of non-violent strategies established a powerful precedent for other groups seeking social and political justice. This legacy continues to inspire global movements by proving that ethical principles and disciplined non-violent action can effectively challenge oppressive systems and advance human dignity.

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266. (B) The former addresses the threat of weapons of mass destruction, while the latter addresses the threat of environmental degradation.
The Campaign for Nuclear Disarmament focuses on the specific existential threat posed by nuclear proliferation and the risk of catastrophic destruction. In contrast, the Green Peace Movement concentrates on ecological security and the long-term crisis of environmental damage. While both seek to ensure global survival, they target different types of threats, ranging from instantaneous man-made disasters to diffuse crises.

267. (B) an illegitimate threat to global survival due to their catastrophic potential.
The central premise of the Campaign for Nuclear Disarmament is that the immense destructive power of nuclear weapons makes their use morally and practically unacceptable. Because these weapons pose an existential risk to all of humanity, the movement argues they are not legitimate tools of state policy. This perspective

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revenge. His leadership focused on reconciliation between the oppressed and the former oppressors. This approach was institutionalized through the Truth and Reconciliation Commission, which emphasized restorative justice. The goal was to build a shared future for all South Africans by addressing past injustices through forgiveness.

277. (D) individual inner transformation and grassroots dialogue.
Daisaku Ikeda's approach to peace-building is rooted in the concept of human revolution, which posits that global change begins with the self-reformation of individuals. He emphasizes the power of dialogue and cultural exchange to build connections between people. This focus on grassroots networks and individual transformation aims to create the humanistic foundations necessary for a sustainable global culture.

278. (B) Mandela focused on political reconciliation, while Ikeda focuses on individual humanistic development.
While both figures contributed significantly to peace, their primary focuses differed. Mandela's work was a direct political intervention aimed at dismantling an oppressive state structure and reconciling a divided society. In contrast, Ikeda's philosophy is broader, centering on the internal development of individuals and the cultivation of humanistic values. One targeted institutional change, while the other emphasizes spiritual growth.

279. (C) healing a divided nation by addressing past injustices.
The Truth and Reconciliation Commission was established in South Africa as a mechanism for restorative justice. Rather than purely punitive measures, it provided a platform for revealing the truth about human rights violations during apartheid. This process was designed to foster national healing and reconciliation, allowing the country to move forward from a violent past toward a unified democracy.

280. (D) Human revolution.
The term human revolution is central to the legacy of Daisaku Ikeda. It describes the process where an individual's internal change in values and attitudes positively influences their surroundings and, eventually, global society. This philosophy underpins his advocacy for peace education and citizen-led diplomacy, suggesting that personal transformation is the most fundamental level at which lasting peace is built.

281. (A) A perceived incompatibility of interests or goals between parties.
Conflict is fundamentally understood as a situation where two or more parties believe their goals, values, or interests are in opposition. This perception of incompatibility forms the core of the conflict, regardless of whether it has resulted in open hostility. Recognizing this conceptual basis is the first step in analyzing the nature and causes of any specific dispute.

282. (B) An interest-based cause.
Conflicts over access to tangible and limited resources, such as water, land, or power, are categorized as interest-based. These disputes involve competition where one party's gain is often perceived as another's loss. This type of cause is distinct from value-based conflicts, which involve differing beliefs, or structural conflicts, which are rooted in systemic inequalities within broader society.

283. (B) To facilitate communication and guide the parties toward their own agreement.
In the mediation process, a neutral third party acts as a facilitator rather than a decision-maker. Their role is to improve communication between the disputing parties and help them identify mutually acceptable solutions. Unlike an adjudicator, a mediator does not impose a binding judgment, leaving the final agreement and the responsibility for the outcome to the parties themselves.

284. (A) underlying tensions exist but have not yet become open disputes.
Latent conflict refers to a stage where the conditions for a dispute are present, such as incompatible goals or systemic injustice, but no open confrontation has occurred. The tensions remain beneath the surface, often invisible to outside observers. Understanding latent conflict is crucial for early intervention and prevention before the situation escalates into manifest hostility or direct physical violence.

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251. (B) Coercive approaches aim to manage conflict through force and deterrence, whereas non-coercive approaches seek to transform the root causes of conflict.
Coercive strategies rely on military strength and deterrence to maintain a state of negative peace, primarily focusing on the absence of direct violence. In contrast, non-coercive frameworks prioritize positive peace by addressing structural violence and social inequalities. This shift focuses on transforming societal conditions rather than simply managing existing conflicts through the threat or application of military force.

252. (A) The active process of addressing conflict origins through dialogue and changing attitudes.
A culture of peace represents an active and dynamic process dedicated to transforming human values and behaviours. It emphasizes rejecting violence by tackling the origins of disputes through negotiation and relationship building. This paradigm moves beyond passive states of order, fostering institutions that promote cooperation and mutual understanding to make violent conflict undesirable and unfeasible within a society.

253. (C) The establishment of positive peace is the ultimate goal and outcome of fostering a Culture of Peace.
Positive peace involves creating social justice and equity, moving beyond the mere absence of war. Fostering a culture of peace serves as the methodology for achieving this state by transforming societal attitudes. Therefore, the establishment of comprehensive positive peace acts as the final objective and tangible result derived from successfully cultivating a widespread and active culture of peace.

254. (D) A coercive approach aimed at securing negative peace.
Relying on military power and deterrence to prevent aggression characterizes the realist tradition of managing order. This method aims to secure negative peace, which is defined strictly as the absence of direct armed conflict. Such strategies focus on maintaining stability through force or the credible threat of it, rather than addressing any underlying social, economic, or structural issues.

255. (C) It accepts the necessity of structural violence for maintaining stability.
A culture of peace fundamentally rejects all forms of violence, including structural violence and inequality. It seeks to transform conditions that give rise to conflict rather than accepting them as necessary for order. This approach prioritizes dialogue and negotiation to prevent conflicts by addressing their origins, making the acceptance of systemic harm entirely contradictory to its core principles.

256. (B) The absence of a central governing authority over states.
The international system is often described as anarchic because it lacks a global government with sovereign power over individual states. This systemic anarchy forces nations to operate in a self-help environment, which can lead to conflict. This level of analysis focuses on the structural arrangement of global politics rather than individual human psychology or internal state dynamics.

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257. (D) it allows for the development of tailored conflict resolution strategies.
Classifying wars based on their attributes and objectives is essential for effective intervention. Since warfare is a diverse phenomenon, a universal approach to resolution is often ineffective. Categorizing conflicts helps analysts and policymakers understand specific dynamics, enabling the creation of customized strategies that address the unique characteristics, combatants, and underlying causes of a particular struggle for peace.

258. (A) An intrastate war.
Conflict that occurs within the recognized borders of a single country is classified as an intrastate war. This typically involves domestic combatants, such as a central government and internal opposition or secessionist movements. Unlike interstate wars, which are fought between two or more sovereign states, these civil conflicts focus on internal power dynamics, territory, or domestic governance issues.

259. (C) The intensity and duration of the hostilities.
Attributes of war refer to the specific characteristics that define how a conflict is carried out. This includes measurable factors such as the

fundamental rights, such as privacy and freedom of speech, or the use of harsh military tactics. Such responses may inadvertently worsen social tensions and create further insecurity, illustrating the complex challenge of balancing security with rights.

294. (B) the motivations, enabling conditions, and societal impact of terrorist acts.
Analyzing terrorism as a problem requires looking beyond the immediate acts of violence. It involves understanding the complex motivations of the groups involved and the social or political conditions that allow such movements to emerge. Furthermore, it encompasses the long-term effects on social cohesion and human security, highlighting that counter-terrorism efforts must be multi-dimensional to be truly effective.

295. (C) be comprehensive, including addressing root causes and protecting human rights.
A human security approach to terrorism recognizes that military force alone is insufficient. Instead, it advocates for a comprehensive strategy that addresses the underlying grievances and structural issues that fuel extremism. This includes promoting social justice, fostering dialogue, and ensuring that security measures do not violate the human rights of the population, thereby breaking the cycle of violence and fear.

296. (D) A government policy that results in chronically underfunded schools in poor neighbourhoods.
Structural violence is characterized by social arrangements that systematically disadvantage certain groups. A policy that results in unequal access to quality education based on economic status is a prime example. This type of harm is embedded in the political and economic systems, preventing individuals from reaching their full potential without the need for direct physical confrontation or an individual perpetrator.

297. (A) state violence involves direct force by state institutions, whereas structural violence is embedded in social systems.
State violence is defined by the direct and often physical use of repression by government bodies like the police or military against citizens. Structural violence, conversely, is a more indirect and often invisible form of harm. It arises from the very way a society is organized, manifesting through systemic inequalities such as poverty or discrimination built into the fabric.

298. (B) State violence can be used to suppress unrest that arises from structural inequalities.
Structural and state violence often reinforce each other in a destructive cycle. When systemic inequalities like poverty lead to social unrest, the state may respond with direct force to maintain order. This use of state violence can further entrench the existing structural disadvantages, creating a climate of fear and injustice that prevents the development of a sustainable and peaceful society.

299. (B) often appears invisible as it is built into social arrangements.
A key feature of structural violence is its subtle and pervasive nature. Because it is part of the normal functioning of social, political, and economic institutions, it often lacks a clear, individual perpetrator. This invisibility makes it difficult to challenge, as the harm is perceived as a natural part of the social order rather than a specific act of aggression.

300. (A) create conditions of injustice and deprivation that can lead to open conflict.
Both structural and state violence undermine the foundations of positive peace by creating environments characterized by fear, inequality, and the denial of basic human rights. These conditions of injustice and deprivation serve as primary root causes for social instability and manifest conflict. True peace requires addressing these underlying forms of violence to build a society based on equity.

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prioritizes global safety and survival over traditional concepts of military deterrence.

268. (A) peace is fundamentally connected to ecological well-being and sustainability.
The Green Peace Movement operates on the principle that true peace and human well-being are inseparable from the health of the planet. Ecological security is seen as a prerequisite for a peaceful world. By addressing issues like climate change and pollution, the movement highlights that the quest for peace includes securing a sustainable and habitable environment for future generations.

269. (C) Both movements employ a range of strategies, including public campaigns and policy advocacy.
Modern peace movements utilize diverse tactics to achieve their objectives. These include non-violent direct action, raising public awareness, and conducting scientific research. Additionally, they engage in policy advocacy to influence government decisions. This multi-faceted approach demonstrates that successful activism relies on a combination of grassroots mobilization and formal engagement with political and institutional systems to address complex global threats.

270. (D) The quest for peace in response to existential threats.
Both the Campaign for Nuclear Disarmament and the Green Peace Movement represent the evolution of peace activism in the contemporary era. They have emerged to confront distinct but equally severe risks to human existence, such as nuclear war and environmental collapse. Their existence illustrates that the modern definition of peace includes proactive efforts to mitigate diverse, global-scale threats to humanity.

271. (C) To win over the opponent through moral force and self-suffering.
Mahatma Gandhi's concept of Satyagraha, or truth force, is a method of non-violent resistance that seeks to convert the heart of the adversary. Rather than using coercion or punishment, it relies on the power of truth and the practitioner's willingness to endure suffering. The ultimate goal is to achieve justice by appealing to the conscience of the opponent.

272. (B) King adapted and applied Gandhian principles of non-violence in his own struggle.
There is a direct philosophical and strategic connection between the work of Mahatma Gandhi and Martin Luther King (Jr.). King integrated the principles of non-violence and moral resistance, pioneered during India's independence struggle, into the American Civil Rights Movement. This adaptation demonstrated how non-violent concepts could be effectively tailored to different cultural and political contexts to achieve social justice.

273. (D) As a strategic method to create a crisis that necessitates negotiation.
Martin Luther King (Jr.) viewed non-violent direct action as a disciplined and proactive strategy. The purpose was to generate enough social tension and crisis to force the community and the state to confront injustices that were otherwise ignored. By creating this unavoidable friction, the movement aimed to open the door for meaningful dialogue and negotiation with those in power.

274. (A) requires significant courage and discipline from its practitioners.
A fundamental aspect of non-violence is that it is not a passive or cowardly approach. Instead, it is considered a weapon for the strong, demanding immense bravery and self-control. Practitioners must be willing to face aggression without retaliating, a feat that requires deep moral conviction and rigorous training to maintain the focus on achieving a peaceful transformation.

275. (C) They established non-violent struggle as a viable alternative to armed conflict.
The collective impact of Gandhi and King was to prove that oppressed groups could achieve significant political and social change without resorting to violence. Their successes in India and the United States provided a powerful model for global movements. They demonstrated that moral force, combined with strategic non-violent action, serves as a potent and effective alternative to traditional armed revolution.

276. (A) The promotion of reconciliation and restorative justice.
Following the end of apartheid, Nelson Mandela prioritized healing the nation over seeking